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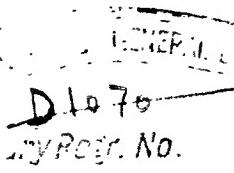
ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1920

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1921

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P.M. A.C. 1977

Report of the Archæological Department.

No. G. 19385—G. M. 175-20-2, DATED 12TH APRIL 1921.

**PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE.**

GENERAL AND REVENUE DEPARTMENTS.

READ—

Letter No. C. 5, dated the 12th March 1921, from the Director of Archæological Researches in Mysore, forwarding the report on the working of the Mysore Archæological Department for the year ending 30th June 1920.

Order No. G. 19385—G. M. 175-20-2, dated 12th April 1921.

Recorded.

2. The Director made a short tour in the Hassan District, and in North India after attending the Poona Oriental Conference. His Assistant toured under his instructions in the Mysore District. This resulted in the discovery of 69 new records and of some artistic structures not noticed before. The number of villages visited was 94 in all.

3. *Work at Headquarters.*—The work done at headquarters is given in detail in paragraphs 41 to 57 of the report. Two sets of copper plates were examined during the year. One of them in the possession of Lakshmisena-Ghatataraka Pattacharya of the Singangadde Jain Matha, received through Mr. B. Padmaraja Pandit of Chamrajnagar records a grant to a Jain Basti by the Ganga King Sripurusha and his son Saigotta-Sivamatha and the other a facsimile of a portion of which together with an incomplete copy, received through the same Pandit records a grant to a Jain Basti at Talkad in 807 by the Rashtrakuta Prince Kamba Deva.

Besides the two monographs on the Kesava temple at Belur and Lakshmidévi temple at Doddagaddavalli, a monograph on the temples at Halebid is under preparation. The printing of the translations of the Kannada texts of the revised edition of the Sravana Belagola Volume and of the General Index of the Volumes of the Epigraphia Carnatica did not make much progress.

About 40 photographs of views of temples were sold in the Archæological Office and some 40 copies of the Belur and Doddagaddavalli monographs were sold in England.

4. Government observe that the report has been submitted very late and direct that arrangements should be made to avoid such delay in future.

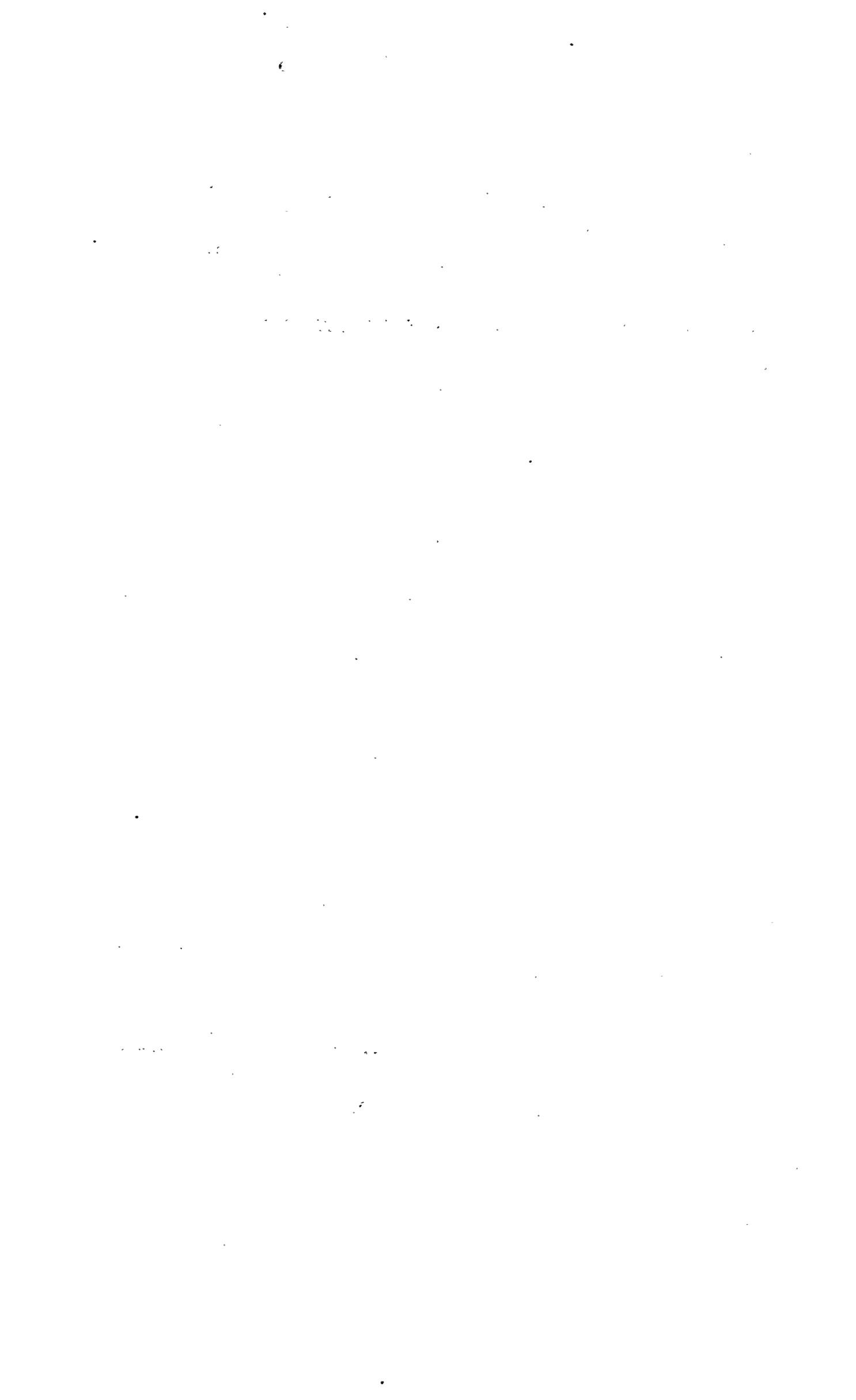
K. MATTAN,
Offg. Chief Secretary to Government.

To.—The Director of Archæological Researches in Mysore.

PRESS TABLE.

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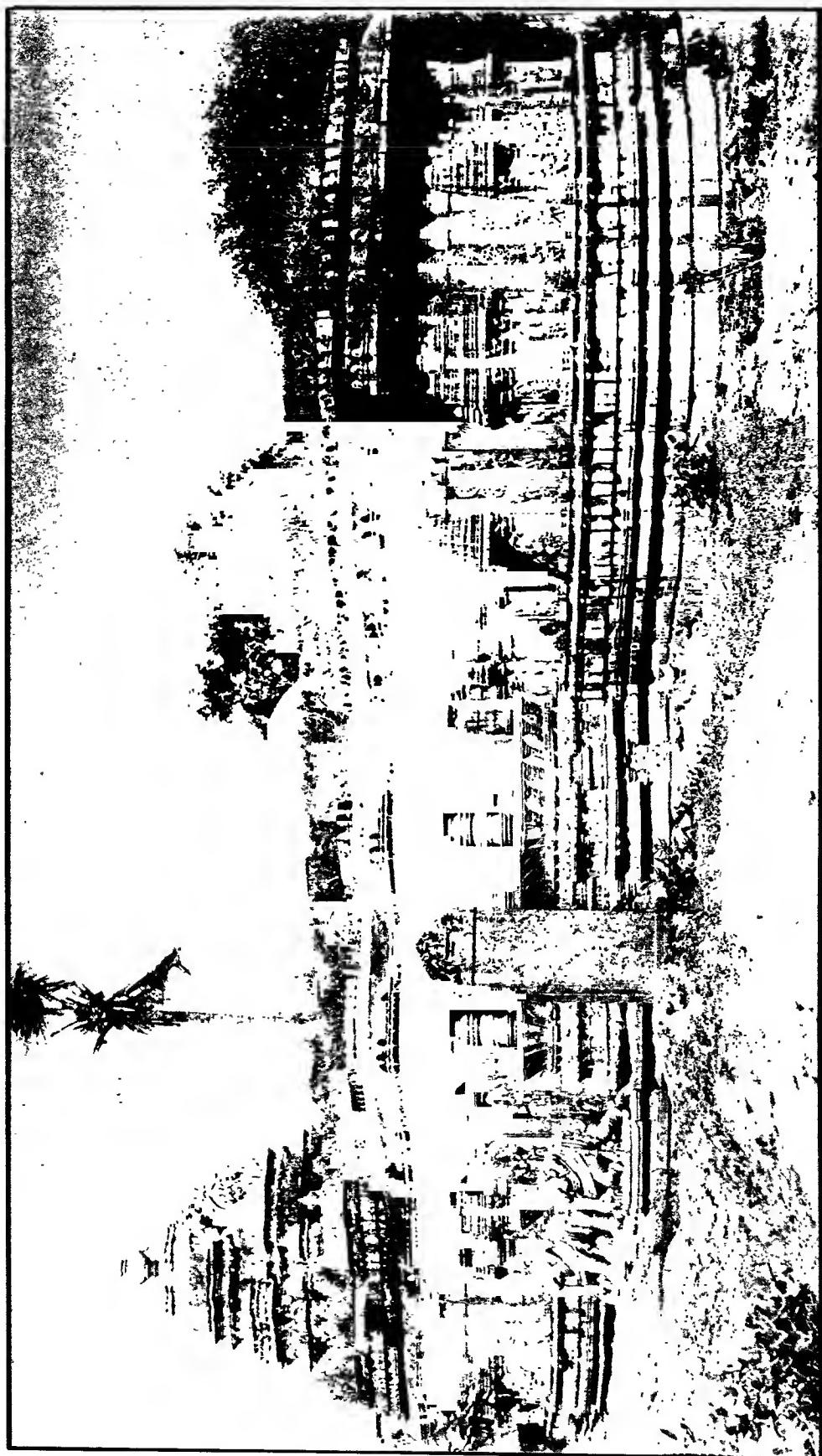
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PLATE I

SOUTH VIEW OF BUCHESVARA TEMPLE AT KORAMANGALA



ARCHEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1920.

PART I.—WORK OF THE DEPARTMENT.

I availed myself of privilege leave for three months from the 20th May 1920 to the 20th August 1920. Mr. R. Rama Rao, B.A., my Assistant, was in charge of the current duties of the office during my absence.

2. In their Order No. 2424-9—Education 405-18-7, dated the 8th September 1919, Government deputed me to attend the Oriental Conference held at Poona on the 5th, 6th and 7th November 1919, and in their Order No. G. 9431-2—G. M. 106-19-2, dated the 30th October 1919, permission was granted to me to visit certain places of archaeological interest in Northern India after finishing my work at Poona.

Establishment.

3. In Government Order No. G. 9805-6—G. M. 92-19-1, dated the 3rd November 1919, Dr. A. Venkatasubbaiya, my former Assistant, was permitted to resign his appointment.

4. By Government Order No. G. 21553-4—G. M. 133-19-4, dated the 19th March 1920, Mr. R. Rama Rao, B.A., the Probationer of the Department, was confirmed as Assistant to the Director of Archaeological Researches in the grade of 150— $\frac{2}{2}$ —200 with effect from the 5th January 1920.

5. In Government Order No. G. 6966-9—G. M. 83-19-3, dated the 17th September 1919, Mr. B. Venkoba Rao, B.A., was appointed as Architectural Draughtsman in the Archaeological Department on a pay of Rs. 150 per mensem on probation for one year. He reported himself for duty on the 22nd September 1919.

6. In their Order No. G. 15026-8—G. M. 87-18-3, dated the 5th January 1920, Government approved of the proposal that the two copyists might be borne on the establishment of the Archaeological Department.

7. Mr. B. Rama Rao had privilege leave for 18 days. P. M. Gurusami Achari and Pandit Nanjunda Sastri had privilege leave for nearly 2 months each; Mr. T. Namassivayam Pillai for a little over 1 month; Pandit Venkannachar, S. Bommarasa Pandit, A. Srinivasarangachar and M. C. Tirumalachar for about 20 days each; M. A. Ramanuja Iyengar for 13 days; and A. Sesha Iyengar for 11 days.

Tours: Exploration, Inspection of Temples, etc.

8. Owing to pressure of work at headquarters and a Government Order directing that preference should be given to the work of revising the Mysore Gazetteer above all others, deferring fresh exploration and investigation work, it was not possible to make any tours properly so called during the year under report except a very short tour in the Hassan District and my North Indian tour for about a fortnight after attending the Poona Oriental Conference. The Assistant, the Architectural Draughtsman, the Photographer and Draughtsman, and the Head Pandit, however, made tours under my instructions especially in the Mysore District with the object of inspecting some buildings of archaeological interest and of making a resurvey of the Mysore, Malvalli and Krishnarajapeté Taluks. This resurvey has resulted in the discovery of 69 new records and of some artistic structures not noticed before. Revised copies of 58 incompletely printed inscriptions have also been procured.

9. A brief account will now be given of the short tours made by me during the year. The temples at Mysore have been noticed in my *Reports* for 1912 (para 38), 1916 (para 35), 1918 (para 45) and 1919 (paras 37 and 38).

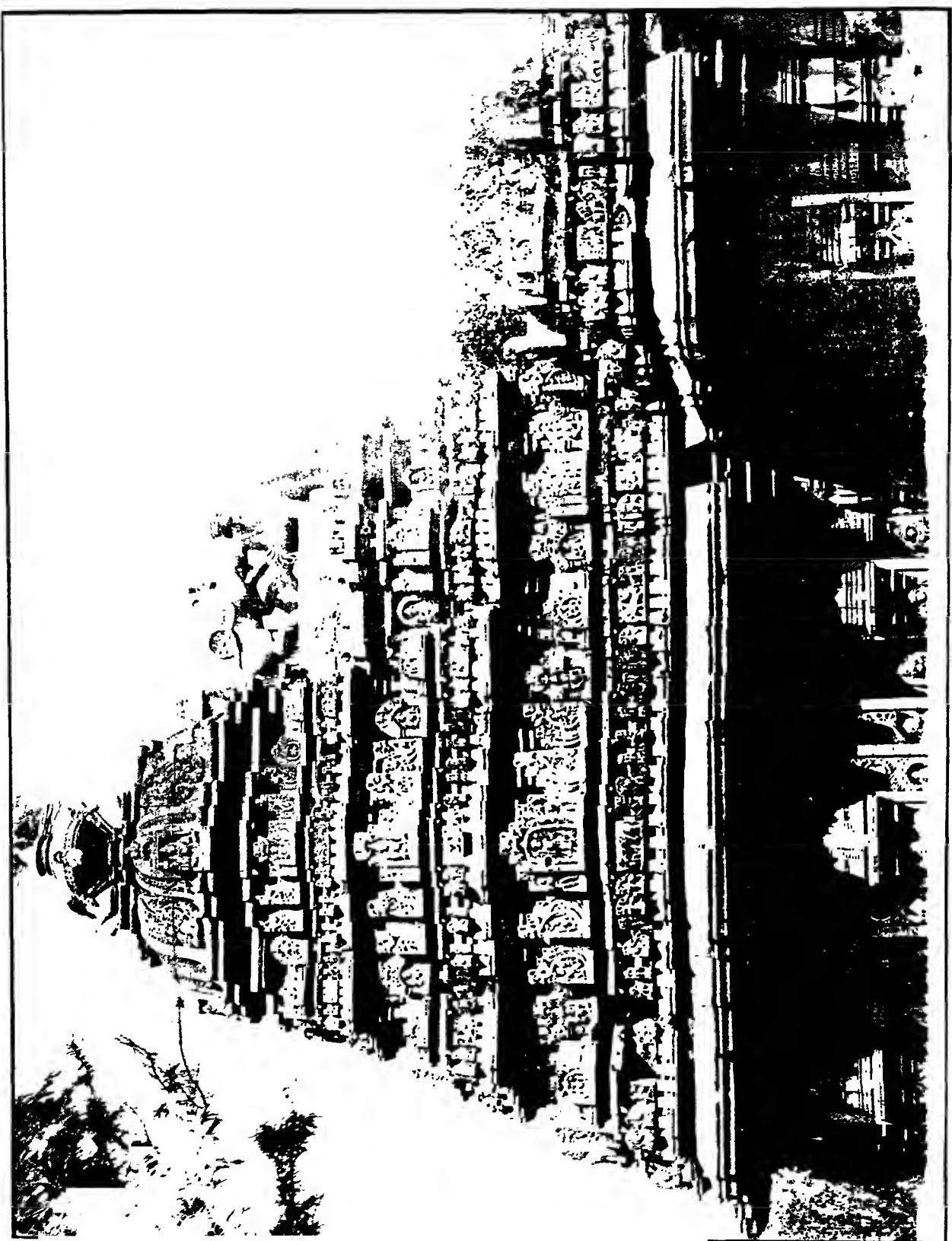
Mysore temples. A few more notes are now added. The *Chitra-maṇṭapa* or painted hall in the Prasanna-Venkaṭaramaṇasvāmi temple containing the painted Vyāsa panel referred to in last year's *Report* (para 37; Plate IX, 2) has also paintings on the walls and the ceiling. There are likewise four painted doors, two single to the right and left of the Vyāsa panel and two double on the right and left walls, said to have Portraits of Mysore kings. once belonged to the Mysore Palace, which contain in the upper portion portraits of twelve Mysore kings in all with inscriptions giving their names and the period of their reigns, and in the lower portion figures of elephants. The period of the reign is given not only in years and months but also in multiples and fractions of *pattas*, a *patta* denoting a reign of twelve years. The following table gives the names of the kings in the order of succession and details of their reigns:—

No.	Name	Reign
1	Rāja-Odeyar	Patta $3\frac{1}{4}$, years 39
2	Chāma-Rāja	" $1\frac{1}{4}$, " 20
3	Kanṭhirava-Narasa-Rāja	20, months 5
4	Doddā-Dēva-Rāja	" 1, " 13, " 6
5	Chikka-Dēva-Rāja	" $2\frac{1}{4}$, " 31, " 8
6	Kanṭhirava-Mahāraja	" $\frac{3}{4}$, " 9, " 3
7	Doddā-Krishṇa-Rāja	" $1\frac{1}{2}$, " 18
8	Chāma-Rāja	" 1, " 6
9	Immaḍi-Krishṇa-Rāja	" 31, " 9
10	Nanja-Rāja	" 4, " 4
11	Bettada Chāma-Rāja	" 6, " 2
12	Khāsa Chāma-Rāja	" $1\frac{1}{2}$, " 19, " 7

Besides the doors mentioned above there are also paintings on the walls representing places, temples, etc., with labels: on the right wall we have Ālvāru-utpatti-sthalā (the birth-place of Naumālīvār, Tirunagari in the Tinnevelly District), Nava-Tirupati (nine holy places in the same district), the Virūpāksha temple at Haimpe, Mēlkōte, Seringapatam, Ganjām and so forth; and on the left wall the Chakrapāṇi temple at Kumbhakōṇam, Chennapatṭanā (Madras), Bēlūr, Nanjangūḍ, Śivagange, Kānchi, Chārunḍēśvari hill and so on. The ceiling depicts places, rivers and mountains in Northern India such as Kāsi, Paṇdrāpur, Śrīnagara, Alakanandā, etc.

10. Above the niche on the south outer wall of the shrine of the goddess in the Varāhasvāmi temple is an inscription—*Maya-bhadra*—in characters of the 12th or 13th century. It is not clear what the expression means, whether it refers to the niche itself or to the artist who made it. There are also masons' marks and letters in several places on the building. In the *prākāra* or enclosure of the Prasanna-Krishṇasvāmi temple is a small cell enshrining a figure of the sage Atri, the reason given for its existence being that the sage was the *gōtra-rishi* of the *āgamika* who set up the god in the temple. The sage is also the *gōtra-rishi* of the Mysore Royal Family. Almost all the metallic figures of this temple bear inscriptions on their pedestals stating that they were presents from Krishṇa-Rāja-Odeyar III who built the temple. But the figures of the Śrīvaishṇava teachers Dēśikar and Jīyar form an exception, while the figures of the same teachers now found in the Varāhasvāmi temple bear inscriptions stating that they were presented to this temple by the abovementioned king. The reason given for this interchange is that the latter figures being considered too small were replaced by the former. In the shrine of Rāmānujāchārya are kept three small stone figures of Paravāsudēva, Anantaśayana and Rājamannār (a form of Krishṇa). The god in the Lakshmi-ramaṇa temple is Nambi-Nārāyaṇa, a form of Vishṇu holding the discus and the conch to the front in the lower hands. The cell to the right contains the goddess of the temple. Here is likewise a good figure, about 4 feet high, of Vēṇugopāla (Plate XIX, 1) which is said to have been a special object of worship before the

PLATE II



KORAMANGALA

SOUTH VIEW OF TOWER OF BICHISARA TEMPLE

PLATE III

BUCHESVARA TEMPLE AT KORAMANGALA



1. "CHAIN OF DESTRUCTION" PANEL



2. GAJENDRA-MOKSHA PANEL

Prasanna-Krishṇasvāmi temple was built. To the right in the *prakāra* is a standing figure, about 2 feet high, with folded hands of Rāja-Odeyar. An inscription in the temple states that he built the tower over the *mahādrāra* or outer gate and that for him the god of the temple changed poison into nectar. The latter statement is in allusion to a tradition which says that Rāja-Odeyar to whom the *archaka* of the temple served poisoned *tirtha* at the instigation of some of his enemies, swallowed it and was not harmed in the least owing to his firm faith in the god. This temple appears to be the oldest in the city as evidenced by an inscription in Cole's garden which records a grant for the god in A.D. 1499 by order of Narasāna-Nāyaka, father of Krishṇa-Dēva-Rāya of Vijayanagar.

11. The inscriptions in the Oriental Library were examined and identified at the request of the Librarian. They are 12 in number, 6 built into the walls inside and 6 outside. Of the inside inscriptions, 3 are on the east wall facing west and 3 on the west wall

Inscriptions in the Oriental Library. facing east. Of the former, the first is a Tamil record of Vijayanagar, dated 1411 (Hoskōte 149 of the Bangalore District); the second is a Nolamba record, dated about 960 (Chintāmāni 43 of the Kōlār District); and the third, a Hoysala record, dated 1063 (Kadūr 161 of the Kadūr District). Of the latter, the first is a Hoysala inscription bearing the dates 1078 and 1107 (Tiptūr 105 of the Tumkūr District); the second, a Chālukya record, dated 1130 (Tiptūr 104); and the third, a Chōla record, dated 1035 (Kōlār 14 of the Kōlār District). Of the outside epigraphs, one is on a pillar, a Chōla record, dated 1029 (Nelamangala 1 of the Bangalore District); and five are built into an embankment in front. Of the latter, one is a record of a Sēnāvāra chief, dated about 1060 (Chikmagalūr 76 of the Kadūr District); another, a Chālukya inscription, dated 1012 (Shikārpūr 287 of the Shimoga District); another, also a Chālukya record, dated 1043 (Dāvāngere 19 of the Chitaldrug District); another, a Hoysala record, dated 1218 (Kadūr 129); and the fifth, also a Hoysala inscription, dated 1184 (Tārikere 15 of the Kadūr District). It is a pity that the slab containing an old record of the Ganga king Sripn̄r̄sha (E.C., III, Tirumukūḍlu-Narsipur 1), which was kept in the Oriental Library, is not now forthcoming. Fortunately we have impressions and facsimiles of this epigraph.

12. During my short tour in the Hāssan District a few villages in the Hāssan Taluk were inspected. Ammanhallikoppalu has two temples, one dedicated to Dēvaunma and the other to Bhūtappa. The object of worship in the former is an anthill, while that in the latter is a round stone. The latter is also known as Karibīra's temple. Mudugere temples. Mudugere has a ruined īśvara temple which must once have been a grand Hoysala structure. The only portions

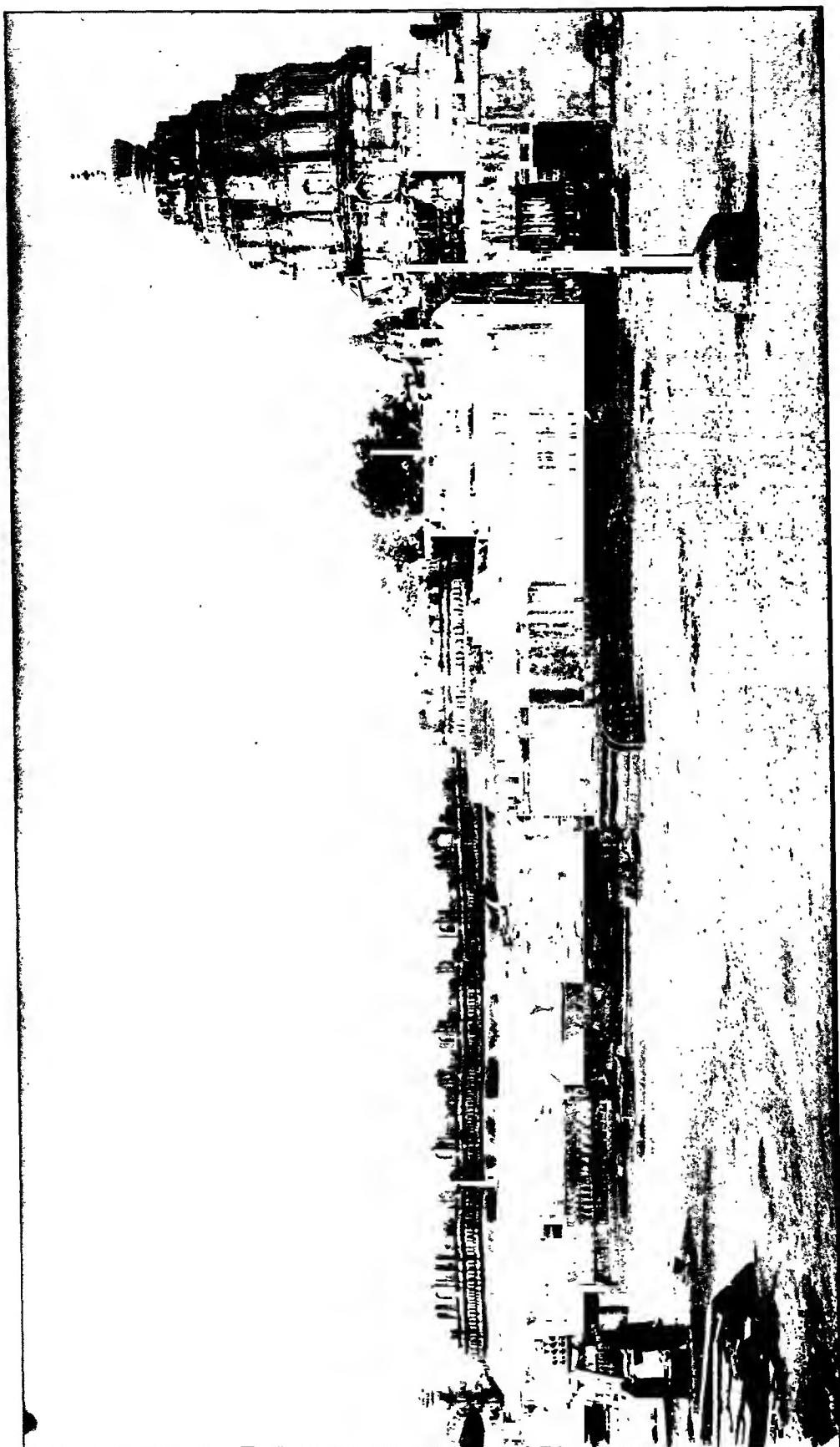
now left are the doorway of the *garbhagriha* or adytum, the door-lintel of the *navaranga* or central hall, a fine Nandi and an inscription stone. The remaining architectural members, of which a few are lying here and there, have been removed for building the Āñjanēya temple in the village, the Mudugere *katte* or pond and the outlet of the Bonniēnhalli tank. Near the Āñjanēya temple is also lying a huge tiger apparently a part of the Hoysala crest which once stood over the structure. The *garbhagriha* doorway is well carved and has Gajalakshmi on the lintel. The spaces between the tops of the jambs and the lintal on both sides are said to be always occupied by two cobras. During my visit I saw one over the right jamb. The villagers believe that this is evidence of the existence of treasure underneath the doorway. From the inscription mentioned above (E.C., V, Hāssan 69) we learn that the temple, named Eragēśvara in the record, was founded in 1155 by Ereyamaheggade during the reign of the Hoysala king Nārasimha I. There is besides another temple in the village, known as the Yōga-Narasimha, in a dilapidated condition. It is likewise a Hoysala building consisting of a *garbhagriha* or adytum surmounted by a stone tower, a *sukhanāsi* or vestibule and a *navaranga* or central hall. The god is seated on a pedestal about 2 feet high, his *prabhā* or halo being sculptured with the ten incarnations of Vishṇu. The *garbhagriha* ceiling is flat with nine blown lotuses. The *sukhanāsi*, whose doorway is flanked by perforated screeus, has a large artistic ceiling. The *navaranga* is supported by four moulded pillars and twelve pilasters, and is adorned with nine beautiful ceilings of which

the central one which is circular is about 5 feet deep with three concentric rows of lotus buds, while the others, except the front one which resembles the *garbhagriha* ceiling, are square and 3 feet deep with single lotus buds. The beams are also adorned with blown lotuses in the middle. Opposite to the god is a shrine where instead of the usual figure of Garuda there is an image of Lakshmi-Varaha said to have been set up about 200 years ago. The outer walls have no figure sculpture, but only pilasters. The temple had once an open veranda all round, but now only the pillars are left. No inscription has been found in the temple: it probably belongs to the close of the 12th or the beginning of the 13th century.

Among the manuscripts in the possession of Srinivasa-Manuscripts. bhatta, the *archaka* of the temple, were found the Vaikhā-nasa works *Sangraharatna*, *Ashtākshara-vidhi* and *Indratāla*, as also *Nilagiri-māhātmya* and *Svētagiri-māhātmya*. Jakkēnhalli has a ruined *Īśvara* temple in the Hoysala style consisting of a *garbhagriha*, a *sukhanāsi*, Jakkēnhalli temple. a *navaranga* and a *mukha-maṇṭapa* or front hall. The *sukhanāsi* doorway is flanked by perforated screens. The ceilings in the *navaranga*, of which only four are now left, are about 1 foot deep and have lotus buds. It is interesting to note that some of them are painted. There is likewise a ceiling left in front of the *navaranga* entrance. From the big inscription stone, measuring 9' by 3', in the temple (E.C., V, Hassan 53-4) we learn that its name was Kālēśvara and that it was built in 1170 by the great minister Heggade Kālimayya during the reign of the Hoysala king Nārasimha I. To the north of the temple is a ruined *maṇṭapa* or hall containing a fine *viragal*, about 5 feet high, in three panels adorned with pilasters at the sides. The top panel has a linga surmounted by a beautiful turret.

13. The Būchēsvara temple at Kōramangala (Plate I) was briefly noticed in Kōramangal temples. para 10 of my *Report* for 1909. It deserves more detailed notice. From an inscription in the temple, E. C., V, Hassan 71 we learn that it was consecrated by Būchi-Rāja on the day of the Hoysala king Ballāla II's coronation in 1173, the first year of his reign. The temple faces east and consists of a *garbhagriha*, an open *sukhanāsi*, a *navaranga*, a *mukha-maṇṭapa* and a porch. The *garbhagriha* and *sukhanāsi* have flat ceilings of nine lotuses. The lintel of the *garbhagriha* doorway has Gajalakshmi in the centre. The *navaranga* has nine beautiful ceilings, each about five feet deep and six feet in diameter, except two which, though of the same depth, are square. The north ceiling has a figure of Krishṇa carved on the under surface of the central pendent. There are also six fine niches in the *navaranga*, 3 on the right and 3 on the left. The latter are now empty, while of the former one has Gaṇapati, one Sarasvati and one Saptamātrikā or the Seven Mothers, all exquisitely carved, Gaṇapati and Sarasvati showing marvellous workmanship. The Saptamātrikā panel has at the right end Dakṣināmūrti and at the left Gaṇapati. The *navaranga* doorway has also Gajalakshmi on the lintel. The *mukha-maṇṭapa* is supported by 32 pillars and adorned with 13 ceilings of flat lotuses. It has a veranda all round and two entrances facing north and south also with verandas on both sides. The entrance porches are supported by 8 pilasters: 4 of them at the sides of the two entrances are elegantly carved with scroll work, the east pilaster having 8 bands of scrolls. The south entrance has elephants at the sides and *drārapilakas* or door-keepers with female chauri-bearers on the jambs. The outer walls of the *mukha-maṇṭapa* have a frieze of scroll work at the bottom, above this a frieze of turreted pilasters with intervening figures, and above this again a rail divided into panels, mostly uncarved, by single columns. Above the last runs a row of large images carved on single or double pilasters surmounted by beautiful turrets. The total number of the large images is 81, of which 29 are female. The gods and goddesses of the Hindu pantheon represented by them are—Vishṇu 4; the same as Nārasimha 2, one issuing from a pillar and one ten-armed, tearing out the bowels of the demon Hiranyakasipu; as Vēnugopāla 2, in one case surrounded by cows: as Navanīta-chōra (stealing butter) 1, as Kāliyāmardana (punishing the serpent Kāliya) 1, as Gōvardhanadhara (lifting up the mountain Gōvardhana) 1, as Varāha 1, as Vāmana 1, as Trivikrama 1, as Ranganātha reclining on the serpent Śeṣha with Brahma on the navel-lotus and Lakshmi at the feet 1, and as Kāma 1; Śiva 2; the same as Gajāsurainardana (slayer of the elephant demon) 1, as Umāmahēśvara (seated with Umā) 1, and as Īśāna (the regent of the north-east seated on the

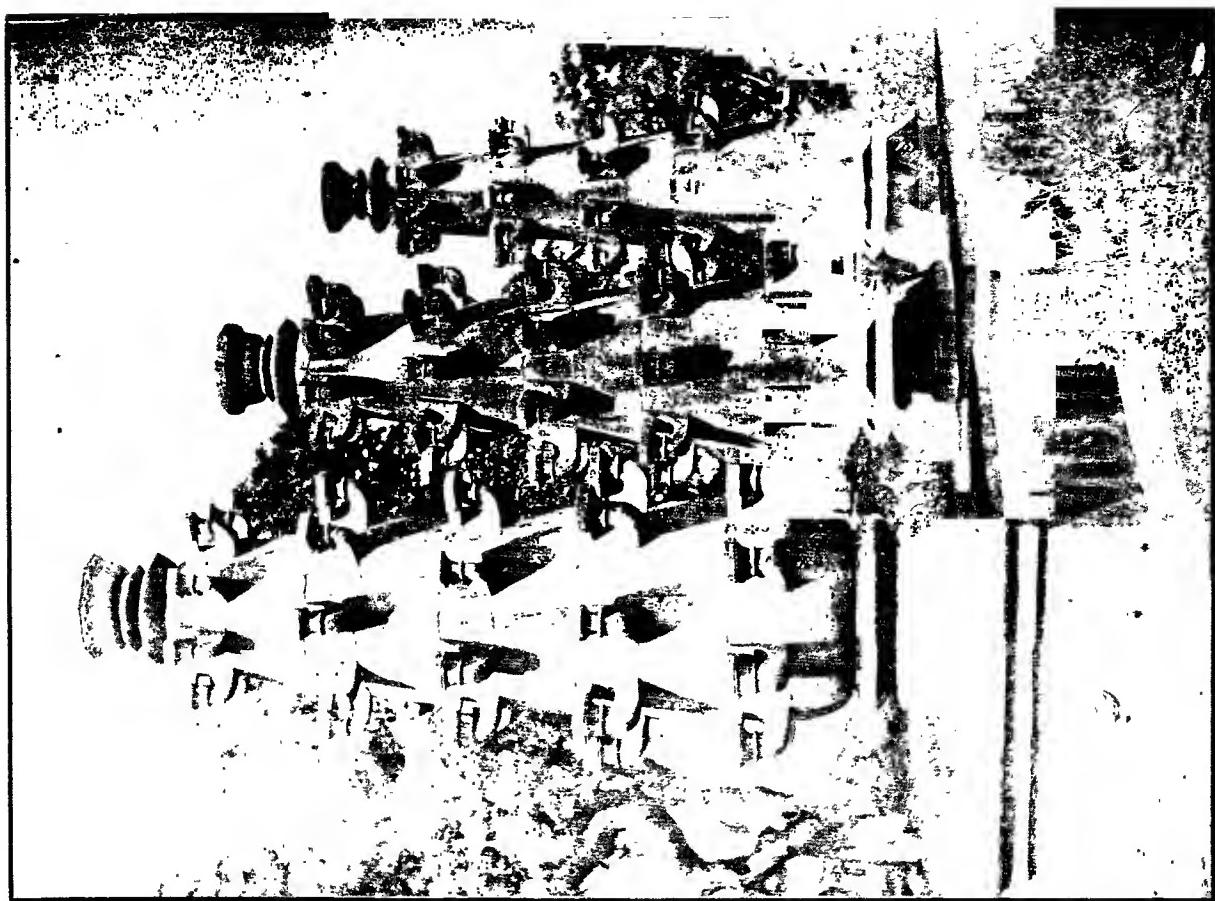
PLATE IV



NORTH VIEW OF HARIHARESHWARA TEMPLE

Mysore Archaeological Survey]

PLATE V



9. THREE LAMP-PEDALS AT CHAMPSINGH TO NORTH-WEST OF POONA



1. TWO INSCRIPTIONS SPONGE TO SUDH OR BHUPARSHVA TEMPLE AT HANUVAR
MURKUR, DIST. KOLHAPUR

bull with Pârvati) 1; Brahma 3, one, four-faced with Sarasvati at the side, holding a book and a rosary, and one with a single face and the same attributes; Gañapati 1; Bhairava 4, in one case with the attributes a skull and a sword, and a snake in the *jatû* or matted hair; Dakshinâmûrti, dressed in a long coat and hood and holding a *chandrike* or disc 2; Lakshmana 1, Garuḍa 1, Hanumân 1, and Sûrya 1; Sarasvati 1, Durgâ 1, Châmuṇḍâ 1, Vârâhi 1, and Môhini, a nude figure, 4. There are also figures of Arjuna shooting the fish, Râvana lifting the Kailâsa mountain, Prahlâda undergoing various kinds of torture, and a Nâga couple. One of the figures of Prahlâda bears a label giving his name. The remaining figures represent attendants, players on musical instruments, etc. On both sides of the entrances the *jayati* or railed parapet of the *mukha-mântapa* has three small niches and a frieze of turrets with intervening lions. The porch, too, has a good ceiling. The *garbhagriha* is surmounted by a well carved stone tower adorned with the Hoysala crest (Plate II), the front panel showing a fine figure of Tândavêśvara.

14. Opposite to the front hall is a shrine of Sûrya the front porch of which has a ceiling of 9 lotuses. Sûrya is a well carved figure, about 5 feet high, flanked by female archers, the pedestal showing his seven steeds and Aruṇa, his lame charioteer. The *prabhî* or glory has 12 seated figures, 6 on either side, all similar to one another, holding in both the hands some indistinct attributes, which represent perhaps the 12 Âdityas. Around the shrine on the outer walls is a row of large images, 32 in number, of which 19 are female. The deities represented are—Śiva, Umâmahêśvara, sixteen-armed dancing Gañapati, Dakshinâmûrti, Maninatha; Sûrya 4, one with a coiled serpent behind and 7 steeds on the pedestal; Durgâ and Môhini 2. There are also two compositions depicting *Gajendramôksha*, the Purânic story of Vishnu delivering an elephant from the jaws of a crocodile, and a chain of destruction—a double headed eagle or *gandabherunda* attacking a *śarabha*, which attacks a lion, which in its turn attacks an elephant, the latter seizing with its trunk a huge serpent which is in the act of swallowing an antelope—with the figure of a sage wondering at the sight (Plate III). A similar panel of a chain of destruction occurs in the Kêśava temple at Bélûr (see my *Monograph* on that temple, page 8). The remaining figures around the Sûrya shrine represent dancing, playing or decorating figures, drummers, chauri-bearers, etc. In the *prâkâra* stands a *vîraqal*, about 3 feet high, with 4 panels, the 2nd from the bottom showing two warriors in celestial cars, the 3rd a linga and the 4th Umâmahêśvara in the centre flanked by Brahma to the right and Vishnu to the left. It bears the inscription E.C., V, Hâssan 70, dated about 1180. There is also in the enclosure a shrine of Bhairava consisting of a *garbhagriha* and a *sukhanâsi* with ceilings of 9 lotuses. Bhairava, about 5 feet high, has a Véṭâla or goblin to the left. The Bûchêśvara temple richly deserves conservation. The *prâkâra* is thickly covered with rank vegetation and strewn with heaps of debris. These have to be removed. The roofs of the *garbhagriha* and *sukhanâsi* which are leaky have to be made watertight by a coating of concrete and cement.

15. Near the Bûchêśvara are situated two ruined temples in the Hoysala style, facing east, named Nâkêśvara and Gôvindêśvara, which were founded a few years earlier than the Bûchêśvara. The first, which according to E.C., V, Hâssan 76 was erected by Nâkimayya in about 1170 during the reign of the Hoysala king Nârasimha I, consists of a *garbhagriha*, an open *sukhanâsi*, a *navaranga*, a porch, and, at some interval, a *mukha-mântapa*. The *navaranga* has a fine doorway with two pierced square windows at the sides. The ceilings are deep and well carved, three of them showing figures on the under surface of the central pendants. One of these figures looks like Garuḍa and two like Vidyâdhara holding garlands. The central ceiling has Tândavêśvara in the middle with attendant musicians all round. The ceiling of the porch is a grand piece of workmanship. The outer walls show single or double pilasters surmounted by turrets with lotuses between double pilasters. The Nandi shrine in front, now empty, has a beautiful doorway and is adorned with pilasters on the outer walls. It consists of a *garbhagriha* and a *sukhanâsi*. The *mukha-mântapa* is a fine structure supported by 24 pillars and adorned with 13 ceilings. The front ceiling is carved with 12 lotuses and the central with figures of the *ashta-dikpâlakas* or regents of the eight directions. The hall has verandas all round and two pavilions at the sides. On the outer walls runs a parapet with a rail at the top having flowers between single columns surmounted by an elegantly carved band and with a frieze at the bottom containing

figures with turrets at intervals. The Gôvindêśvara temple which, as stated in E.C., V, Hâssan 72, was erected in 1160 by Gôvinda-Râja, a minister of the Hoysala king Narasimha I, also consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga*, and, at some interval, a *mukha-mântapa*, a pillared veranda and a porch. Hâssan 73 describes the temple as charming with its strongly built plinth and as supported by beautiful round pillars. The *sukhanâsi* doorway has perforated screens at the sides. The *navaranga* has small ceilings with lotus buds and a doorway beautifully carved with scroll work. The outer walls have only pilasters. The porch which was built in about 1180 as indicated by an inscription, Hassan 74, on one of its beams has a fine ceiling with Châmûndêśvari in the centre and the *ashṭadikpâlakas* around. The Anjanêya temple at the village has a well carved *rîragal*, about 5 feet high, the bottom panel of which shows a hero holding his own cut off head in the left hand and a sword in the right.

16. I left for Poona on the 2nd November 1919 to attend the Oriental Conference to be held there on the 5th at 11 A.M. On the way North Indian tour. I stopped for a few hours at Harihar and Kudachi. The Hariharêśvara temple at Harihar was described in my *Report* for 1912 (para 40). Harihar temples. The *mukha-mântapa* or front hall is a magnificent structure supported by 58 pillars and adorned with 43 ceilings.

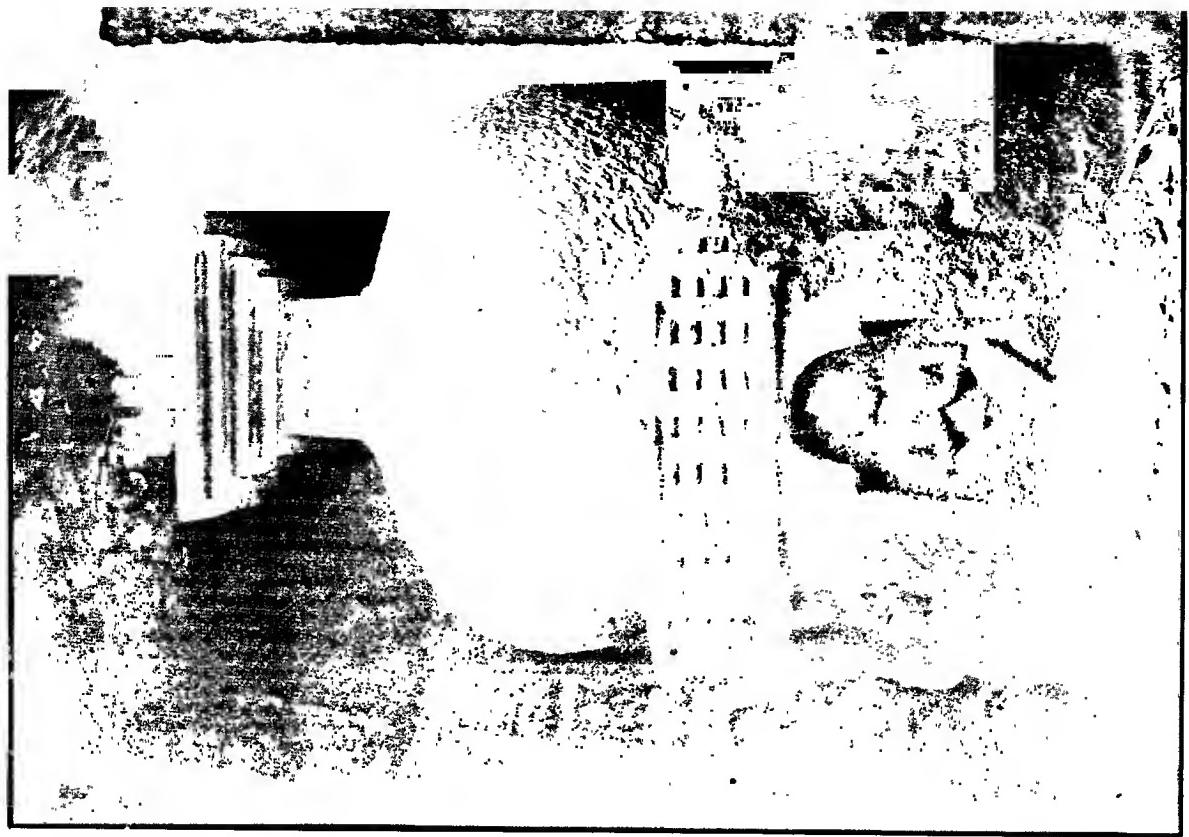
The pillars are of two sizes, 26 big ones in the interior and 32 smaller ones standing on the verandas all round. The ceilings, which are all flat, are carved with 9, 6 or 4 blown lotuses. The lamp-pillars at the sides in front of the hall (see last year's *Report*, Plate III, 2) are about 25 feet high with the pedestal which is 3 feet high. They have 7 rows of 4 protuberances each, one row in the four directions alternating with one in the intermediate points of the compass, the total number being 28. They have an octagonal base measuring 12 feet around. Plate IV gives the north view of the temple; the upper portion of one of the lamp-pillars may be seen at the left end. To the south of the hall stand two beautifully inscribed slabs, one of them about 12 feet high, adorned with fine sculptures at the top (Plate V, 1). The sculptures on both the slabs are mostly similar and it is worthy of notice that there are at the sides of the linga figures of both Nandi and Gaṇuda to indicate the dual nature of the god of the temple as Hari and Hara combined. A fragmentary inscription was discovered on a pillar lying to the right of the east entrance of the hall. The hall of the Lakshmi shrine to the left of the Hariharêśvara temple is supported by 20 pillars, 4 big in the middle and 16 smaller on the verandas around, and decorated with 12 ceilings which are similar to those of the front hall of the main temple except the central one which is about 4 feet deep and has a beautiful lotus bud. The Dattâtréya shrine at Harihar has a seated figure of the deity, about 2 feet high, with a modern inscription on the lintel of the outer doorway. The part of Harihar known as Brahmâpuri has several small shrines such as the Sahasralinga, the Basavaṇṇa, the Venkaṭaramâṇa and the Gummâlêśvara. The Sahasralinga shrine consists of a *garbhagriha* and a veranda of three *ankanas* built of fine dressed slabs and pillars. Opposite to it is

Kudachi. the Basavaṇṇa shrine near which a new epigraph was copied. About a mile to the north of the Kudachi Station flows the river Krishnâ with a fine bridge over it. The piers which are built at long intervals are more than 50 feet high.

17. The Oriental Conference at Poona was opened by the Governor of Bombay. Delegates from all parts of India and from Burma and Ceylon attended the Conference. The exhibits consisting of some copper-plates and manuscripts which I had taken with me for the Exhibition held in connection with the Conference were handed over to the Secretary. On the second day I read a paper on the "Antiquity of the Kannâda Country and Language." I visited Chatuśringi and the Pârvati Hill while at Poona. The former is a small hill about 2 miles to the north-west of the Vaidikâśrama at Poona. There is a small temple of Pârvati on the slope of the hill and a shrine of Gaṇapati at the foot. The front hall of the temple is paved with glazed white tiles and adorned with globes, etc. At the foot of the hill are some fine lamp-pillars (Plate V, 2) resembling those at Harihar (see previous para). These are about 20 feet high with pedestals and have five or six rows of branches or protuberances in the four directions and the intermediate points of the compass.

PLATE VI

2. DAGABA IN CAVE 4



1. STANDING BUDDHA FIGURE IN CAVE 3

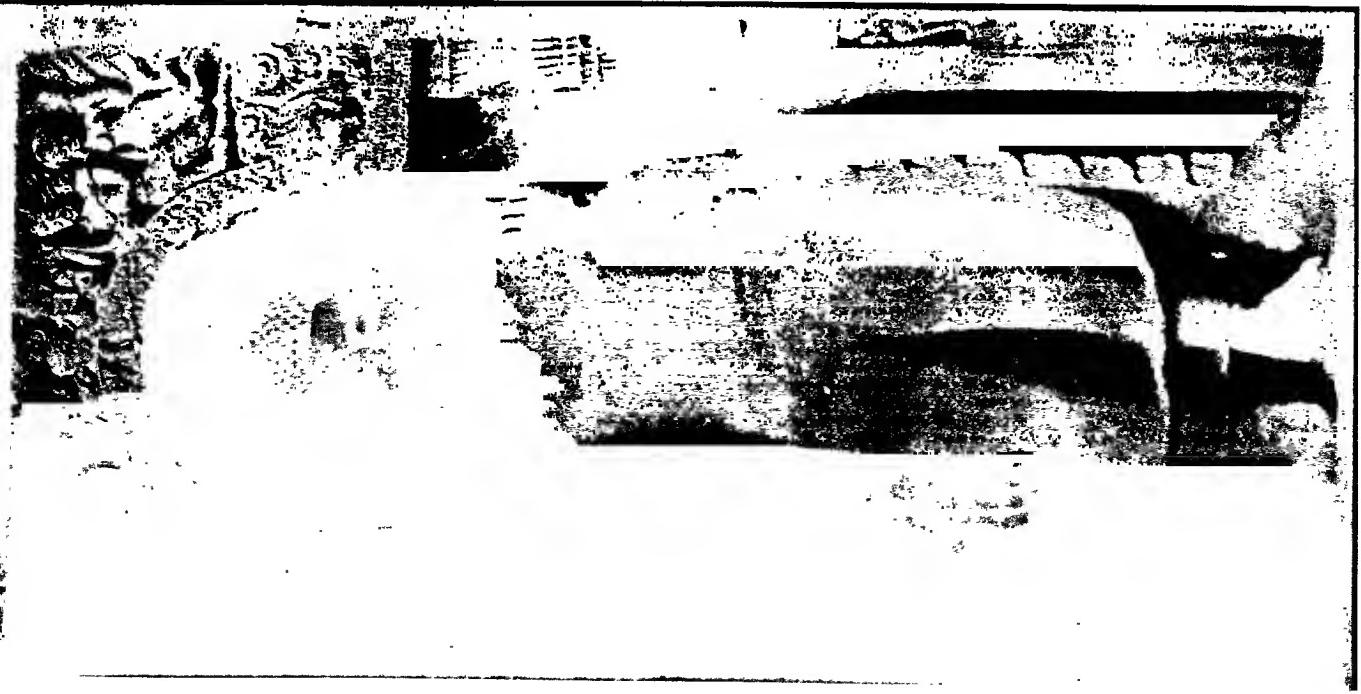
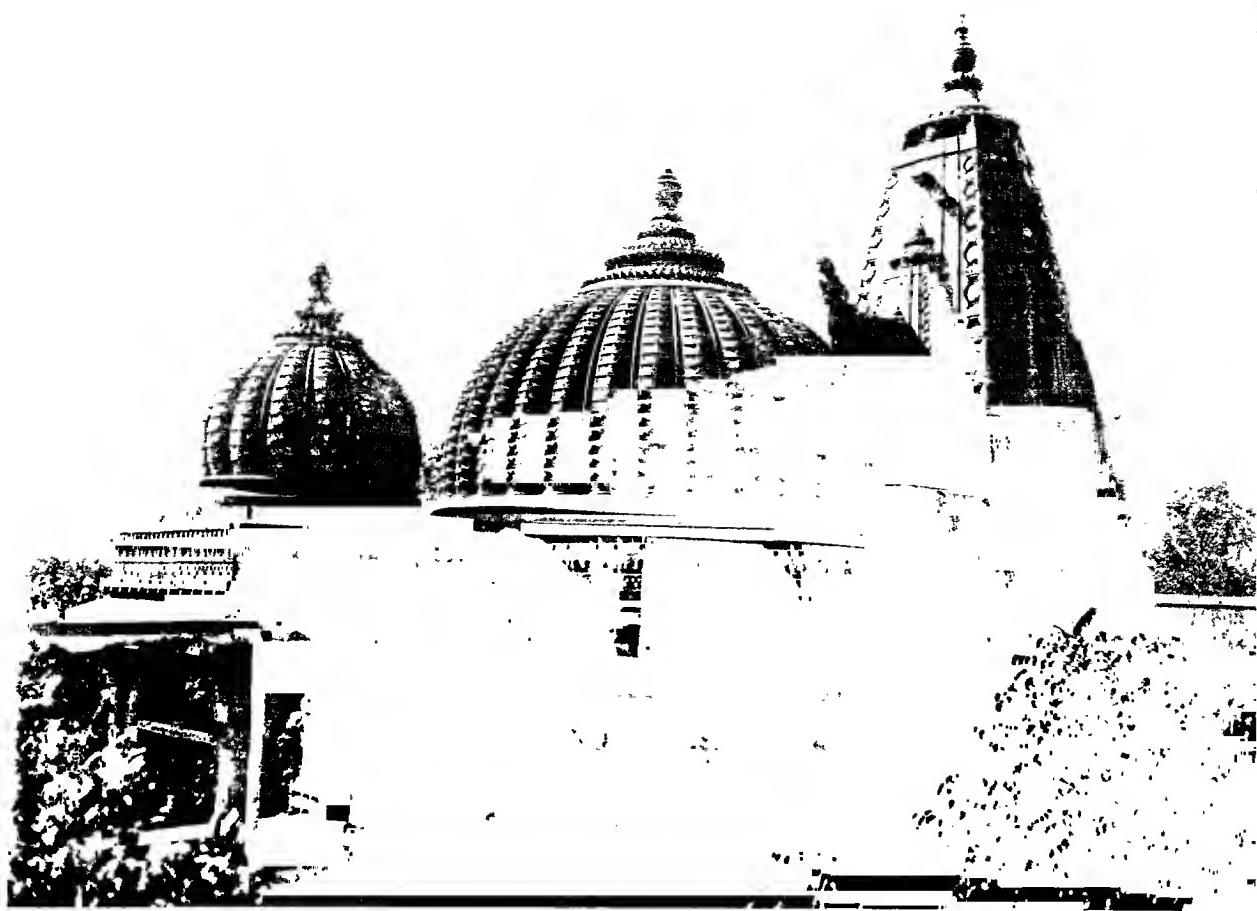


PLATE VII

PANCHAVATI



1. SIDE VIEW OF KALARAMA MANDIR



2. VIEW OF THE GODAVARI WITH BUILDINGS ON ITS BANKS

Similar pillars were also noticed in some parts of the town. The Pârvati Hill, about 2 miles to the south-west of th Vaidikâśrama, has three temples dedicated to Siva, Kartikêya or Subrahmanya and Vishnu. The first has a seated silver figure, about 1½ feet high, of Siva with gold figures, about ¾ foot high, of Pârvati and Gaṇapati seated on his thighs. Siva has for his attributes a trident, a drum, an axe and an arrow. At the sides of the entrance are Vaishnava *dvârapâlakas* painted on the walls. In the enclosure around the temple are small celis enshrining marble figures of Sûrya, Pârvati, Vishnu, Gaṇapati and Siva (*panchâyatana*). There is likewise an additional Gaṇapati. Another shrine has a marble figure of Mahishâsuramardini and two shapeless stones said to represent Mahâkâli and Mahâsarâsvati. The Kartikêya temple is said to have suffered from a stroke of lightning. The original marble figure of the god, which was mutilated, has been replaced by a black stone figure. The Vishnu temple is a fine structure surmounted by a large tower. The image of Vishnu, about 5 feet high, is well carved and holds in the upper hands the usual discus and conch, in the right lower a mace and in the left lower a lotus. It is stated that the southern portion of the Vishnu temple was bombarded during the Mahrâṭha war.

18. As stated before (para 2), Government granted me permission to visit certain places of archaeological interest in Northern India after finishing my work at Poona, but the time allowed being only a fortnight, I could only pay hurried visits to Kârle, Elephanta, Kanheri, Nâsik, Ellôra, Bâdâmi and Haupe, and was not able to visit Ajanta. About 3 miles from the Malauli Station are situated

Kârle caves.

the Kârle caves. The Chaitya hall, facing west, is a wonderful excavation apsidal at one end with a *dâgaba* in the apse. It has 15 pillars on either side and 7 behind the *dâgaba*. Those on the sides are octagonal, except one which is sixteen-sided, bell-shaped at the top and vase-shaped at the base. The capitals have in front two elephants with a pair of figures, one male and one female, on their backs, also two female figures in some cases, and at the back two horses bearing single figures. The 7 pillars behind the *dâgaba* and the 4 in front are rather rudely executed. The hall is about 40 feet high and its front is a grand arch, about 15 feet high, with three arched entrances into the hall. The veranda in front has on the inner wall three pairs of figures, evidently husband and wife, with inscriptions above, on the inner side of the outer wall two more at the sides, and on the side walls three elephants surmounted by panels containing Buddha figures and miniature *dâgabas*. The *dâgaba* in the apse is popularly known as Dharmarâja's seat (Dharmarâjâkâ dêri). In front of the cave is a huge pillar with four lions on the top. The number of inscriptions noticed was 17. 4 on the inside pillars, 10 in the veranda, 1 on the lion pillar and 2 on another pillar near it. The Buddha figures are mostly seated in the teaching pose (*dharmačakri-mudrâ*) with gazelles at the sides of the pedestal. The period of the cave is supposed to be the first century B.C. To the right of the cave are celled monasteries in two or three storeys with fine water cisterns in front.

19. An hour's journey by steamer from Bombay takes us to Elephanta.

Elephanta caves.

Every visitor has to pay a fee of four annas. The large

cave is a grand hall supported by 35 huge pillars, of which 2 are gone, with *amalaka* or cushion-shaped capitals. In the centre of the back wall is the celebrated Trimûrti figure seated in a shrine with Siva accompanied by Nandi to the right and a pair of standing figures, evidently husband and wife, to the left. To the right of Siva again is another figure of the same god seated with Pârvati, while on the wall opposite to it is a seated figure with its left hand resting on the head of a standing figure. To the left in the hall is a linga shrine with four doorways flanked by tall *dvârapâlakas*, about 15 feet high, all of which are mutilated except one at the south doorway. Opposite to the pair of figures mentioned above is a six-handed figure bearing a cup, a sword and other attributes. To the right of the hall is a *mantapa* approached by a flight of steps flanked by lions in which there is a linga with a *pradakshina* or circumambulatory passage, *dvârapâlakas* with dwarfs at the sides, and open verandas to the right and left supported by two pillars. Outside the hall there are to the left a linga and a figure of Buddha. The front has to the left Tândvêśvara and opposite to it to the right a seated figure with broken arms. Almost all the figures are Śaiva and of large proportions. The period of this cave is supposed to be the 8th century A.D.

20. To reach the Kanhēri caves we have to travel from Bombay to the Borivli Station and then walk a distance of 6 miles through Kanhēri caves jungle. There are more than a hundred caves at Kanhēri, of different sizes and grades of architectural merit. Almost every one has one or two water cisterns or wells at the sides or in front of the entrance. A large number has stone benches either in the hall or in the cells or in front. Several have pierced windows. It was possible to visit only 37 caves in the time at my disposal and the following are a few hurried notes about them. Cave 1, about 40 feet high, is in two storeys. The front pillars are the hugest here. Number 2 is a big hall sculptured with Buddha and other figures. To the left is a *dāgaba* with figures on the surrounding walls. There is also another with figures on only one of the walls. This cave has two inscriptions. Cave 3 is a grand Chaitya hall, about 35 feet high, apsidal at one end like the one at Kārle (para 18), but inferior in workmanship. There are 11 pillars on either side and 8 behind the *dāgaba*. The front 6 pillars on either side have their capitals adorned with elephants and horses as at Kārle, the remaining 5 to the right have no vase-shaped base, while those to the left have neither the vase-shaped base nor the *amalaka* capital with elephants, etc. Those at the back are plain shafts. The screen wall, pierced with three doorways, has Buddha figures above and pairs of figures below as at Kārle. At the sides of the veranda are gigantic standing figures of Buddha, about 20 feet high, elegantly carved, the left hand lifting up the drapery and the right pointing to the earth (Plate VI, 1). The front pillars bear inscriptions. The exterior shows the usual Buddhist railing. Outside there are two pillars at the sides with lions on their capitals, the left pillar having a figure seated akiimbo on the coils of a serpent sheltered by its five hoods. To the left are two *dāgabas*, one of which is inscribed. Cave 4 has a *dāgaba*, about 12 feet high, with seated figures of Buddha in the teaching pose around the base (Plate VI, 2), and also similar figures on the circular surrounding wall. Number 5 has a worn inscription in two lines. Caves 9, 12, 13, 15, 17, 19, 20 and 85 have no figures. In Number 12 is an inscription to the right of the entrance in eleven lines, six lines above and five below. Cave 10 is a big hall with three doorways and two windows. The shrine opposite the entrance has a big seated Buddha figure in the teaching pose. The hall has cells all round. The veranda is supported by 8 pillars. Number 11 is a shrine with a *dāgaba* about 12 feet high.

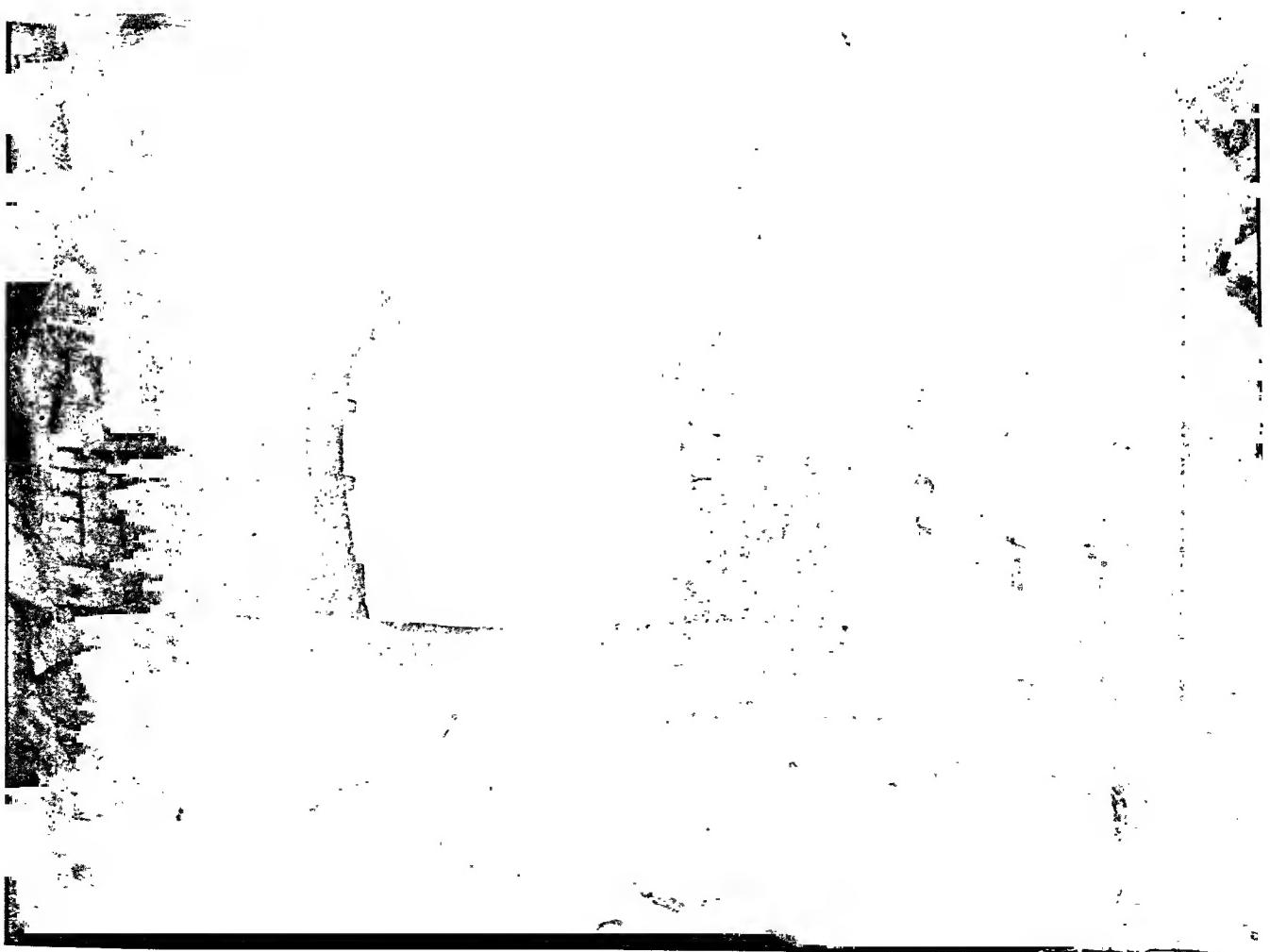
21. In Cave 14 the shrine is empty. The veranda has four standing figures of Buddha, about 7 feet high, similar to those in the veranda of Number 3, but much smaller. The ceiling shows vestiges of painting, some Buddha figures being visible. Number 16 has a *dāgaba* about 10 feet high, and the hall of Number 17 has verandas on two sides. Caves 19 and 20 have a number of cells. Number 21 has a shrine with a seated Buddha in the teaching pose, and with similar but smaller figures on the side walls. To the left in the veranda is a seated Buddha in the meditative pose (*dhyāna-mudrā*). Cave 29 has its hall sculptured with Buddha figures. Number 35 has a big hall measuring about 30' by 40' whose walls are carved with Buddha figures in the teaching pose seated on lotuses whose stems are supported by Nāgas, as also with standing Buddha figures pointing to the earth (*bhūsparsa-mudrā*) similar to those in the veranda of Cave 3. It has three doorways and four cells. The veranda is supported by four huge pillars, its walls being sculptured with figures similar to those in the interior. In the left end is a male figure flanked by female figures, representing perhaps the donor. The front of Number 36 has inscriptions to the right and left. Cave 45 has a niche with a Buddha figure in the meditative pose, and two stone benches on two sides, one of them with a bevelled back. There is also a Buddha figure to the right in the veranda. The front of Number 48 has an inscription in five lines to the right. Cave 56 has an empty niche. To the right in front is an inscription in 11 lines and a Nāgari inscription on the left pillar. On both sides are stone benches in two tiers. The front of Number 59 has an inscription in three lines to the right above the water cistern. The left pillar inside Cave 64 has what looks like a Jina figure, apparently Pārvanātha, seated on the coils of a serpent canopied by its five hoods. The veranda is sculptured. Number 66 has its shrine, hall and veranda carved with good figures and miniature *dāgabas*. To the left in the hall is a male figure flanked by female figures, which

A Jina figure.

like a Jina figure, apparently Pārvanātha, seated on the coils of a serpent canopied by its five hoods. The veranda is sculptured. Number 66 has its shrine, hall and veranda carved with good figures and miniature *dāgabas*. To the left in the hall is a male figure flanked by female figures, which

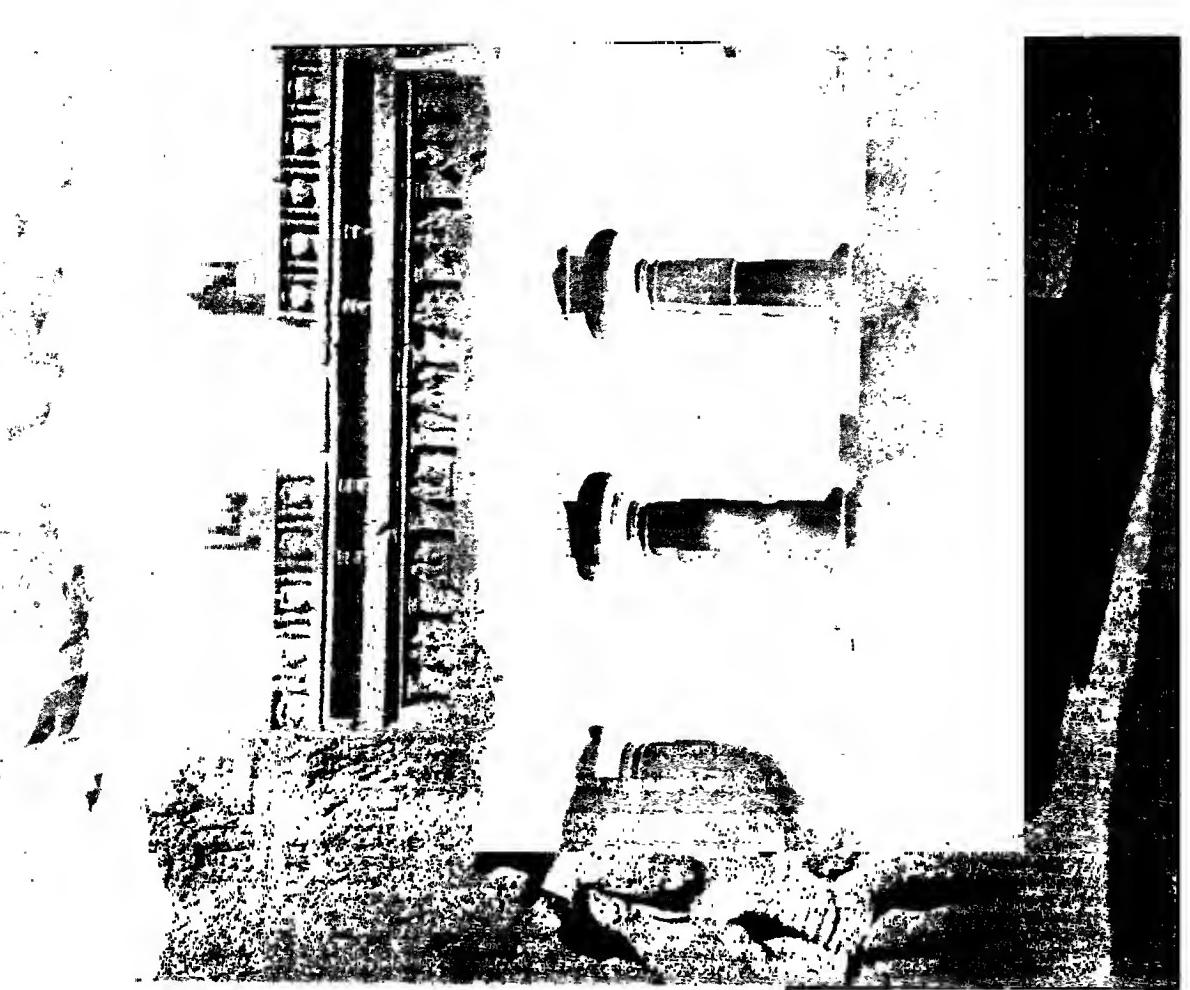


1. FRONT VIEW OF CAVE 3



2. FRONT VIEW OF CAVE 18

PLATE IX



2. SHRINE OF RAVAKODI-SHES



1. BHAIKUVA IN PORCH

probably represents the donor. Cave 67 has a shrine with a big seated figure of Buddha. The side wall of the shrine as well as the hall is carved with seated figures of Buddha in *dharma-chakra-mudrā* and with miniature *dāgabas*. Nāgas support the stems of the lotuses on which the Buddha figures are seated. Number 68 has a stone bench inside and an inscription in 7 lines to the right in front. Cave 75 has an inscription in 4 lines to the left of the entrance; Cave 76 has verandas on two sides of the hall and an inscription in 9 lines to the left of the entrance; and Cave 77 has likewise an inscription in 4 lines to the left of the entrance. Both the caves 76 and 77 have stone benches in front. Number 78 has a shrine with a big seated Buddha in the teaching pose. The pillars of its veranda have *āmulaku* or cushion-shaped capitals. Cave 79 has also a Buddha figure in the teaching pose in a niche. Number 81 has verandas on two sides of the hall, and an inscription in 12 lines to the right in front. Cave 83 has an empty shrine and five cells in a line. Number 84 has a Buddha figure in a niche. It will thus be seen that the sculptures, so far as the caves examined are concerned, are all Buddhist except perhaps a solitary Jina figure in Cave 64.

22. Panchavaṭī, situated on the north bank of the Gōdāvari, is about 7 miles from the Nāsik Road Station. A pilgrim tax of four annas is levied at Nāsik. Two portions of the Gōdāvari

at Panchavaṭī are known as Rāma-kuṇḍa and Lakshmaṇa-kuṇḍa, and it is in Rāma-kuṇḍa that pilgrims bathe. There are several good stone temples at Panchavaṭī, such as the Kālārāma, Sundaranārāyaṇa, Rāmēśvara, etc. The first, said to stand on the site of Rāma's *parṇakuti* or hut of leaves, seems to be the largest of the *mandirās* or temples here (Plate VII, 1). It consists of a *garbhagriha*, a *navarāṇī*, a porch, a *prākāra* with pillared veranda all round and a *mukha-maṇṭapa*. The style of architecture is what is known as North Indian. In the structures of this style the following are the chief noticeable features: the *garbhagriha* is surmounted by an elongated tower, the *navarāṇī* by a big dome and the porch by a similar but proportionately small dome. The Rāmēśvara temple on the bank of the Gōdāvari, said to have been founded by Nārū Śankar, though a little smaller than the Kālārāma, is more elegantly carved. The porch and doorway are beautifully executed. By the side of Kālārāma-mandir is a small cave known as Sītā-gumfā, resembling in some degree the Ankle-maṭha at Chitaldrug (*Report for 1909*, para 1), in which a descent by a flight of about 50 steps leads to a mandir enshrining Rāma, Lakshmaṇa and Sītā. This is said to be the cave where Sītā was left when Rāma had to fight with the demons Khara and Dūshaṇa. A fee of three pies is levied from visitors to the cave. The river with the buildings on its banks presents a charming appearance (Plate VII, 2). There are several more spots here connected with the scenes of the Rāmāyaṇa story. About two miles to the east of Panchavaṭī is the Sangama or confluence of the Kapilā and the Gōdāvari, near which is a small shrine where Lakshmaṇa is represented as cutting off the nose of Sūrpanakhā. Among other interesting spots between Panchavaṭī and the Sangama are Rékhāgangā, a circular stream said to represent the *rēkhā* or line drawn by Lakshmaṇa around Sītā's *parṇakuti* when he left her alone and went to help Rāma, warning her not to go beyond the line; Sītā-pāda or foot prints of Sītā, believed to be the spot beyond the line where she was carried off by Rāvaṇa: a mandir also marks the spot; a shrine of Pancha-nukhi (five-faced) Hanuṁān who holds a mountain and bears Rāma and Lakshmaṇa on his shoulders: a small cave known as Lakshmaṇa-gumfā in which Lakshmaṇa is represented in the form of Sēsha, the lord of serpents, with Rāma and Sītā seated on his coils; Rāmānujākūṭa-Rāma-mandir enshrining very fine figures of Rāma, Lakshmaṇa and Sītā, as also of Hanuṁān standing opposite to them; Lakshmi-nārāyaṇa-mandir in which Lakshmi holds a lotus in the left hand, the right hand being in the *abhaya* or fear-removing attitude; and the site of Lakshmaṇa's *parṇakuti* shown under a big banyan tree. It is said that Sāṅkhēḍa, about 14 miles from Panchavaṭī, was the place where Rāma killed Māricha.

23. The Nāsik caves are situated at a distance of about 7 miles from Nāsik.

Nāsik caves. They are locally known as Pāṇḍava-gumfā or Pāṇḍava-lēnā, and are 24 in number. Here, too, are some water-cisterns, but not so numerous as at Kanheri. The following are a few notes about the caves made during my hurried visit. Cave 1 consists of a hall about 15 feet high and a veranda. Above the pillars of the latter are three horizontal friezes of crescents, flowers and animals, as also a creeper adorned with bulls, tigers, lions

and so forth. In Cave 2 are three sets of Buddha figures with chauri-bearers, as also a seated and a standing figure of Buddha in *bhuśparṣa-mudrā*. Number 3 is a big hall, measuring about 45' by 40', with cells all round, 18 of which have stone beds. It has three entrances, the middle one having *dvārapālakas* at the sides and sculptures on the jambs and pediment (Plate VIII, 1). Opposite the middle entrance is a *Mūla* in low relief on the back wall flanked by chauri-bearers. The pillars of the veranda, which are octagonal, have *āmalaka* ornaments and bear on their capitals lions, birds, elephants and bulls. Above the pillars are friezes similar to those in Cave 1. The front shows the usual Buddhist railing supported by dwarfs. The right wall of the veranda bears a long inscription in 12 lines. Number 4 is a small cave with dilapidated pillars whose capitals bear elephants, etc. Cave 6 bears an inscription. Number 9 is a small cave with three or four cells. The pillars of the veranda bear on their capitals antelopes, bulls, elephants and lions. Cave 10 is a big hall with 16 cells. Opposite the entrance is a standing figure with the upper portion of a *dāgaba* over it. The six pillars of the veranda have *āmalaka* bases and capitals with lions, etc., on the latter. The walls of the veranda bear a big inscription. Number 11 is a small Jaina cave. Opposite the entrance is a seated Jina figure sheltered by the usual *mukkōde* or triple umbrella and flanked by a male figure seated on an elephant and a female figure seated on a lion, his attendant Yaksha and

A Jaina cave. Yakshi. From the vehicles of the attendants we may infer that the Yaksha is Sarvāhṇa and the Yakshi Kūshmāṇḍī; and the Jina who is attended by these is Nēminātha. The outer wall has a short inscription, beginning with the word *siddham*, with a *svastika* on both sides. Cave 12 has an inscription; Caves 13 and 14 have a few benchied cells; Cave 15 has a seated figure of Buddha; and Cave 16 has in the upper storey three big seated Buddha figures flanked by chauri-bearers. Number 17 is a big hall with cells and a long stone bench. The four pillars of the veranda are adorned with the vase and *āmalaka* ornaments, and there is an inscription of 4 lines on the wall. Number 18 is a Chaitya cave apsidal at one end (Plate VIII, 2) like those at Kārlé and Kanheri. The hall, measuring about 30' by 24', is supported by 16 octagonal pillars of which 5 to the left and 4 to the right have the vase ornament, the rest being plain shafts. Two of the pillars to the left are inscribed on two faces. The *dāgaba* has a *prabhā* or glory. The front of the cave has two arches about 30 feet high. Cave 19 has 6 cells with horse-shoe arches, and two perforated windows with an inscription over the left one. Number 20 consists of a shrine, a *sukhanāsi* or vestibule, a hall and a veranda. The shrine has a seated Buddha about 10 feet high with *dvārapālakas* of the same height at the sides. The *sukhanāsi* has at the sides two Bōdhisatvas (*Padmapāṇi*), about 10 feet high, holding a rosary in the right hand and a flower with stalk in the left. The four pillars supporting the *sukhanāsi* are beautifully carved. The hall, which appears to be the biggest here, has 20 cells. The six pillars of the veranda have vase-shaped bases and small capitals with no figures on them. There is an inscription of four lines on the wall of the veranda. Below Cave 22 are figures of Hanumān and Gaṇapati with a modern Nāgari inscription in two lines. Number 23 has opposite the entrance a big Buddha figure flanked by chauri-bearers. At the sides are two more figures seated palm over palm like Jinas, but wearing a necklace. The veranda has at the sides two big Bōdhisatvas similar to those in Cave 20, and two Buddha figures pointing to the earth. The same figures are repeated in a cell. Outside are several Buddha figures, one of them in a sleeping posture, and the same is repeated in another place. Number 24 is a ruined cave whose veranda bears sculptures like those in the verandas of Caves 1 and 3, and also an inscription.

24. On my way to Ellōra I stopped for a few hours at Daulatābād, now a ruined village, though at one time it was under the name of Dēvagiri the flourishing capital of the Sēvūṇa kings.

The place has a fine hill fortress with a grand lofty minar, said to have been erected by Alāuddīn Bahmani, at the foot. It is said to be a *durga* or hill fort of seven lines of fortifications and to possess 52 doors and 53 widows. It has the usual bathes, granaries and springs, and several *mahals*. There are also several guns in different parts of the *durga*: one at the entrance bearing this inscription—Everhardvs. Splinter. Me. Fecit Enchysal—and the date 1632; another higher up called Rāṇī's Head, about 18 feet long; another still higher up called Kālā Tōp;



2. TRIVIDHAMA IN CAVE 2

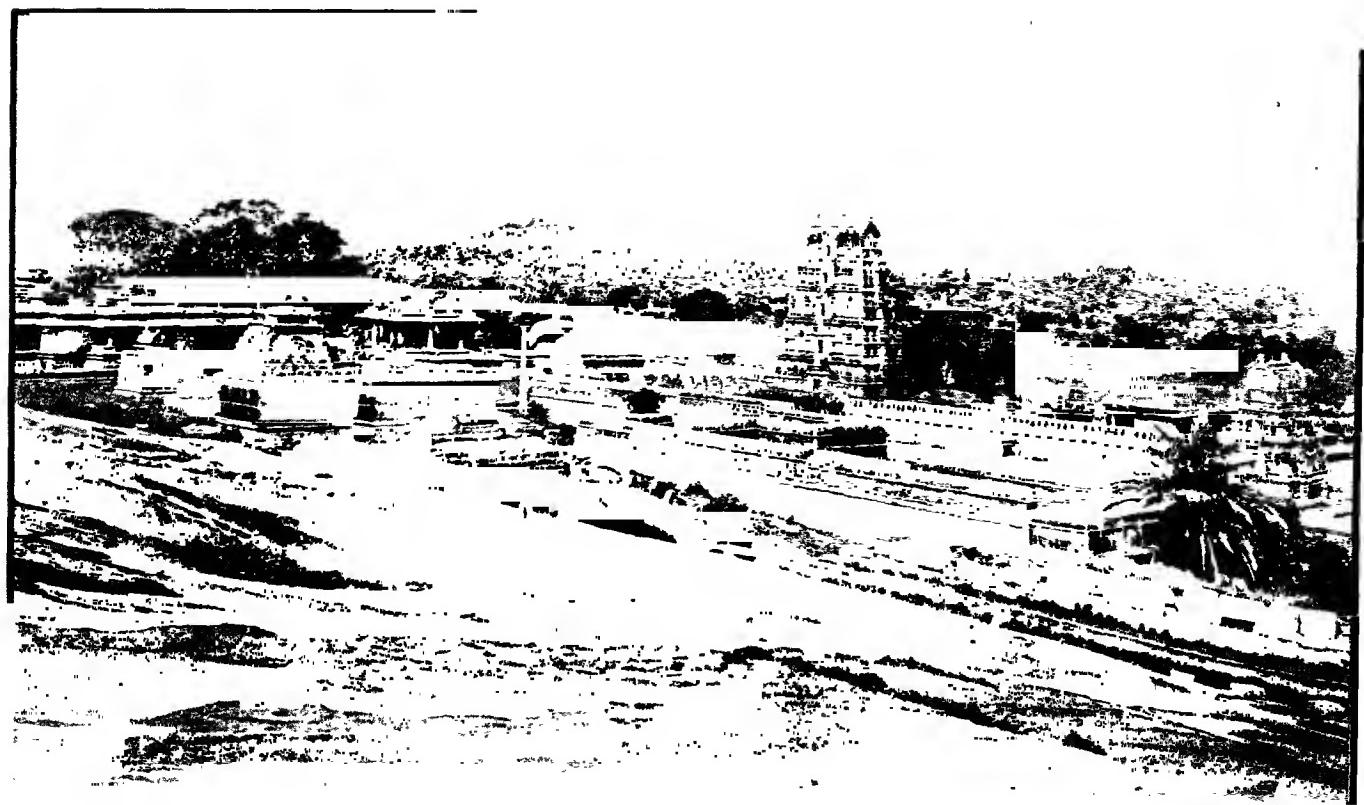


1. ARDHANARISVARA IN CAVE 1

HAMPE



1. VIRUPAKSHA TEMPLE



2. TEMPLES ON HEMAKUTA HILL WITH VIRUPAKSHA TEMPLE,

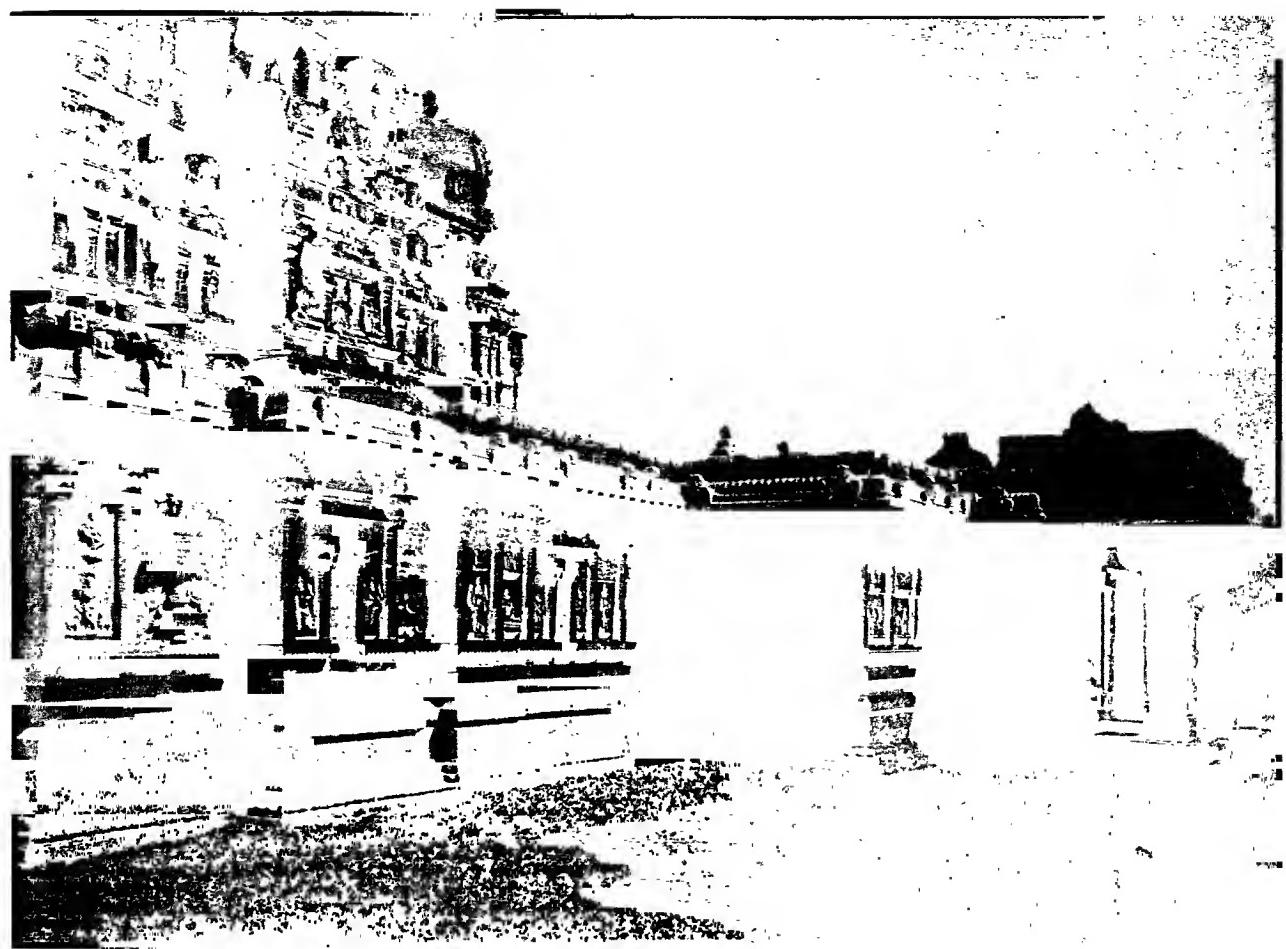
and another at the top called Dhûlthân, about 20 feet long, which bears an inscription in Nâgari and Gujarati characters, the Nâgari part giving its name as *Sridurge* and the Gujarati part giving the names of the makers Sômaji and Sangheji who belonged to Gujarat. The first mahâl met with when going up is called China-mahâl; higher up is Sunnêri-mahâl, and that at the top is known as Bala Hisâr. There are very deep moats, a dark passage running a pretty long distance, a fine spring call'd Kaudi Tâkâ and several caves. One of the last at the top has the foot-prints of Janârdana, said to be a sage, a disciple of Dattâtrîya, who used to visit by a subterraneous passage the Jyôtirmayalinga at Êrûl or Ellôra. Lower down, nearly at the foot, there is a bath for elephants, and also the tomb of Sakaâdi Sultan Vali. At the foot are the Jumâ Masjid and Râmarâja's mahâl, Râmarâja being apparently the Sêvuna king of that name who ruled from 1271 to 1309. The walls of the structures at the foot have some Jaina and Hindu images built into them, which evidently belonged to temples no longer in existence. In the village is a *methâ* known as Mânpuri-mâtha, which contains a number of Hindu tombs and is visited by a large number of devotees.

25. Ellôra is at a distance of about 1½ miles from Daulatâbâd. On the way are Kâgazpur and Rauzâ or Kultâbâd. The latter is a fine place with a fort and a good number of old Muhammadan buildings of considerable architectural merit. There are 34 caves in all at Ellôra, and the following are brief notes on them. Cave 1 is a big hall with 8 cells. Number 2 consists of a shrine, a hall and a veranda. The shrine has a seated Buddha flanked by Buddha figures pointing to the earth, with *dvârapâlakas* about 10 feet high at the sides. The hall is supported by 12 pillars with *âmalaka* capitals. To the left in the hall are seated Buddha figures in *dharma-chakra-mudrâ* or the teaching pose, the stem of the seat lotus being supported by Nâgas. There are also similar figures on the parapet to the right and left. To the right of the entrance is a standing female figure flanked by female figures, holding a creeper in the left hand, the right hand being in the *abhaya* pose. To the right in the veranda is a seated figure, apparently a Bôdhisatva, wearing *yaiñôpavita* or sacred thread, his right hand bearing a flower and the left resting on the thigh. Caves 3 to 6 are similar to Number 2, but with a few variations. The hall of Cave 3 has 12 pillars and 12 cells. To the right in front is a Buddha figure in the teaching pose. To the right in the hall of Number 4 is a seated figure of Padmapâni flanked by female figures, holding in the right hand a rosary and in the left a flower with stalk. The upper storey has Buddha figures. Cave 5 has a big hall with 24 pillars and 20 cells, and Cave 6 has some female figures at the side. Number 7 is a hall with 12 cells. Cave 8 is in two storeys, the upper has a few cells and the lower a shrine like Number 2 and a *pradakshina* or circumambulatory passage. To the left is a good female figure with a peacock. Number 9 has a seated Buddha figure like Cave 2. The lower outer wall has a male and a female figure seated with a child, apparently Panchika and Hâriti. Number 10 is a Chaitya cave apsidal at one end like those at Kârle, Kanhâri and Nâsik, supported by 30 plain pillars. The *dâgaba* in the apse has a Buddha figure in front. There are figures all round above the pillars, and stone ribs inside the dome. The veranda in front is in two storeys: the lower has some cells and the upper gives a fine view of the interior. This is one of the best caves here. Cave 11 has three storeys: the first has a Buddha figure and a few cells; the second seated Buddha figures as in Cave 2 in three cells and also to the left; and the third also a Buddha figure like the first storey but with sculptured walls to the right. Number 12, also in three storeys, is larger, loftier and grander than Number 11. The first storey has a shrine with a seated Buddha and seated *dvârapâlakas*. There are also two more at the sides in the hall which has besides figures in nine panels, the front portion being furnished with cells. In the second storey there is to the left a seated Buddha with figures in 9 and 12 panels surmounted by a four-armed female figure flanked by similar figures; and to the right a Bôdhisatva flanked on the right by a Yaksha and on the left by a Yakshi, and another flanked by female figures, all seated. The walls are also carved with miniature *dâgabas*. The third storey has like the first a shrine with a seated Buddha, and *dvârapâlakas* with crossed hands. To the right and left are six female figures with nine Bôdhisatva figures above. The second *ankana* or compartment has 7 Buddhas on either side, and the end has 5 Buddhas to the left and 4 to the right. This cave appears to be the largest here. Caves 14 to

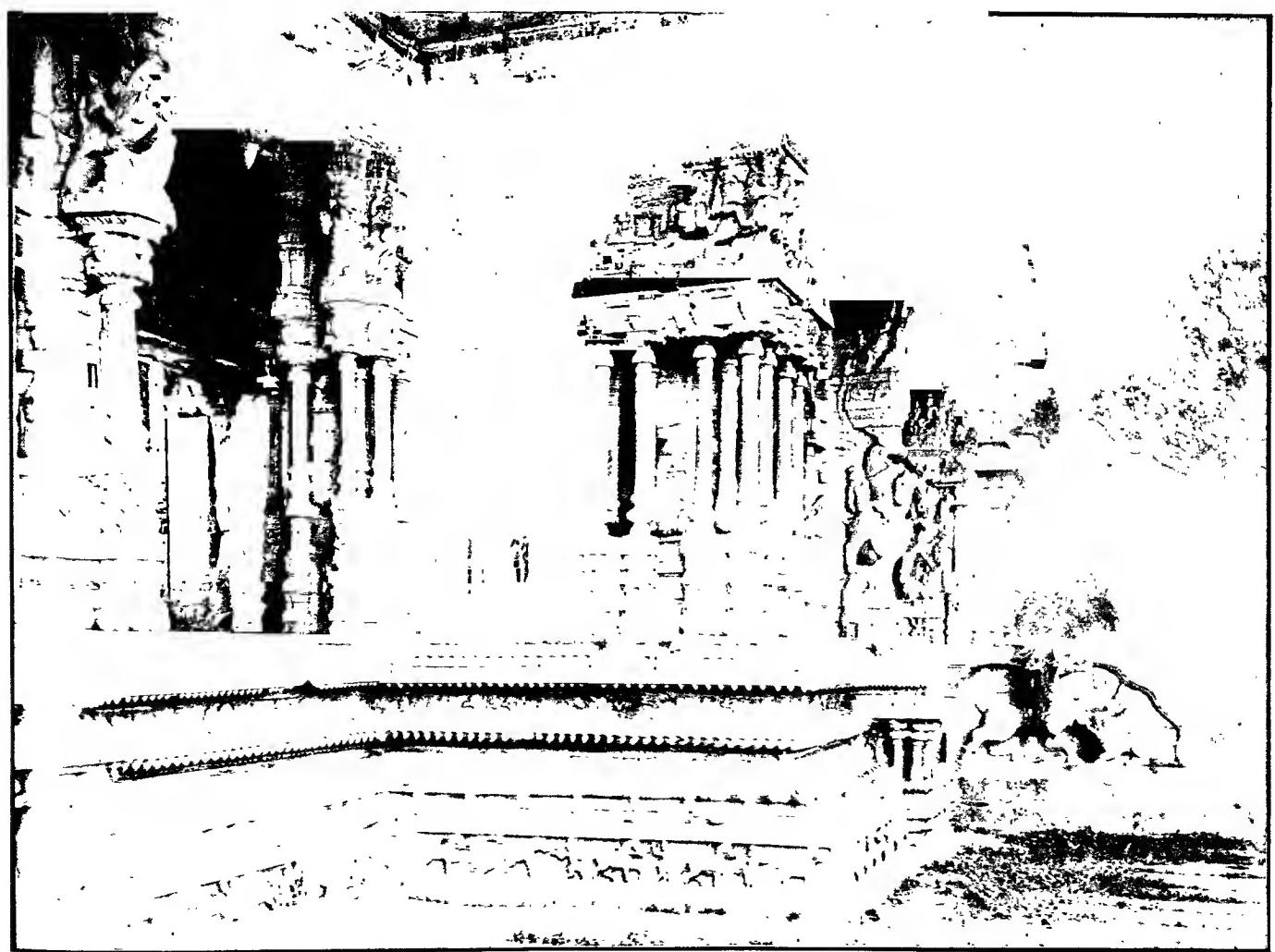
29 are Śaiva. The side walls of Number 14 are sculptured with the figures of Umāmahēśvara (in three places), Varāha, Lakshmi, Durgā (in two places), Tāṇḍavēśvara, Bhairava, Saptamātrikā, Rāvaṇa lifting Kailāsa, and a Vētāla. Cave 15 is in two storeys, both having a linga. In the upper storey the linga has at the sides Gaṇapati and Subrahmanya, and around figures representing mostly the *līlās* or sportive forms of Śiva and the incarnations of Vishṇu. Among other figures may be mentioned Bhairava, Tāṇḍavēśvara, Umāmahēśvara, Mārkanḍēya, Lakshmi, Rāvaṇa lifting Kailāsa, Ranganātha, and Vishnu delivering an elephant from the jaws of a crocodile. There is a Nāgari inscription in this cave.

26. Cave 16 is the celebrated Kailasēśvara temple, one of the most marvellous, if not the most marvellous, of the excavations here. The main building is in two storeys, as also the surrounding verandas and structures. At the entrance is a fine water-cistern to the left and figures, mostly broken, on the walls on both sides of the entrance. Opposite the entrance is a good seated figure of Lakshmi in a lotus pond. The porch behind Lakshmi has a seated figure of Śiva accompanied by *dikpālas* or the regents of the directions with a huge ten-armed standing figure, about 15 feet high, of Bhairava opposite to it (Plate IX, 1). There are two stairways leading to the upper storey, which consists of a *garbhagriha*, an open *sukhanāsi*, a *pradakṣiṇā*, a *navaranga*, side porches, a front porch and a Nandi shrine. The *garbhagriha* has a linga. The ceiling of the *sukhanāsi* has a standing figure of Lakshmi flanked by three figures on either side, all in relief. The *pradakṣiṇā* has five shrines. The *navaranga* is a magnificent hall with three entrances supported by 16 elegantly carved pillars, 16 pilasters and 4 double pilasters at the corners. The central ceiling has Tāṇḍavēśvara in relief as also Lakshmi. The front porch shows traces of painting, which are also noticeable in several other parts of the building. Above the plinth around the main building are carved huge elephants, lions and *yālis*. At the sides stand two well carved lofty lamp-pillars and two big elephants facing each other. To the right is a fine *maṇṭapa* enshrining in three cells the river goddesses Gangā, Yamunā and Sarasvatī (Plate IX, 2), the central figure, standing on a crocodile, representing Gangā. The upper storey further on has the temple of the goddess Pārvati with a grand hall in front, open to the left, supported by 24 well carved huge pillars. The central ceiling has Tāṇḍavēśvara in relief; the right wall besides bearing the figures of Brahma, Vishṇu, Śiva, Narasiṁha, Gaṇapati, etc., also depicts in brief the story of the Mahābhārata; and the left wall briefly delineates the story of the Rāmāyana in a single big panel. The upper storey to the left has eleven seated female figures besides Gaṇapati and another figure flanked by chauri-bearers. The female figures are evidently intended to represent the Seven Mothers, though the number is more than seven. The wall of the veranda of the upper storey shows figures representing Śiva's *līlās* and Vishṇu's *avatāras* besides those of Umāmahēśvara (in several places), Rāvaṇa cutting off nine of his heads, etc.

27. To the right of Number 16 is a cave bearing no number, which enshrines a Trimūrti figure similar to the one at Elephanta. Numbers 17 to 24, 26 and 29 contain lingas. In Cave 17 there are at the sides of the linga Gaṇapati and Mahishāsuramardini. The pillars are adorned with bracket figures and two of them with figures at the base also. This is a fine cave, as also Number 21. Number 20 has a good doorway. The front pillars of Number 21 are adorned with bracket figures as in Cave 17. The right wall shows figures of Subrahmanya, Mahishāsuramardini, Rāvaṇa lifting Kailāsa, and Śiva and Pārvati playing at dice, and also a panel representing Girijākalyāna or the marriage of Pārvati; while the left wall has the Seven Mothers. At the sides of the veranda are female figures standing on a crocodile and a tortoise, representing the river-goddesses Gangā and Yamunā. In Cave 22 there are figures of Lakshmi at the sides; the *dvārapālakas* are painted red; to the left are the Seven Mothers, and in front Nandi. Number 23 has in the left cell a Trimūrti figure behind the linga. The shrine in Cave 25 is empty. The *dvārapālakas* hold a sword in the right hand. The ceiling in front shows Sūrya flanked by female archers, and Aruna, all in relief. To the left is a seated figure bearing in the left hand what looks like a money bag. May it be Kubēra? The veranda of Number 17 shows figures of Vishṇu, Śiva, Brahmī, Ranganātha, Varāha, Balarāma Kṛiṣṇa and Rukmini. Cave 29 has lions at the sides of the stairway. The linga shrine has big *dvārapālakas* as at Elephanta. Among other sculptures are a female figure standing on a tortoise (Yamunā), Umāmahēśvara, Rāvaṇa lifting Kailāsa, and the marriage of Pārvati. This Cave shows vestiges



1. SOUTH-WEST VIEW OF HAZAR-RAMA TEMPLE



2. PORTION OF MUKHA-MANTAPA OF VITHALA TEMPLE

of painting. Numbers 30 to 34 are Jaina caves. In almost all these the principal Jina figures represent Nēminātha as indicated by the vehicles, namely, an elephant and a lion, of the Yaksha and Yakshi found in them, these being the proper vehicles of Sarvāhṇa and Kūshināṇḍini, the attendants of Nēminātha (see para 23). Number 31 is a grand cave with good pillars and an upper storey on three sides. There is a big elephant on a pedestal and a *mānastambha* in a shrine in the centre. In Cave 33 the upper storey has a grand painted hall supported by 16 huge but fine pillars with Jina figures all round. Number 34 consists of a *garbhagriha*, an open *sukhanāsi*, a *navarāngā* and a porch. The *navarāngā* has Yaksha and Yakshi at the sides, and seated and standing figures of Jina on the walls. To the left of number 34 is another Jaina cave bearing no number, but similar to Cave 34. The front pillars have below some figures 4 labels in Kannada characters of about the 9th century giving their names. The figures represent some Jaina gurus, their names being Nāgaṇḍi-goravādi, Davaṇḍi-siddhānta-bhāṭṭāra and bēla-bhāṭṭāra. The language, too, is Kannada.

28. As there was no time to visit the Ajanta caves, I proceeded to Bādāmi via Maninād and Hutgi. The Bhūnā bridge on the way is similar to but larger than the one at Kudachi. Bijāpūr has an extensive fort around it and a large number of fine Muhammadan buildings several of which are visible from the Railway Station, one of them, the Gōl Guimbaz, a particularly good building, being

situated near the Station itself. Bādāmi, once the capital of the Western Chalukyas, has a hill fort and several ruined temples. The chief attraction of the place at present is the caves, 4 in number, locally known as Mēnabasti. They gradually rise in level and are led up to by flights of steps. The lowest or the first cave is Śaiva: it enshrines a linga and is supported by 16 carved pillars. The central ceiling shows a Nāga and a Nāgi, that in front a five-hooded Nāga encircled by three coils, and those on either side a Nāga and a Nāgi. The right end wall has Harihara flanked by Lakshmi and Pārvati, and the left end wall Ardhanārīśvara flanked by a female figure and a Vētāla or Bhṛingi (Plate X, 1). To the left in the veranda are Mahishasuramardini, Gaṇapati and Subrahmanya, and the end wall shows Tāṇḍavēśvara, while the projection at the right end has a *dvārapālaka*. A short inscription in Kannada characters of the 6th or 7th century says that the cave is Śrī-Kaydasvāmi's shrine, Kayda-svāmi being apparently the name of the linga. The cave higher up or Number 2 is Vaishnava. The front ceiling shows Vishṇu seated on Garuḍa, while the others have either a lotus in the centre and *svastikas* with a Gandharva pair at the corners, or *svastikas* without Gandharvas, or merely a Gandharva pair. To the right on the wall is Varāha and to the left Trivikrama (Plate X, 2), while the ends have *dvārapālakas*. One of the pillars bears an inscription in Kannada characters of about the 6th century which seems to record the name of a visitor—Magan Adamari. The rock above the cave and the one opposite to it bear a number of short inscriptions of about the same period as that of the one on the inside pillar recording the names of visitors, among which may be mentioned Śrī-Vabhiya, Duṭṭuṭṭaga, Niddaga, Śrī-Alagere, Suraviman, Śrī-Bidāmāga, Śrī-Kōlināṇḍi and Sīṅgamaṇchi. At the sides of the entrance to the next higher cave or Number 3 are also to be found similar inscriptions, two of which run thus—Śikhevarmarājan, Vikrantara Śivāmuruṇan. Cave 3, also Vaishnava, is the largest and the most beautiful of the caves here. It is supported by 24 well carved pillars, the front ones being adorned with bracket figures. The ceiling in front of the shrine has *dikpālas* in relief, the central one Subrahmanya, and the front one a Gandharva pair. To the left in the front *ankana* or compartment are figures of Harihara, Narasimha, and Trivikrama at the end; and to the right figures of Varāha, Paravāsudēva, and Vishṇu at the end. Other ceilings of the front *ankana* have mostly *dikpālas* in relief. Some parts of the cave show traces of painting. There are three inscriptions on the pillars: one of them, a valuable early record, dated A.D. 578, says that the cave was caused to be excavated by the Western Chalukya king Mangaliṣa to serve as a Vishṇu temple; the other two are modern records of the 16th century, one referring to the erection of a bastion in 1543 by a chief of the name of Kōṇḍa-Rāja, and the other to the consecration of a Viṭhala temple at Bādāmi by some private individuals. On the rock outside the cave are several inscriptions in old characters. One of them repeats the grant of the village of Lanjigēsara by Mangaliṣa to the cave temple and records a further grant to the garland-makers of the god. The others mostly record the names of visitors some of which run thus: Śrī-Guṇapālan, Śrī-Ādu-Āchārasiddhi, Śrī-Koṭṭalan, Siriga-

maṇḍi, Śrī-Benneyara-Vādugōsi. Cave 4 is Jaina with Jina figures in the shrine and on the walls and pillars. The left wall of the veranda bears a Kannada inscription in six lines in characters of the 11th century, which is an epitaph of Jakkavve, wife of Jinavarmia and mother of Kalidēva, who died by the rite of *sallēkhanā* or starvation. She is compared to former pious Jaina ladies such as Marudēvi, Vijaye, Lakshane and Attimabbe. There are several more short inscriptions on rocks which I had no time to examine.

29. Among other temples noticed at Bādāmi were the Virūpāksha, the Yallamma, the Mallikārjuna and the Bhūtanātha, all Chalukyan in style. The *sukhanāsi* doorway of the Yallamma temple is adorned with perforated screens at the sides and the top. At the entrance is an inscription of the Chālukya king Jagadēkamalla, dated 1139, which states that the god in the temple called Yogēśvara was set up by two *dandanāyakas* or generals named Mahādēva and Pāladēva. The Mallikārjuna temple, which is in a dilapidated condition, has in the *prākāra* a cell containing a figure of Vīrabhadra. The Bhūtanātha temple is also adorned with perforated screens like the Yallamma. The Rāuganātha shrine near the *honda* or tank has a good figure of the god with the incarnations of Vishṇu above. A sculptured rock in front of the Kōterāya temple bears several old inscriptions, one of which, meaning 'the praise of Gaṇava of the Varāṇījas,' is engraved in three places. The Dattātrēya temple has a modern Nāgari inscription dated 1894. An inscription on one of the pillars of an old temple on the hill to the north-east of the Dharmasālā, dated 1543, refers to the erection of a bastion by Era-Krishnappa-Nāyaka. This is of some interest as Era-Krishnappa-Nāyaka was the head of the family of the Bēlār chiefs. The caves and many of the inscriptions at Bādāmi are noticed in the *Indian Antiquary*, VI (p. 354) and X (p. 59). Altogether the number of inscriptions cursorily noticed by me at Bādāmi was 32.

30. The last place visited before returning to Bangalore was Hampe. The Virūpāksha or Pampāpati temple seems to be the largest here. It is a Dravidian building facing east with two *mahādrāras* or outer gates, one on the east and one on the north, both surmounted by

lofty *gopuras* or towers, the east one being in nine storeys (Plate XI, 1). The pillars are adorned with lions and riders as at Nandi. Of the pillars supporting the front hall, eight, which are somewhat slender but elaborately carved, stand two in each direction. The ceiling of the front hall is painted with scenes from the Śaiva Purāṇas. There are two cells in the *prākāra* enshrining the goddesses Pārvati and Bhuvanēśvari. The doorways of both are well carved, but that of the Bhuvanēśvari cell presents a charming appearance with its minutely carved sculptures. Its front pillars are adorned with bead work like those in Hoysala temples, two of them having *kalaśas* or vases in relief in the upper panels in the four directions. Behind the Virūpāksha temple is a shrine containing a figure, about 1½ feet high, of Vidyārāṇya seated with the right hand in the teaching pose. This is said to be the site of his tomb. Five inscriptions were noticed in the temple. One of them near the front hall, dated 1509, states that Krishna-Dēva-Rāya of Vijayanagar built the front hall and the smaller *gopura* in front of it, repaired the larger *gopura*, and granted a village for the god on the day of his coronation. There is also another copy of this record to the right of the east *mahādrāra*. Two worn epigraphs at the sides of the north *mahādrāra* record grants to the temple in 1236 and 1429 during the reigns of the Hoysala king Sōmēśvara and the Vijayanagar king Harihara III respectively. The remaining inscription, which is to the right of the Chāmūndēśvari shrine outside the north *mahādrāra*, registers a grant to the temple in 1199 by Hāchale, wife of Chandaya, ruler of Kurugōdu of the Kuntāla country and a descendant of Kalidēvarasa of the Phāṇi-vamśa or serpent race. This seems to be the oldest epigraph in the temple, and it names the goddess of the temple as Pampādēvi or Pampāmbike. The temple must have existed before this date. To the right of the temple is a hillock known as Hēmakūṭa which has on it several temples such as the Prasanna-Virūpāksha, the Rāmalinga and the Ānjanēya, and natural springs known as Rāma-tīrtha and Bhīma-tīrtha. There are also two or three small but neat temples in the Hoysala style (Plate XI, 2), said to be Jaina, though without any such indication. Two inscriptions were noticed on the rocks here, one of Harihara II dated 1397, and the other, of about 1400, stating that Bhaṭṭara-Bāchaya caused the flight of steps to be made. Opposite to the Virūpāksha temple at some distance is a good *maṇṭapa* supported by 12 elegantly carved plack stone pillars; and behind it a huge Nandi measuring 15' × 12' × 10'.

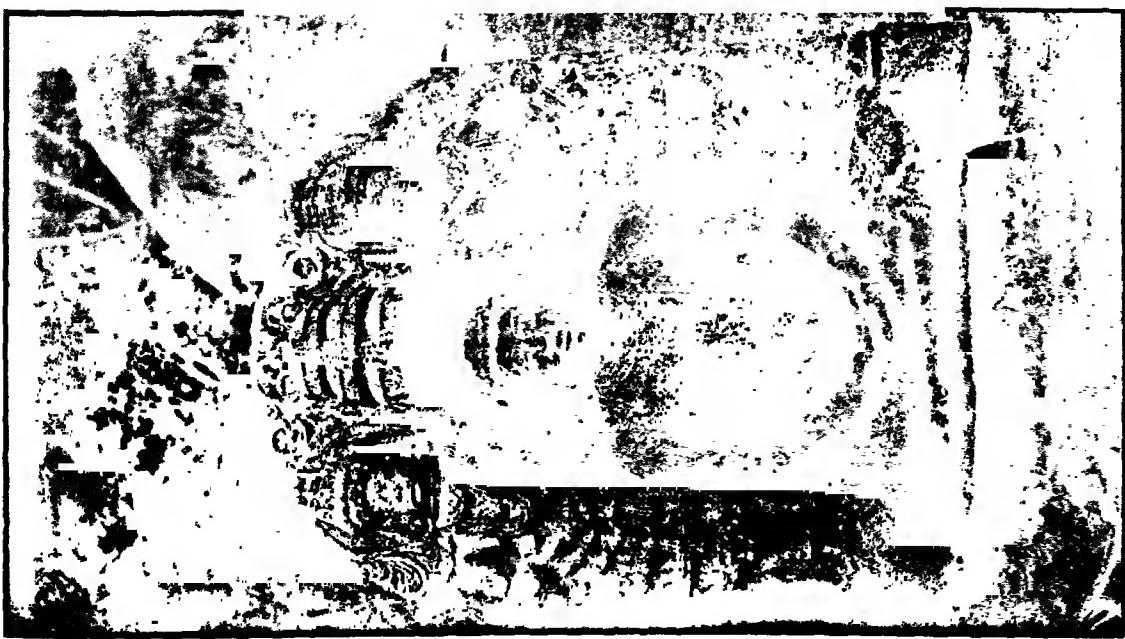
PLATE XIII

RUINED BASTIS AT BASTI-HOSKOTE



2. ARCHITRAVE OF A DOORWAY
3. PILASTER

1. JINA FIGURE



31. We may now proceed to notice briefly other temples and objects of interest. What is known as Kadale-Ganapati is a seated figure about 10 feet high; and that known as Sāsave-Ganapati, about 8 feet high, is seated in an open *mantapa*. The Krishna temple is a good structure. It has two inscriptions, both dated 1515, one of which states that Krishna-Dēva-Rāya set up in it a figure of Krishna brought from Udayagiri. The inscription stone and some pillars bear Tenkale *nāmam* on them. The huge Narasimha figure seated in the open has a *prabhā* or glory and is canopied by the seven hoods of a serpent. An inscription close to it records the consecration of the god and the grant of a village by Krishna-Dēva-Rāya in 1529. Some ruined Vishnu temple close by, now known as the Chaudēśvari and named in the board attached to it the Chandikēśvara, has an inscription, dated 1545, which states that during Sadāśiva's reign Rāma-Rājayya's younger brother Timma-Rāja's *dalavāyi* or general Jangamayya built some temple, apparently the one in question. The Virabhadra temple has likewise an inscription of Sadāśiva's reign, dated 1545. The underground Siva temple is also a good building. Near about it are two boulders known as Akkatangi-gundū (Elder and younger sisters' Boulders). The Hazār Rāma temple is perhaps the most artistic structure here in view of its figure sculpture (Plate XII, 1). The *navaranga* is supported by four elegantly carved black stone pillars. The left wall of the *mahā-dvāra*, as well as the inner sides of the outer walls, depicts the Rāmāyaṇa story from the Bālakānda to the end. The outer walls have 5 rows of figures, elephants, horses, infantry, dancing girls and partly Krishna's *bāla-viṭā* or boyish sports. The row of dancing girls is in front of a seated queen, while the rows of elephants, horses and infantry are in front of a seated king. Five inscriptions were noticed in the temple: one in Nāgari characters in praise of Dēva-Rāya I; one recording a grant of gold vessels for the god by queen Aññala-Dēvi probably in 1416; one dated 1513 registering a grant of some villages for the god by Krishna-Dēva-Rāya; and one dated 1521 recording a grant by Chikka Timmayadēva-mahā-arasu's son Timma-Rāja. The remaining epigraph is mostly worn. The temple was probably founded by or during the reign of Dēva-Rāya I. The Navarātri Dibba or platform is a beautiful structure with rows of elephants horses, camels, infantry, dancing girls and hunting scenes around the plinth. The Ranganātha temple has a Telugu inscription of Sadāśiva's reign, dated 1545, recording a grant by Timmarājugāru. Close by is a boulder known as Hoṭṭebēne-gundū (Belly-ache Boulder), throwing a stone on which is believed to cure belly-ache.

32. The Achyutarāya temple is a large building with several *mantapas* supported by pillars adorned with *yālis*, etc., and verandas all round. The *mukha-mantapa* has a bearded figure dressed in a cloak and leaning on a staff, resembling figures of Kempe-Gauḍa noticed at Māgadi and other places. The Garuda shrine has also at the sides two such figures, but without a beard. An inscription on the inner walls of the north *gopura*, dated 1534, styles the god Tiruvengalanātha. The *mahādvāra* has on the right and left an inscription in Nāgari and Kannada characters, dated 1539, which refers to the gift of Ānandanidhi by Achyuta-Rāya. At some distance from this is a Vishnu temple bearing the Vijayanagar crest on the wall of the *mahādvāra*. It is not known why it is named a Jaina temple seeing that the figures of Hanumān and Garuda at the sides and the Vaishnava *dvārapālakus* afford clear evidence of its being a Vaishnava structure. The building is in the Hoysala style and has a frieze of scroll work around the *navaranga*. In front of it stands a *māstikal* with a discus and a conch at the top. Opposite to this temple at some distance is a long white streak on a rock which is believed to represent the loose end of Sita's garment which she let fall when being carried off by Rāvana. Near it is a reservoir known as Sītā's bath, as also a cave temple of Pāttābhīrāma. A little distance from this is the Tulābhāra beam resting on two shafts in the shape of a *toraṇagamba* or gateway. At the base of the east shaft are figures of Krishna-Dēva-Rāya and his queens, this king having used it for making the Tulābhāra gift. Further on stand four huge carved pillars intended probably for supporting a *gopura*. Such pillars are also found at Mēlkōṭe and other places. The Viṭhala temple is perhaps the best structure at Hainpe both on account of its neat proportions and fine carvings. It has three *gopuras* on the east, north and south. The *mukha-mantapa* is a magnificent hall with a row of horses around the plinth (Plate XII, 2). To its right and left are two good *mantapas*, the former with a row of elephants and the latter with rows of swans

and dancing girls. The carved stone car in front stands for the Garuda shrine and bears a fine Tentale *nāmam* above the figure of Garuda. In the *garbhagriha* is lying a mutilated figure of Nambi-Nārāyaṇa. In the *maṇṭapa* to the right in the *prākāra* are some mutilated figures with labels on their pedestals giving their names among which are Vishnu-mūrti, Vijaya-Kēśava-mūrti and Mādhava-mūrti. On the upper step of the stairway in front is an inscription in characters of the 16th century stating that the door there was the one to be locked and sealed. Eighteen more inscriptions were noticed in the temple: 2 of Krishna-Dēva-Rāya dated 1513; 9 of Achyuta-Rāya dated 1531 (2), 1533, 1534, 1535, 1533 (2) and 1539 (2), the last two dated 1539 referring to his gift of Ānandanidhi; and 7 of Sadāśiva dated 1543, 1544, 1554, 1558, 1561, 1563 and 1564. Opposite to the Viṭhala temple stands another Vishnu temple whose *navaranga* ceiling is a beautiful dome with a lotus bud in the centre surrounded by rows of swans and dancing girls. There is likewise a third row all round. To the north-east of the Virūpāksha temple is the Kōdandarāma also on the bank of the Tungabhadrā, above which is a shrine of Sūrya-Nārāyaṇa, the god worshipped being Sudarśana or Vishnu's discus in the shape of a human figure with 16 hands. Near it is a shrine containing a figure of Hanumān in a circular *yantra* or mystic diagram, known as Yantrōddhāraka-Prāṇadēvaru, said to have been set up by the Mādhva guru Vyāsa-tīrtha, the founder of the *matha* at Sōsale in Tirumukkūlu-Narsipūr Taluk. Close at hand is a covered passage between two huge boulders, known as Onake-gāndī.

33. The Ranganātha temple and the Rāja's palace and office were visited at Ānegondi. On a boulder to the left of the north bank

of the Tungabhadrā on the way to Ānegondi were noticed three inscriptions: one of them, dated 1383, is a Sanskrit record stating that Kumāra-Kampa, son of Harihara, made a ford for crossing the river; another, which appears to be dated 1453, registers a grant to the Ambigas or boatmen; and the third, dated 1556 in Sadāśiva's reign, seems to fix the ferrying charges. To the north of the village is an inscription near a Nāga stone to the left of the road, which bears the date 1436 and records a grant during the reign of Dēva-Rāya II. To the east of Ānegondi is Nava-vṛindāvana or the nine tombs of Mādhva gurus including those of Vyāsa-tīrtha and Vijayindra. To the left of Sītā-sarōvara or Sītā's pond are Raghunandana-tīrtha's *matha* and *brindāvana*, and opposite to the latter a four-armed Hanumān bearing a discus and a conch in the upper hands. Vijayindra and Raghunandana were the *svāmis* of the Rāghavēndra-muṭha at

Hospet temples. Naujangūḍ. To the north of Hospet is a village named Anchanagudi, a corrupt form of Anantaśayana-

gudi, which takes its name from the Anantaśayana temple situated there. The latter is a lofty building with a barrel-shaped dome in mortar over the *garbhagriha* and a grand *mukha-maṇṭapa* supported by 48 pillars. The original figure of the god is not now forthcoming, and there are instead seated figures of Varāha and Narasiṁha and a few other mutilated images. The right wall of the *mukha-maṇṭapa* bears four inscriptions: one of them, a big Sanskrit record of Krishna-Dēva-Rāya, perhaps the original of a copper plate grant, seems to register a grant by the king, the composer being Sabhāpati; two are the usual Nāgari and Kannada inscriptions, dated 1539, recording the gift of Ānandanidhi by Achyuta-Rāya; and the fourth dated 1549, registers a grant for the god during the reign of Sadāśiva. The Odakarāya (Ājanāya) temple at Hospet has three cells standing in a line: the middle one enshrines Hanumān, the right cell Paṭṭābhīrāma, and the left Yōgarāma, who is seated in the teaching pose with Lakshmaṇa and Sītā standing at the sides. Hanumān is said to have been set up by Vyāsa-tīrtha. It is stated that the temple was destroyed by Tippu and probably the image of Hanumān was also mutilated, which accounts for his name Odakarāya. It was subsequently restored by Dēṣayi Kondappa, whose figure together with that of his wife Śeṣhamma is carved on the floor in a prostrating posture with labels giving their names. To the left in the *navaranga* is a cell containing a figure of Ranganātha, an old image, set up about 50 years ago. Altogether the number of inscriptions noticed at Hampe was 49.

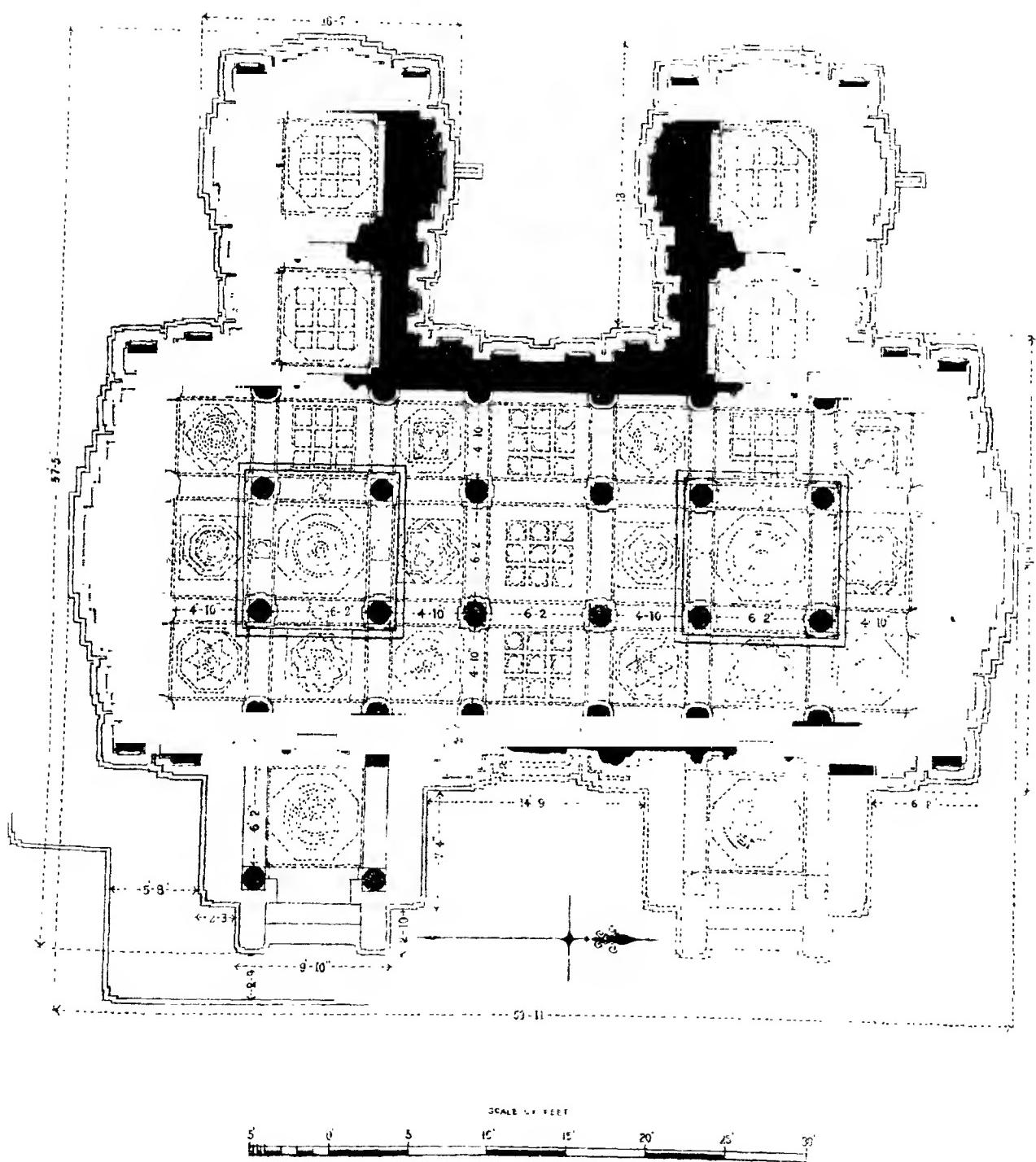
34. When I was at Tirupati on leave in February 1920 in connection with the Upanayanam or investiture with the sacred thread

of my son, I noticed in the Śrinivāsa temple about 15 inscriptions in Tamil, Telugu and Kannada. In a cell to the south-east of the

Pl. XIV.

PLAN OF

SANGAMESVARA TEMPLE
SINDAGATTA, KRISHNARAJPET TALUK



dhvaja-stambha or flag-staff are kept portrait statuettes of the father, mother and wife of Todar Mal, general and finance minister of Akbar, who died in 1589. These statuettes bear inscriptions in Nâgari and Telugu characters giving their names. The father was Lâlî Khôvarârâja, the mother Môhranadé, and the wife Pitabibi. But Todar Mal's figure, which is stated to have been there some years ago, is not now forthcoming. A portion of the enclosed veranda in the second *prâkâra* is shown as the residence of Vyâsa-tirtha while he worshipped the god for 12 years (see last year's *Report*, para 91). Close to it on the floor is a figure of Vyâsa-tirtha with a label in modern characters giving his name, and this spot is said to be the place where once stood an inscription recording the grant of certain privileges to him. Of the other epigraphs, 8, dated 1512 (2), 1514 (4), 1523, and 1527, relate to the Vijayanagar king Krishnâ-Dêva-Râya and his queens; 1 to Vira-Narasiñha; 1 dated 1450 to Medini-nâsara-gârâda Śîrumallaiyadêva-mahârâja; 1 dated 1511 to Nârâyana-dêva of Kâmpasamula; and 1 dated 1606 to Venkaṭapati-Râya I. There is also one dated 1396, recording a grant to Tiruvêngada-jîyar. During my stay at Melkôt, on leave in April 1920 in connection with the Ubhayavêdânta-pravartana-Sabha, I discovered and transcribed 10 new inscriptions at the Narasimha temple on the hill.

35. As stated in para 8 above, the Architectural Draughtsman and the Photographer and Draughtsman made a tour under my instructions in the Krishnarâjapêtê Taluk of the Mysore District, and inspected and photographed a few temples of archaeological interest. A brief account of these structures, as also of some places, mainly based on the notes of the Architectural Draughtsman,

will now be given. Daṇḍyakan-katte

Daṇḍyakan-katte consists of a ruined fort of which two gateways and a few mud walls are the only parts now left. It is stated that this was once the seat of a Pâlegâr. Immediately to the west is the *sangama* or confluence of the Kâvâri and the Hémâvati. On the left bank of the latter is a small temple dedicated to Śiva under the name of Viṇâdhârâśvara. Basti-Hoskôte consists of the two villages,

Basti and Hoskôte, which are situated at a distance of about half a mile from each other. There is a lofty Jina figure, about 15 feet high, at Basti, now enshrined in a modern building, 6 feet by 8 feet, which has an archway in front to the whole height of the wall. There seems to have been once a big temple here traces of which are still visible. Several mutilated figures are lying here and there. To the north of the huge image are two seated Jina figures, one of which is flanked by chauri-bearers (Plate XIII, 1). The pillars in front of the image and one of the architraves of a doorway still standing show elegant workmanship (Plate XIII, 2 and 3). The pillars are adorned with ornamental bases and *âmalakas* at the top. A new inscription was found here, and impressions were also taken of two more, E.C., IV, Krishnarâjapêtê 36 and 37, which are incompletely printed. Mâvinkere also gave a new record. There are two temples in the Hoysala style at Sindagatta, the Sangamêśvara and the

Sindagatta temples. Lashmînârâyaṇa, both in a dilapidated condition. The former is of some interest as being a double temple like the Hoysalâśvara at Halebid and the Halavukallu-dêvasthâna at Arsikere (*Report* for 1918, para 43), though it goes without saying that it cannot compare with the Hoysalâśvara either in proportions or in ornamentation. The temple, which faces east, consists of two *garbhagrihas*, two *sukhanâsi*, two *navarangas* with a connecting corridor, and two porches one of which has now fallen down. Plate XIV gives its ground-plan and Plate XV, 1 the east view. The *sukhanâsi* doorways, which are well carved, have perforated screens at the sides and figures of Śiva on the lintels. The *garbhagrihas* and the *sukhanâsi* have flat ceilings. The *navarangas* with the connecting corridor are supported by 12 pillars and 20 pilasters and adorned with 21 ceilings of which excepting the 3 in the corridor and the two in front of the *sukhanâsi* doorways all the others are deep and artistically executed. The *navarangas* have also figures of Vishnu, Ganapati, Subrahmanyâ, Sûrya and the Seven Mothers. As stated before the temple is in a dilapidated condition. One half of the east front including one porch and a portion of the south wall has fallen and the north wall is out of plumb. But as the structure is a good specimen of a double temple, examples of which are rare, it deserves preservation. Almost all the stones that formed the walls are lying on the spot and the villagers too seem

to be willing to make a contribution towards the cost of the repairs. The Lakshminārāyaṇa temple is, however, in a better state of preservation except for the outer wall which has been replaced by a plain modern wall. It consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga* and a front veranda. The *sukhanāsi* doorway is well carved. All the ceilings of the *navaranga* are artistically executed in various geometrical patterns with central pendants.

36. The Hēmagiri hill, situated on the left bank of the Hēmāvati, has a temple on the top dedicated to Venkataramayesvāmi, Hēmagiri.

popularly known as Ranga of Hēmagiri. The god, about 3 feet high, is flanked by his consorts Śridēvi and Bhūdēvi. The *utsavarāvigraha* or processional image is kept for safety in a village called Banduhole about a mile from the hill. An annual *jātre* held in the month of April is attended by a large number of people from different parts of the State when thousands of cattle change hands. There are three temples at Sante-Bāchahalli, the Mahā-

lingēśvara, the Viranārāyaṇa and the Virabhadrā, of Sante-Bāchahalli temples. which the first alone is in the Hoysala style. This temple consists of a *garbhagriha* surmounted by a stone tower (Plate XV, 2), a *sukhanāsi* and a *navaranga*, the two former being in a fairly good state of preservation while the last has completely gone to ruin. The *sukhanāsi* has a well carved doorway with perforated screens and niches enshrining Gaṇapati and Mahishāsuramardini at the sides. There are also two niches adjoining the north and south walls which contain mutilated images. Some of the ceilings of the *navaranga* have disappeared, but those that are left show good workmanship. The Viranārāyaṇa temple enshrines a figure of Naambi-Nārāyaṇa flanked by consorts. The Brahmēśvara

Kikkēri temple was described in my *Report* for 1915

(para 27). Plate XVI shows three beautiful Nāga stones

standing in the court-yard of the temple. In one of them a figure of Lakshmi is carved on the hood. At Ankanhalli are three *māstikals*, one of white granite and

the other two of blackstone. They were noticed in my

Ankanhalli Report for 1915 (para 26), but could not be reproduced in that Report for want of photographs. They are now shown on Plate XVII. The central stone shows a woman's arm, bent upwards at the elbow, with the hand raised and the fingers erect. Above the arm stands a discus on a pedestal. The meaning of the symbols on the lower portion is not quite clear. Usually the arm projects from an ornamental post as in the other two *māstikals* at the sides. These also show below the arm figures of the hero who fell and his wife who became a *sati*. In the top panel of the left stone we see the couple seated with folded hands in front of a linga. The meaning of this is that the wife after becoming a *sati* joined her husband and both of them went to Kailāsa. The Linga, however, does not appear on the right stone. In my *Report* for 1915 the Panchalinga temple at

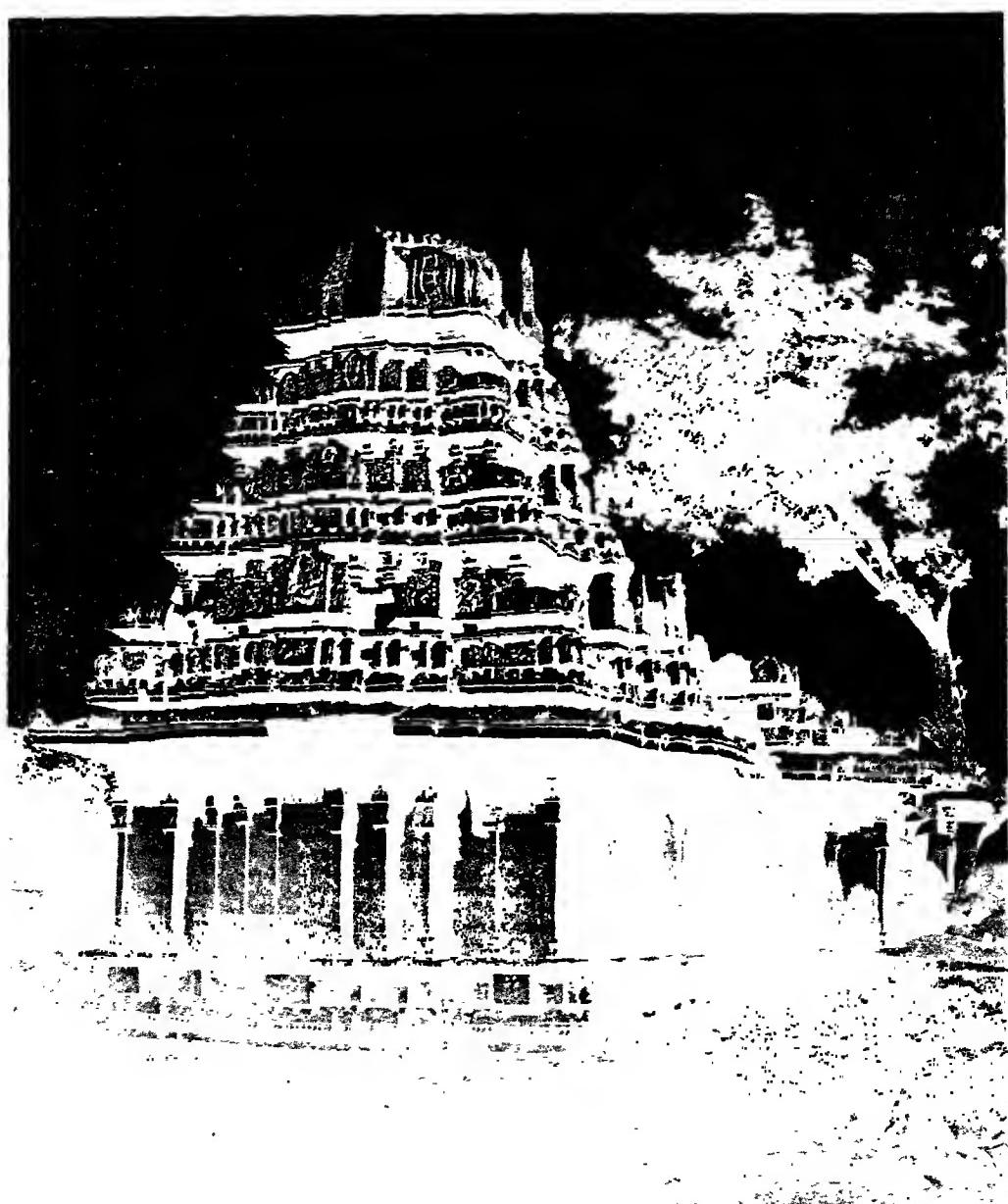
Gōvindanhalli temple. Gōvindanhalli was described in para 19 and its back view was given on Plate XII. It is a fine temple in the Hoysala style containing five cells. Plate XVIII exhibits its front view.

37. The Assistant and a Pandit made a short tour in the Mysore Taluk and brought copies of 7 new inscriptions, as also revised copies of 6 printed ones. The Head Pandit made a long tour in the Maṭvalli Taluk under my instructions and the resurvey has resulted in the discovery of 60 new records. He has also brought revised copies or impressions of 50 imperfectly printed inscriptions. The previous survey of the Malvalli Taluk was made before or soon after the Department was formed and it is only in the nature of things that the first attempts were not completely satisfactory. The survey of the taluk may now be considered to be mostly complete. I have to acknowledge here the valuable assistance rendered by Mr. Arunachala Mudaliyar, Amildar of Maṭvalli Taluk, which greatly facilitated the work of the Head Pandit.

38. Other records examined during the year under report were two sets of copper plates relating to the Gangas and the Rāshītrakūṭas, which may be looked upon as important finds. One of them in the possession of Lakshmisēna-bhattāraka-patṭāchārya of the Singangadde Jaina matha at Narasimharājapura, received through Mr. B. Padmaraja Pandit of Chāmarājanagar, records grants to a Jaina basti during the reigns of the Ganga king Śripurusha and his son Saigottā Śivamāra; and the other, a facsimile of a portion of which together with an incomplete copy



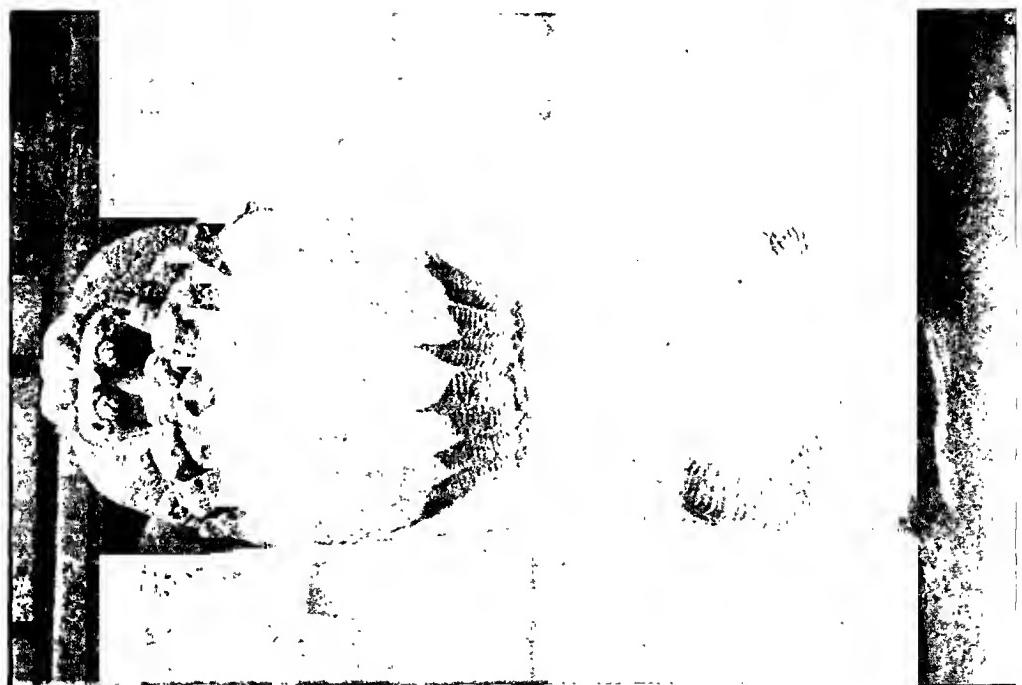
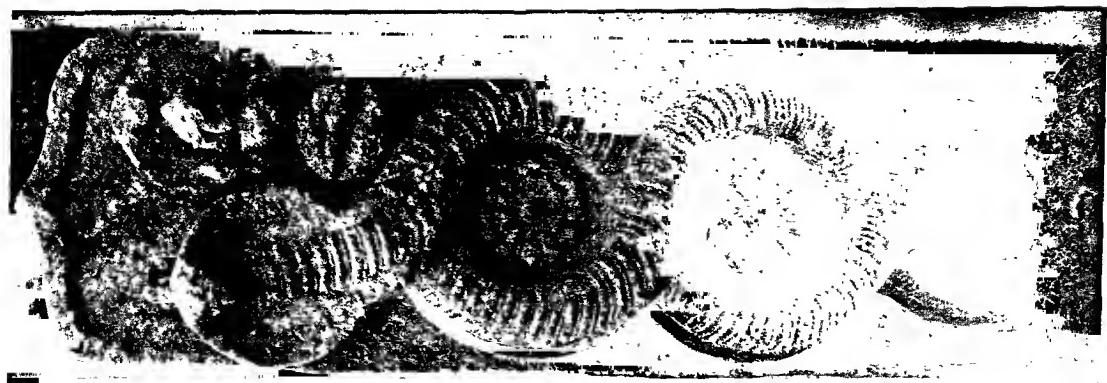
1. FRONT VIEW OF SANGAMESVARA TEMPLE AT SINDAGATTA



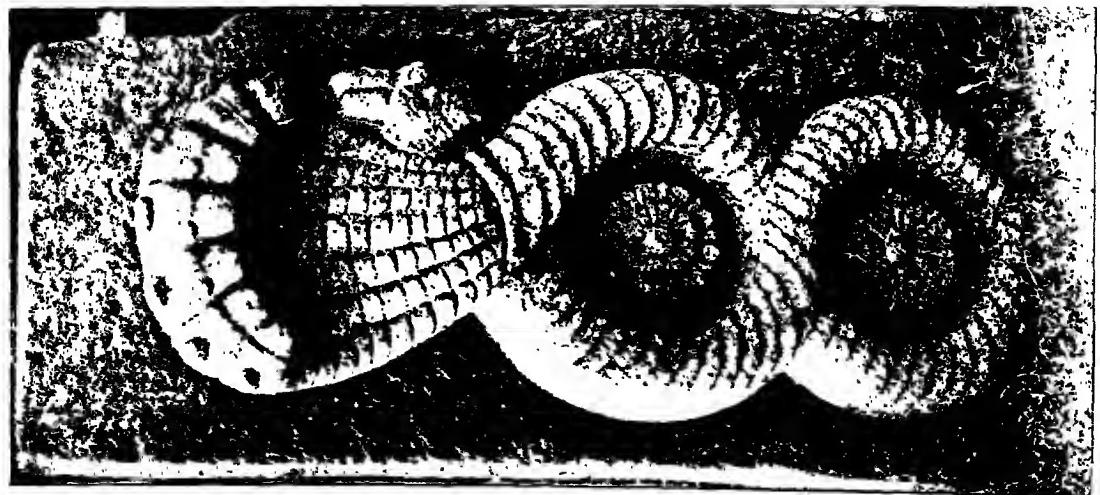
2. BACK VIEW OF MAHALINGESVARA TEMPLE AT SANTE-BACHAHALLI

PLATE XVI

BRAHMESVARA TEMPLE AT KIKKERI



TWELVE NAGA STONES



Mysore - Richard Edward Sprigge

was received also from Mr. B. Padmaraja Pandit of Chāmarājanagar, registers a grant to a Jaina basti at Talkād in 807 by the Rāshtrakūṭa prince Kambā-Dēva. Two more modern plates received from the Murgi māṭha of Chitaldrug, both dated 1796, record grants to two Lingāyat gurus by Vīra-Rājendrā, the Rāja of Coorg.

39. Altogether the number of new records together with revised copies of printed inscriptions procured during the year was 146. Of these, 138 belong to the Mysore District, 5 to the Chitaldrug District, and 3 to the Kadūr District. The inscriptions in the South Indian Vernaculars noticed by me during my northern tour were 102—49 at Hampe, 32 at Bādāmi, 15 at Tirupati, 4 at Ellōra and 2 at Daulatabād. If these are added to the above number the total will be 248. Of these, 25 are in Tamil characters, 5 in Nāgari, 4 in Telugu, and the rest in Kannada. The number of villages inspected during the tours in the State was 94 in all.

40. While on privilege leave I examined the large number of palm leaf manuscripts, numbering about a hundred, in the private library of Mr. M. T. Narasimha Iyengar, B.A., Retired Assistant Professor of the Central College, Bangalore, living in Mallesvaram. They were found to contain several Sanskrit poems and dramas, a large number of Sanskrit and Tamil work-bearing on the Viśiṣṭādvaita philosophy, works bearing on logic, grammar, rhetoric, medicine, ritual, and Vēdānta, and commentaries on a good number of Sanskrit and Tamil works. Several of the works are unpublished.

Office work.

41. The two Monographs, one on the Kēśava temple at Bēlūr and the other on the Lakshmīdēvi temple at Dodda-Gaddavalli, which were printed in June last, have been published as Nos. II and III of "Architecture and Sculpture in Mysore" in the Mysore Archaeological Series. Another Monograph on the temples at Halebid is under preparation.

42. The printing of the translations of the Kannada texts of the revised edition of the Śravana Belgoḷa volume has not made much progress, only 15 pages having been printed during the year.

43. The printing of the General Index to the volumes of the Epigraphia Carnatica is making very slow progress, only 8 pages having been printed during the year.

44. With regard to the revised edition of the Karṇāṭaka-Śabdānuṣāsanaṁ, an index of technical terms occurring in the work was prepared and sent to the press.

45. In connection with the Supplement to Volumes III and IV (Mysore) of the Epigraphia Carnatica, about 380 pages of the transliterations of the Kannada texts were prepared and sent to the press, as also about 245 pages of the Kannada texts relating to the Supplement to Volume IX (Bangalore). The Supplements to Volumes X and XII (Kolar and Tumkur), each consisting of about 500 newly discovered inscriptions, are also receiving attention.

46. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

47. An Index to the Annual Reports of the Department was prepared and sent to the press. A catalogue of the books in the Office Library is being got ready for the press.

48. A revised chapter on "Language and Literature" was written out and sent to the Compiler of the Mysore Gazetteer. Some preliminary work has also been done in connection with the other items required for the Gazetteer.

49. About 40 photographs of views of temples, etc., were sold at the Archaeological Office. An order for about 350 photographs has been received from the "Museum of Fine Arts," Boston, Mass., U.S.A. Forty copies each of the Belur and Dodda-Gaddavalli Monographs were sold in England through Messrs. Probsthain & Co., Booksellers, London.

50. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1919. He went out on tour to Arsikere and Krishnarājapēṭe

Taluks to photograph and sketch some temples of archaeological interest. He also printed a number of photographs brought from tour.

51. The Draughtsman prepared seven plates illustrating the temples at Halebid, Somanathapur, Arsikere, Bastihalli, Sindagaṭṭa and Sante Bāchahaili.

52. The Assistant Photographer acting for the Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1919. He accompanied me on my North Indian tour and took photographs of a number of buildings and sculptures. He also printed a good number of photographs for the office file and for sale to the public.

53. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

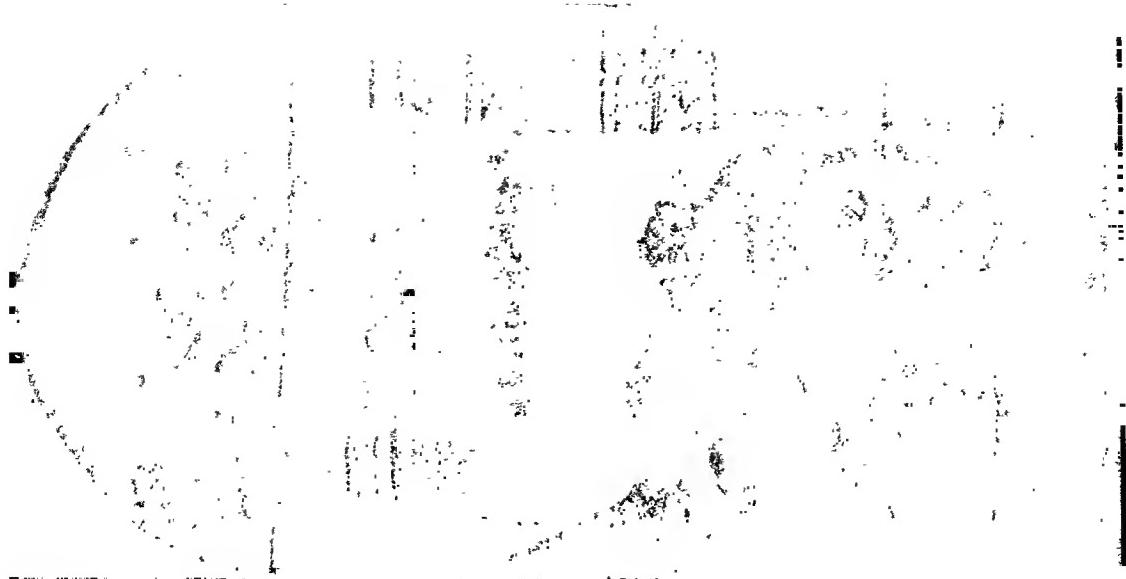
54. The two copyists of the office transcribed the following works during the year.—(1) Padārthaśāra by Māghaṇḍī (in part), (2) Maisūraraśāra-vamśāvalī, (3) Rāmāyaṇasāra-hāvya by the poetess Madhuravāṇī, (4) Rāmāyana-sāra-saṅgraha by Venkaṭārya, (5) Śālagrāma-lakṣhana, (6) Ghatakarparabhēdi and (7) Daśartha-sadipikā by Suduśanāchārya. They also compared about 800 pages of transcripts.

55. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.

56. Dr. Farquhar of Oxford, Rev. Father A. M. Tabard, M.A., M.R.A.S., Rev. Father Lobo, Rev. J. P. Larsen, and Captain A. P. Marsden visited the office during the year.

57. The office staff have discharged their duties with diligence.

PLATE XVII



ANKANHALI



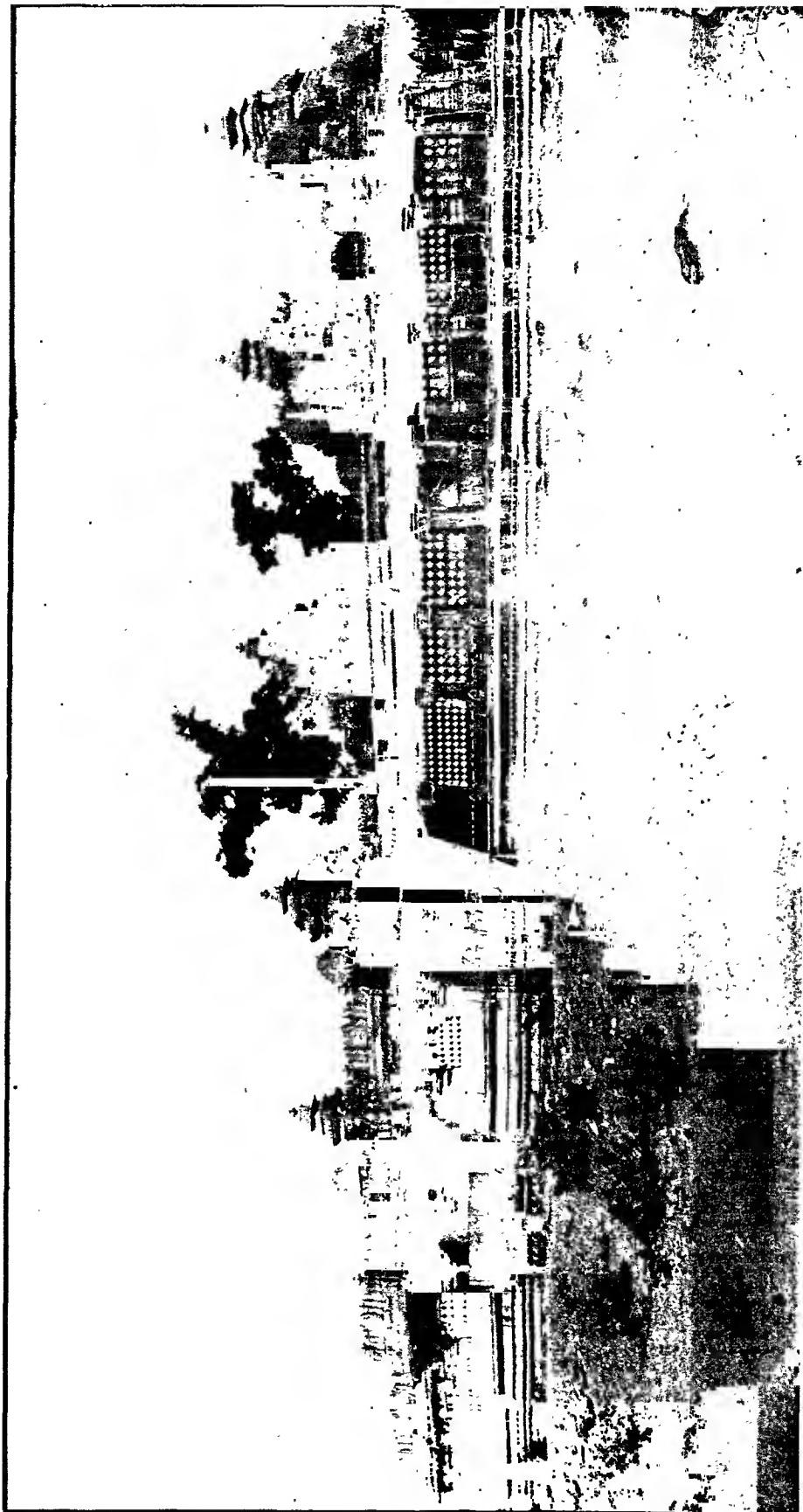
THREE MASTIKAS



Mysore Archaeological Survey]

PLATE XVIII

GOVINDANAHALLI



FRONT VIEW OF PANCHALINGA TEMPLE

LIST OF PHOTOGRAPHS.

No.	Size	Description	Village	District or Province
1	12×10	Varadarajasvami temple, Varadaraja figure	Maddur	... Mysore.
2	12×10	Narasimha temple, stone figures of Rama, Lakshmana, Sita and Hanuman	Do	... Do
3	10×8	Narasimha temple, North-west wall	Do	... Do
4	8½×6½	Narasimha temple, Figure of Yasodakrishna	Do	... Do
5	6½×4½	Narasimha temple, front gopura	Do	... Do
6	10×8	Lakshmiramanasavmi temple, Figure of Venugopala	Do	... Do
7	8½×6½	Lakshmiramanasavmi temple, Figure of Raja Odeyar	Mysore	... Do
8	12×10	Panchalinga temple, Doorway inside	Do	... Do
9	do	Do do	Govindanhalli	... Do
10	do	Doorway with Dvara palaka figure	Do	... Do
11	do	Panchalinga temple, Interior view	Do	... Do
12	do	Do West view	Do	... Do
13	do	Do East view	Do	... Do
14	do	Do West tower 1	Do	... Do
15	do	Do do 2	Do	... Do
16	do	Do do 3	Do	... Do
17	do	Do do 4	Do	... Do
18	do	Do do 5	Do	... Do
19	do	Do do 6	Do	... Do
20	do	Sangamesvara temple, East view	Sindagatta	... Do
21	do	Do West view	Do	... Do
22	do	Mahalingesvara temple, West view	Sante-Bachahalli	... Do
23	8½×6½	Mastikal	Ankanhalli	... Do
24	do	Do	Do	... Do
25	do	Do	Do	... Do
26	do	Do	Do	... Do
27	do	Naga stone	Kikkeri	... Do
28	do	Do	Do	... Do
29	do	Copper plates (one set)	Aldur	... Do
30	do	Do	Do	... Do
31	do	Do	Do	... Do
32	do	Do	Do	... Do
33	do	Do	Do	... Do
34	do	Do	Do	... Do
35	8½×6½	Do seal	Do	... Do
36	do	Do (another set)	Do	... Do
37	do	Do	Do	... Do
38	do	Do	Do	... Do
39	do	Do seal	Do	... Do
40	do	Lamp pillar at Chatusringi	Poona	... Bombay
41	12×10	Elephanta cave Panels	Elephanta	... Do
42	do	Do do	Do	... Do
43	do	Cave No. 3, Figure to right of entrance	Kanheri	... Do
44	10×8	Do Interior view	Do	... Do
45	8½×6½	Do Panel to left of entrance	Do	... Do
46	do	Cave No. 4, Stupa inside	Do	... Do
47	12×10	Do Interior panel	Do	... Do
48	do	View of Godavari river	Nasik	... Do
49	do	View of Ramesvara temple	Do	... Do
50	8½×6½	View of Wall	Do	... Do
51	do	View of Kalarama-mandir	Do	... Do
52	12×10	Pandaya Guha, Cave No. 3	Do	... Do
53	8½×6½	Do do 18	Do	... Do
54	do	Do do 18 (side view)	Do	... Do
55	8½×6½	Do Cave No. 11, figure	Do	... Do
56	do	View of Fort	Daulatabad	... Hyderabad
57	do	Kailasa temple	Ellora	... Do
58	do	Do	Do	... Do
59	12×10	West view of Fort	Badami	... Bombay
60	do	Cave No. 2, Figure of Paravasudeva, etc.	Do	... Do
61	8½×6½	Cave No. 1, Panel	Do	... Do
62	do	Cave No. 2 do	Do	... Do
63	12×10	Vithala temple, View from south-east	Hampe	... Madras

LIST OF PHOTOGRAPHS - (Concl'd.)

No.	Size	Description	Village	District or Province
64	8½ × 6½	Vithala temple, View from south-east	... Hampe	... Madras
65	do	Hazar Rama temple, South-west view	... Do	... Do
66	do	Krishna Temple, South-west view	... Do	... Do
67	12 × 10	Virupaksha temple, West view	... Do	... Do
68	8½ × 6½	Do do	... Do	... Do
69	do	View of Hemakuta Hill	... Do	... Do
70	do	Do do	... Do	... Do

LIST OF DRAWINGS.

No.	Description	Village	District
1	Detail of Chennakesava Temple (partly finished)	... Somanathapur	... Mysore.
2	Plan of Siva Temple ...	... Arsikere	... Hassan.
3	Detail of Hoysalesvara Temple ...	... Halebid	... Do
4	Ceiling of Parsvanatha Basti	... Bastihalli	... Do
5	Plan of Sangamesvara Temple (partly finished)	... Sindagatta	... Mysore.
6	Plan of Mahalingesvara Temple ...	... Sante Bachahalli	... Do
7	Plan of Halavukallu Temple ...	... Arsikere	... Hassan.

PLATE XX.

NARASIMHARAJAPURA PLATES OF THE GANGA KING SRIPURUSH.

(I b)

1. svasti + jayati jagad-éka-bhānuḥ syādvāda-gabhaṣti-dipitāṇi yēna para-saṁaya-tiṁira-pa-
2. ṭalaṇi sākshātkṛita-saṅkala-bhuvanēna + Nirgrantha-vrata-chāri-sūri-va-
chanān nistriṁśa-ya-
3. śṭyā kṛiti yō duṣchhēdaṁ akhaṇḍayat pṛithu-silā-stambhañ jayābhuyudya-
taḥ jātas tasya
4. kulē kulāchala-saṁnah Kāṇvāyanānvāgataḥ śrimān Koṅgaṇi-rāja ity asa-
driṣa-
5. s tad-vamśajāḥ Kshatriyāḥ + ēvam adishv anēka-nṛipati-vṛishabhēślivatikrā-
ntēshu tad a-
6. nvayē vikrauṇa-traya-vaśikṛita-rāja-lōkō Mādhava-mahādhīrājas tat-
putraḥ

(II a)

7. Harī iva vaśikṛita-ripi-rakshō-gaṇaḥ Hari-varṇma-mahādhīrājas tat-
priya-tana-
8. yaḥ Viṣṇur iva vyāpta-bhuvanō Viṣṇu-varṇma-mahā-rājas tasya dvitī-
ya iva
9. Mādhavō Mādhava-mahādhīrājas tat-putraḥ avinīta-nṛipati-maṇḍalēshv
Avi-
10. nītaḥ tat-putraḥ durvvinīta-Kalan Durvvinītaḥ akāryyēshv avinītō Mu-
shkaras ta-
11. t-putraḥ tasya vikrantānēka-parākrauṇaḥ Śrīvikraṇias tat-putraḥ sakala-
guṇa-
12. gaṇādhishṭhanāḥ śrimān Śrīpurushaḥ rakshēt prabuddha-sarasīruha-chāru-
nētraḥ

(II b)

13. śrī-Bhīma-kōpa-nṛipatiḥ pṛithivīm ananyām yndhiḥeshu yasya bahuśo
niśitāsi-
14. kṛitta-mātaṅga-śōṇita-jala-snapitā Jaya-Śrīḥ + tad-anukūla-varttishv agra-
gaṇyaḥ
15. Pasīṇdi-Gaṅgānvayō Nāga-varṇmā Gaṅga-rāja iti kṛitābhishēkaḥ tat-
syālaḥ
16. Kadaīmba-kula-bhāskaraḥ śrī-Tuļu-adi-nāmāchābhyaṇ Tagare-janapadē
Mallava-
17. lli-nāma-grāmō dattalā + udaka-pūrvvām Tollagrāṇia-chaityālayasya taj-
janapada-vā-
18. sināḥ + nirmimala-Kośika-van̄śaḥ dharmīmaparan chāru-Maṇali-mane-
oḍeyon valaṇi

(III a)

19. tamuṇā-kshetrōchitamān saṁyagdarśana-viśuddhanūṇi valīg ittān mukha-
ni āge Tollā-
20. r-oḍeοr sukhāḍhyar elpattaru-pradhānarum oḍāne nikhiла-sākshigal avarē
su-
21. karade nara-śāsanaṅgal āydōr endunīaḥ sva-dattaiḥ para-dattaiḥ vā yō harēti
22. vasundharā shashṭih varsha-sahasrāṇi viṣṭāyāṇi jāyatē krimīḥ +
23. Śāntisēne-abbegal ittadu + Perbbāliyā valī + namō Jinēbhyāḥ +

PLATE XXI.

NARASIMHARAJAPURA PLATES OF THE GANGA KING SIVAMARA.

A

(III b)

1. svasti śrīmat-Śivamārar prithuvi-rājyaṁ-keye Vittarasaṁ Sinda-nād eñchāsirakkam ērettanam̄-keydu
2. Tagare-nād erpattumān ālvandu Tollarā chēdiyakke Kariñāniyān koṭṭar adarkke Tollarā Kōsigaru
3. elpattaru-sāndārum sākshiyu nara-śāsanam āge idān alidou pañcha-mahā-pātaka-samyuktan akke
4. sva-dattam̄ para-dattam̄ vā yō harēti vasundharām̄ shashṭi-varsha-saha-srāṇi vishṭhāyām̄ jāyatē kṛimih !
5. niravadyan Krishnanā nal-sutan uru-Raviyā sūnu Kāmālayaṅ amara-putran Sēda-varminnaṅ amala-tanayan chāru-Kādamība-rājya-
6. kk arhan śrī-Mādhavēndraṅg anagha-tanayan Vishṇu-rājan mahēchchhan sthira-Tol̄lar chēdiyakk end urutara-Kariñānākhyamān ottu koṭṭan ||

B

(IV a)

1. svasti śrīmat-Śivamāra pŕithuvi-rājyaṁ-keye avara māmaṅga! Vijayaśakti-arasa ko-
2. tṭadu Dēvige ḥ-kelage aru-gaṇḍugam̄ vede maṇṇuṇi Koṇunuṅgiyā ondu pālium̄
3. munde Nīriyā uñchaimuṇi koṭṭar Ayyagāḍarum̄ Ājagiyaruṇi Toliyavaalliyaruṇi Māma-
4. ddūraruṇi Goddemāṇiyaruṇi Kiriyaggāmigaruṇi Sindagāmigaruṇi Poliki-gāmiga-
5. ruṇi Gāṅgeye ayvadinvaruṇi kāppuṇi sākshigalum̄ āge mattuṇi Pervvogu-liyā ina-
6. hājanamuṇi Gaṅgarasarā magan Kotṭugiliponu Magge-odeerunu Kiruvugu-
7. liyā Viñeyaruṇi Māguḍiyā nāḍarunu ennevaruṇi

(IV b)

8. kāppu sākshiyum̄ āge koṭṭadu Mūlīvalliyā chēdiyake idā-
9. n alidor pañcha-mahā-pātaka-samyuktan akkuṇi sva-dattam̄ para-dattam̄ vā yō rurēti
10. vasundharā shashṭi-varsha-sahasrāṇi vishṭhāyām̄ jāyatē kkrimih dēva-svan tu vi-
11. shaṇi ghōraṇi na visham̄ visham̄ uchyatē visham̄ ēkākkinaṇi hanti dēva-svanuṇi pntra-pautrikaiṇi
12. śrī-Belavara kāḍa Simvaraiṇi arasam̄ idan alira
13. pañcha-maha-patakaṇira sayukta para-data vā yō harēti vasu-

(V a)

14. dara shashṭi-varisha-sahasraṇi viṭṭaya jētē kimi
15. eraḍu-phalliya ippatu-gaḍuga bede ara maṇu
16. i-dalavayikāru basadige nadagu melaya muva-
17. muvatu-gaḍuga bata sidhaya Muṛuganapanu adarake
18. sakshi Tolala Kāsikar ulpatara sadaru idan alira pañcha-mā-pataka

PLATE XIX, 2.

CHAMARAJANAGAR PLATES OF THE RASHTRAKUTA PRINCE
KAMBA-DEVA. A.D. 807.

Third plate.

1. du-vishayē Vadaṇaguppe-nāma-grāmaḥ Tala
2. ti vijaya-skandhāvārē triṇśad-uttarēśhv atītēshu Saka-varshēshu Kārti
3. Paurnāmāsyām Rōhiṇī-nakshatrē Sōma-vārē Koṇḍakūndayānvayā
4. ḥa-Kumārapāṇḍi-bhāṭīrakasya śishyāḥ Elavāchāryya-guruḥ tasya śishyāḥ
5. prāṇi-hitāḥ sākshāt siddhāntānugamōdvataḥ sāntas sarvajñā-kalpōya
6. smāi tam grāmaṁ adāt sva-putra-śri-Śaṅkaragaṇa-viññāpanēna śri-
Kambadēvāḥ
7.

PLATE XXII.

1. STONE INSCRIPTION OF GANGA-GANGEYA AT DANUGUR,
MALVALLI TALUK. A.D. 960.

1. kara-nāqāshīṭa-śataṅgaḥ āge Saka-bhūpātita-saṇvatsaram va-
2. rishaṇi mālādida Ravudram Āśvayujālo chandrārkkar uṭṭanmegāṇi dhare-
mukhyāuvaya-Nācha-
3. maṅge mudadim kal-nāṭu-koṭṭam sitākaram āgirppade Gaṅgan ūrjjita-
Dhanur-nnāmāñkita-
4. grāmaṇāṇi || svasti Satyavākyāṇi Gaṅga-Gāṅgēyāṇi Ganga-Nārāyanāṇi
Jayaduttaraṅga śrimat-Puṇi-
5. gaḍe-Māchayya-pramukha-karaṇāṇāṇi besappa muttirppudu setti
ādhī mukhya-sīmeṅgaṇi nād ola-
6. gaṇa Dhanugūraṇi kal-nāṭu gotṭudū Siddūṇāṇi kīru-dereyol tiru pugidu
sikkalu maga tā-
7. mu mā . . . ttiyoḷa naḍeyisa gāvunḍa Biyalummaṅge moduvey-ole
Dhanugūraṇi ka-
8. l-nāṭi gaḍiyola ge Kasavayyan akkaram Nāgavarmmayyan
akkaram
9. yyan akka Māravyan akkaram maṅgaṇam aha śri

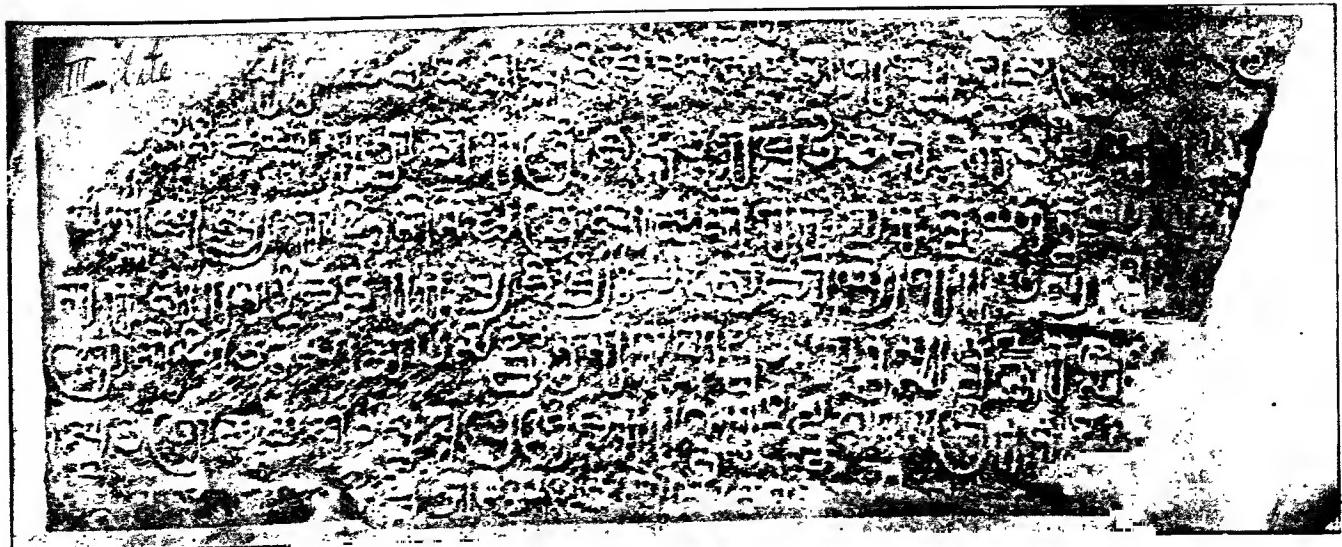
2. STONE INSCRIPTION IN OLD CHARACTERS BUT WITH A
MODERN DATE AT HAGALHALLI, MALVALLI TALUK.

1. bhadram astu Jina-śāsanāya Keļale-nāda
2. Tippūra tīrtthada acharyāṇi śri-mūla-saṅgada
3. Kranūrggaṇāda Tintriṇka-gachchihada dhyāna-dhāraṇa maunānushtāṇa-
japa-saṇmādhi-sīla-guṇa-sandar appa-
4. n i-Mēgachandra-siddhānta-dēvara śishyāru Kumudachandra-paṇḍita-dē-
vara sādharmīṇigāṇi Śrutakirtti-paṇḍita-dēvara Ā-
5. dināṭa-paṇḍita-dēvara guḍḍāṇi Chāma-gāvūṇḍāṇi Saka-varshāṇi sā-
6. yirada-aṛu-nūṛa iṣṭpatt-ondaneya īsvāra-
7. saṇvatsarada māgha-māsada suddha-pakṣihada
8. triyōdasi Sōma-vāradandu śri-Tippū-
9. r-tīrtthada haṭṭi Hadarivāgila bhūmikāraṇi
10. Tellara-kulada Ereyāṅga-gāvunḍana magaṇi

11. Dêva-gâvunḍam̄ ḥtana magam̄ Kâva gâvunḍana ma-
 12. gaṇp Châma-gâvunḍanu kalla-gâṇamam̄ māḍisidam̄
 13. maṅgaṭam̄ ahâ ūri Tippûr-tîrtthada halṭi hanneradā-
 14. ṣa ūnmeyan odehyan̄ Pâṇḍitôjana hasta-kausalyam̄ || idan alidam̄
 15. Gaṅgeya taṇḍiyalu taṇgeļu-kavileyam̄ Bâñarâsiyatn̄n alidaṇi ||
-



1. VENUGOPALA IN LAKSHMIRAMANA TEMPLE AT MYSORE



2. CHAMARAJANAGAR PLATES OF THE RASHTRAKUTA PRINCE KAMBA-DEVA. A. D. 807.

PROGRESS OF ARCHÆOLOGICAL RESEARCH.

PART II.

1. Epigraphy.

58. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Châlukya, the Râshtrakûṭa, the Chôla, the Hoysala, and those of Vijayanagar and Mysore. There are also some records which relate to the chiefs of Ummattûr and Coorg. Among the epigraphical discoveries of the year, a set of copper plates received from Narasimharâjapura and a copy of another received from Châmarâjanagar are of some historical value. The former, relating to the Gangas, records grants to a Jaina temple during the reigns of Śripurusha and his son Saigoṭṭa Sivamâra and brings to notice for the first time a collateral branch of the Ganga family styled *Pasiṇdi-Gangânvaya*. The latter, relating to the Râshtrakûṭas, registers a grant in A. D. 807 to a Jaina guru named Vardhamâna by prince Kamba-Dêva when his victorious camp was at Taļavanapura or Talkâd. The grant was made at the request of Kamba-Dêva's son Sankaragaṇña. A worn inscription at Kûligere, Malvalli Taluk, which refers itself to the reign of Satyavâkyâ Pernânađi, is the earliest Ganga lithic record copied during the year. Its period may be about A. D. 870. Another at Kâduktanhalli of the same Taluk, dated A. D. 986, mentions a new ruler of the name of Gôyara. Two epigraphs at Basti-Hoskote, Krishnarâjapête Taluk, state that the two ruined Jina temples there were built in about 1117 by Puṇisa, general of the Hoysala king Vishnuvardhana, and his wife Jakkavve. An inscription of the Vijayanagar king Achyuta-Râya, copies of which are found in Lâvangere and Hołalkere Taluks of the Mysore State, and at Hainpe, says that in 1539 the king pleased Vishnu by giving Ânandanidhi and thus making Kuberas of Brâhmans. There has been much speculation about the interpretation of Ânandanidhi which some scholars have taken to represent a bank or fund started by Achyuta-Râya for the benefit of the Brâhmans. But according to Hêmadri it is the name of a gift and has nothing to do with a bank or fund. Another inscription at Hampe, dated 1533, is of some interest as it contains a Sanskrit verse composed by a poetess of the name of Tirumalamma in praise of the Suvarṇaimêru gift made by the same king. A copper plate inscription in the possession of the Lingayat matha at Ullamballi, Malvalli Taluk, records a grant in 1673 by the Mysore king Chikka-Dêva-Râja-Odeyar to Rudramunidevâradhyâ of the above matha for having presented *prasâda* from the Mallikârjuna temple at Śrîsaila, which, it is stated, helped the king in gaining undisputed possession of the kingdom.

THE GANGAS.

59. About half a dozen records relating to the Ganga dynasty were copied during the year. They include a set of copper plates recording grants during the reigns of Śripurusha and his son Sivamâra. Of the others, one refers itself to the reign of Satyavâkyâ Pernânađi, one to that of Ganga-Gângêya, and one to that of Pernâdi. A few more inscriptions which from their palaeography clearly belong to the Ganga period, though they do not name any king of that dynasty, will also be noticed under this head.

Śripurusha.

60. The plates referred to in the previous para (Plates XX and XXI) are five in number. Each plate measures 9" by 2 $\frac{1}{4}$ ", the first and last plates being inscribed on the inner side only. They are strung on a ring which is 3 $\frac{1}{4}$ " in diameter and $\frac{1}{4}$ " thick, and has its ends secured in the base of an oval seal measuring 1 $\frac{1}{2}$ " by 1". The

seal bears in relief an elephant standing to the proper right. The writing is in Haḷa-Kannada characters. The plates contain three inscriptions engraved by different hands as evidenced by the difference in the forms of the characters. The inner side of the 1st plate, the two sides of the 2nd and the inner side of the 3rd contain one inscription which refers itself to the reign of Śripurusha; the outer side of the 3rd plate bears an inscription of the reign of Śivamāra, son of Śripurusha; and the remaining plates also have an inscription of the reign of Śivamāra. The set of plates is in the possession of Lakshmisēna-bhāttāraka-paṭṭāchārya of the Singangadde Jaina *matha* at Narasimharājapura, and was received for examination through Mr. B. Padmaraja Pandit of Chāmarājanagar.

61. The language of the inscription of Śripurusha is Sanskrit with the exception of two *kanda* verses at the close (lines 18-21) and a final sentence (line 23) which are in old Kannada; and, barring the two opening verses, another in the middle (lines 2-14), and an imprecatory verse at the end, the whole is in prose. The record is of some interest as possessing a few peculiarities not met with in the other grants of the dynasty:—(1) it does not open with the usual invocation of Padmanābha, but invokes Jina; (2) it attributes the feat of cutting off a stone pillar not to Kongaṇi-Rāja but to an ancestor of his; (3) it states that the descendants of Kongaṇi-Rāja were Kshatriyas; (4) it does not mention Mādhava as the son and immediate successor of Kongaṇi-Rāja, but says that he succeeded him after several others had ruled; (5) it styles Vishnugōpa Vishnuvarma; (6) it makes Śipurusha the son of Śrivikrama. The unusual names for kings, *Avinita* and *Durvinita*, which mean ill-behaved or wicked, are explained in this record by stating that they were so only in respect of *avinita* kings and *durvinita* Kali. A similar explanation is also given in the Tagare plates of Polavīra (*Report* for 1918, para 74). The plates also bring to notice, perhaps for the first time, a branch of the Ganga family known as Pasīṇḍi Gangāvaya, a chief of which, named Nāgavarma, unites with his sister's brother Tuļu-adi of the Kadamba family to make the grant. The inscription bears no date. In spite of the peculiarities referred to above, I venture to think that this grant is a genuine record of about the close of the 8th century. Its language is not corrupt; its orthography is unexceptionable; its characters are free from blunders; and its execution is good throughout.

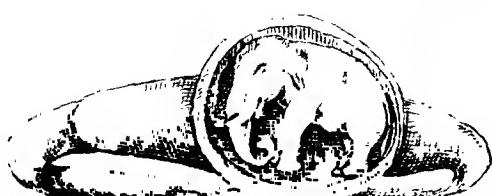
62. We may now proceed to examine the inscription in detail. As stated in the previous para, it opens with two Sanskrit verses. The first, which is in praise of Jina, may be rendered thus—"Victorious is the sole sun of the world who has witnessed all the worlds and who by the rays of the *syādṛūda* has illuminated the veil of darkness of the other creeds". Then the record proceeds to give the genealogy thus:—In the race of that fortunate one who, intent on victory, cut off by order of a Nirgāntha or Jaina sage a huge stone pillar with his sword was born the matchless Kongaṇi-Rāja of the Kāṇvāyana-gotra. His descendants were Kshatriyas. After many such kings had passed away arose in that line Mādhava-mahādhīrāja who subdued kings by his three-fold prowess (*otherwise* three steps); his son who, like Hari, subdued the hosts of the demons his enemies, was Harivarman-mahādhīrāja; his dear son who, like Vishnu, took possession of (*otherwise* pervaded) the world was Vishnuvarma-mahārāja; his (son), like a second Mādhava, was Mādhava-mahādhīrāja; his son was Avinita* who was so only in respect of the hosts of ill-behaved kings; his son was Durvinita who was so only in respect of the wicked Kali; his son, *avinita* in respect of evil deeds, was Muṣkara; his (son) was the valiant Śrivikrama; his son, the abode of all good qualities, was the illustrious Śripurusha, also known as Bhūnakōpa, who was the undisputed ruler of the whole earth and in whose battles the goddess of Victory was bathed in the water the blood of the elephants cut asunder with his sharp sword. The inscription then goes on to say that the chief of his friends (*anulūlārati*) Nāgavarma of the Pasīṇḍi-Ganga family, who was anointed as Ganga-Rāja, and his sister's brother, a son in the Kadamba family, named Tuļu-adi, united in making a grant, with pouring of water, of the village of Mallavalli situated in the Tagare country to the *chaityālaya* or basti in the Tolla village situated in the same country. Then follow two Kannada verses stating that the pious and virtuous Maṇali Mane-odeyon of the spotless Kōṣika-vamśa made a grant of land, and that the seventy-six *pradhīvar* (? great men) including Tolliroḍyō were witnesses to the grant and thus formed, as it were, inscriptions in the shape of men (*nara-sāsanangal*). After

ଶିଖମାତ୍ରାକୁ ଶିଖିଯୁଥିବା ପାଇଁ ମୁଦ୍ରଣାଳ୍ପର୍ଯ୍ୟନ୍ତ ଏକାକିନୀକୁ ତାମି
ଶ୍ରୀକୃଷ୍ଣାନ୍ତରେ ବିକିତରାତିଥିତା ହେଲାମି... କରନ୍ତିକିରତିକୁ କୁଞ୍ଜରାତିର
ପାଇଁ ଶ୍ରୀଗନ୍ଧିରଙ୍କିରଣାନନ୍ଦା ରାଜନ ପ୍ରାଚୀନତାରେ... କରନ୍ତିଜରାତିର
କିମ୍ବା କରନ୍ତାପୁରା: ଶ୍ରୀ ଶ୍ରୀକିରଣାନନ୍ଦାରା ପ୍ରାଚୀନତାରେ
ଶ୍ରୀନାରାତ୍ରିକିରଣାନନ୍ଦା ପାଇଁ କରନ୍ତିଜରାତିର ପ୍ରାଚୀନତାରେ
ଶ୍ରୀନାରାତ୍ରିକିରଣାନନ୍ଦା ପାଇଁ କରନ୍ତିଜରାତିର ପ୍ରାଚୀନତାରେ

କୁରୁତ୍ରୀ ନାମିତାରୁ ଶୁଣୁ ଅନ୍ତରୁ ହେଲା ପାଦପାତ୍ରରୁ କାହିଁ ଏହି ଜ୍ଞାନରୁ
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గి నామయ కాలక్రమ త్వయైయ ఏ వైపులై గా గ
మః ఇ ప్రాతి దూషిణ్య క్రమిస్తు త్వయైయ ఏ వైపులై గా గ
ప్రస్తర్మా ప్రథమ రమణ్య క్రమిస్తు త్వయైయ ఏ వైపులై గా గ
ప్రథమ రమణ్య క్రమిస్తు త్వయైయ ఏ వైపులై గా గ

ప్రాణి కుమారులకు విషిద్ధులు ఉన్నాయి
ప్రాణి కుమారులకు విషిద్ధులు ఉన్నాయి



SEAL

the usual imprecatory verse *sva-dattam* etc. the record closes with the statement that Śāntisēne-abbe made a grant and with the expression ‘obeisance to the Jinas’. The inscription is not dated: its period may be about 780. The Tagare country or district is also mentioned in the Tagare plates of the Kadamba king Bhōgivarma (*Report* for 1918, para 71).

A stone inscription of the same king at Pūrigāli, E. C., III, Malvalli 87, now revised, states that while Śripurusha-maharāja was ruling the earth, and Kundasatti-arasa was governing the Vadagare-nādu Three-hundred, and Singadīvara of Mudugondūr was governing Puvagāma, Chavuttan of Attigāl built the tank Kongānikere and granted it to the *bōras* (? palankeen-bearers) who fought ? during the destruction of the village. Then follow these imprecatory sentences:— He who destroys this charity shall incur the sin of having destroyed Vāraṇāsi, tawny cows and Brāhmans. Even he who helps in the destruction shall incur the same sin.

Śivamāra.

63. Two inscriptions, of the reign of Śivamāra occur, as stated in para 60, at the end of the plates of Śripurusha dealt with in paras. 60 to 62. One of them (Plate XXI A) tells us that while the illustrious Śivamārar was ruling the earth, Viṭṭarasa, while governing the Sindanālu Eight-thousand and the Tagare-nādu Seventy, granted Karimāni to the *chēdiya* (*chaitya*) of Tollār, and that Kōsigai of Tollār and the seventy-six great men were witnesses to the grant and *naraśāsanas* (see previous para.). After the usual imprecatory sentence and verse the record closes with a stanza giving the genealogy of the donor and mentioning the grant made by him. The genealogy is as follows:—The faultless Krishṇa; his good son Ravi; his son Kāmālaya; his son Sēdavarma; his son, worthy of the lovely Kādamba kingdom, Mādhavēndra; his son the pure and noble-minded Vishṇu-Rāja (or Viṭṭarasa), the donor. Viṭṭarasa, the feudatory of Śivamāra, was apparently a chief of the Kādamba family. The other inscription (Plate XXI B) states that during the rule over the earth of the illustrious Śivamāra his maternal uncle or father-in-law (*māmangal*) Vijayaśakti-arasa granted to the *chēdiya* (*chaitya*) of Mūlivalli land that could be sown with 6 *kandugas* of seeds below Dēvīgēre and parts of the villages Kohnungi and Mundemiri. The protectors of, and witnesses to, the grant were Ayyagādar, Ājagiyar, Toliyavalliyar, Māmandūrār, Gondemāniyar, Kiriyā-gāmigar, Sinda-gāmigar, Polki-gāmigar, and the fifty of Gānge, as also the *mahājanas* of Pervoguli, Gangarasa's son Kottugilipon, Magge-odeyor, Vinayar, of Kiruvuguli, and the inhabitants of Māgudi-nādu. Then follow the usual imprecatory sentence and two imprecatory verses, a supplementary grant closing with the same, and a further grant of land and taxes to some *basadi*, the witnesses being Kōsikar of Tollār and the seventy-six great men. A noticeable peculiarity of this record is the use of the *bindu* over the letter to represent the *anusvāra* and to the right of the letter to show that the next one is to be doubled. Neither of these records is dated, but as Kōsikar of Tollār and the seventy-six great men are mentioned as witnesses in all the three grants, it is reasonable to conclude that the period of Śivamāra's inscriptions is not far removed from that of Śripurusha's. It is very probable that Viṭṭarasa and Vijayaśakti-arasa of these records were close relatives of Kundasatti-arasa of Śripurusha's epigraph and belonged to the same family.

Satyavākyā Permāṇadi.

64. A worn inscription at Kūligore, Malvalli Taluk, is dated in the first year of Satyavākyā Peñāraḍi's coronation which is stated to correspond with the cyclic year Vijaya. It seems to record an agreement between the *gāmuṇḍugal* of Phattāraka-Tirpeyūr, and Duggayya, Mādayya and several others (named) on the one side and Paṭṭabē's son Nitiga, Bāsakka's son Birāmāṇḍala, Chandakka's son Sagaramāra and some others (named) on the other side, but the details are not clear. The payment of a certain number of *grādyāyas* and the measuring out of a certain number of *kandugas* of grain are mentioned. There is also the statement that in the absence of kings their queens were entitled to receive payment. The king referred to in this record is most probably Rājamalla II who succeeded Nitinārga I in about 870. But the cyclic year Vijaya corresponds to 873. We have therefore to suppose that this is the correct date of his accession or take Vijaya as an epithet meaning ‘victorious’. It is curious that in mentioning one

of the parties to the agreement the names of their mothers are given in each case. Two more epigraphs copied at Parasaiyanhundi, Mysore Taluk, and at Rāvandūr, Malvalli Taluk, may belong to the same reign, though there is some variation in the titles applied to the king. The former states that while the supreme lord of the city of Kuvalāla, Satyavākyā Konguṇivarma-dharma-mahārājādhirāja was ruling the earth, Doragonḍa granted land to provide for a perpetual lamp for the god . . . kēliśvara. The other inscription is too much worn to make anything out of it, the legible portion merely giving the name of the king, Konguni-mārāja, and mentioning the places Mērumangala, Gangavādi, Vadagare-nādu, Perugāval and Kīrugāval.

Ganga-Gāngēya.

65. An inscription (Plate XXII, 1) at Danugūr, Malvalli Taluk, dated 960, states that Ganga-Gāngēya, who has also the other titles Satyavākyā, Ganga-Nārāyaṇa and Jayaduttaranga, granted in an assembly of his chief accountants and merchants, as a *kalnāttu*, the village of Dhanugūr to Nāchama for as long as the sun and moon endure. Then follow the signatures of Kasavayya, Nāgavarmayya and several others. We know from other records that Ganga-Gāngēya was a distinctive title of Bütuga, younger brother of Rājamalla III.

Permādi.

66. A fragmentary *viragal* at *bēchirākh* Mālāgāla, Mysore Taluk, which appears to be dated 1044, mentions a king Permādi and records the death of some one in battle. The king referred to here was probably one of the last rulers of the dynasty.

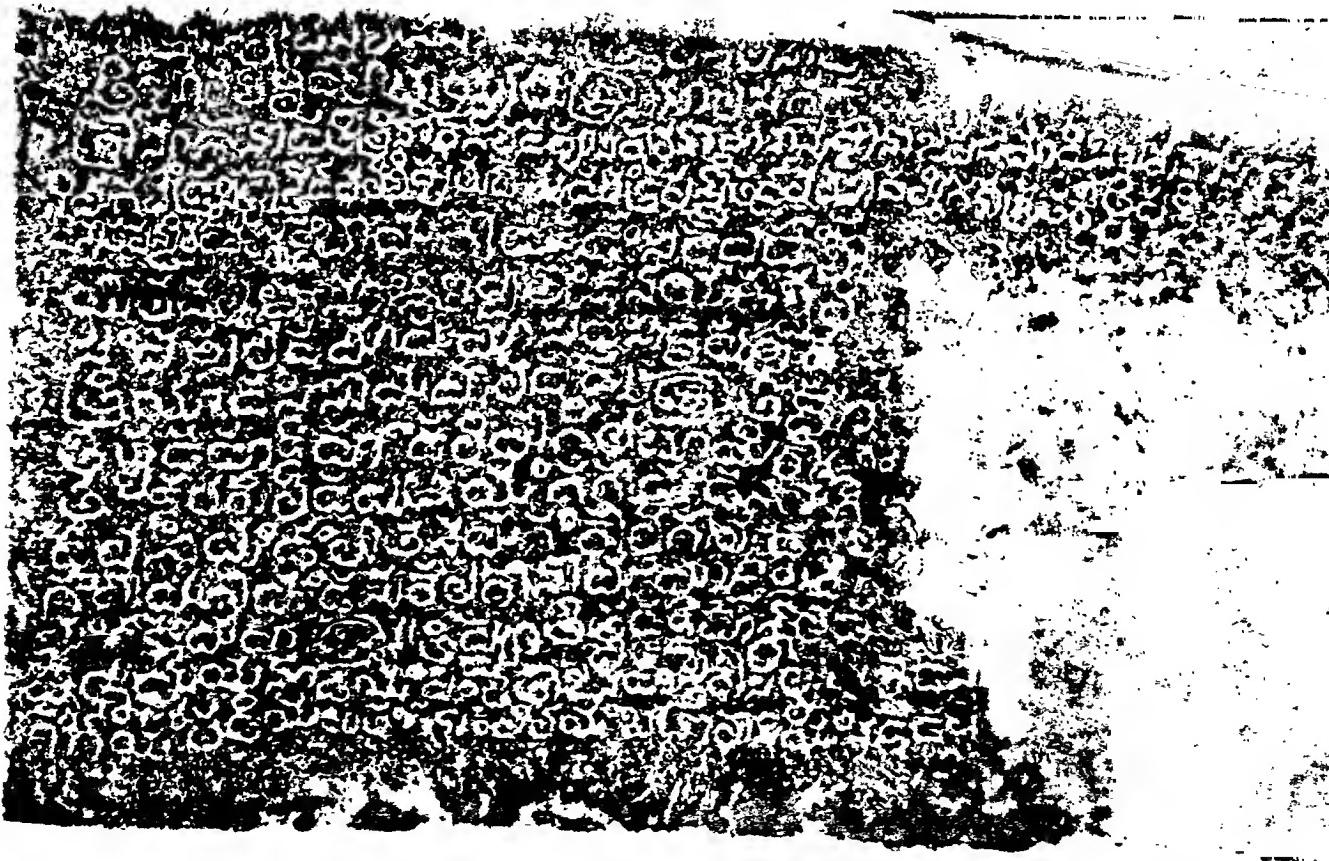
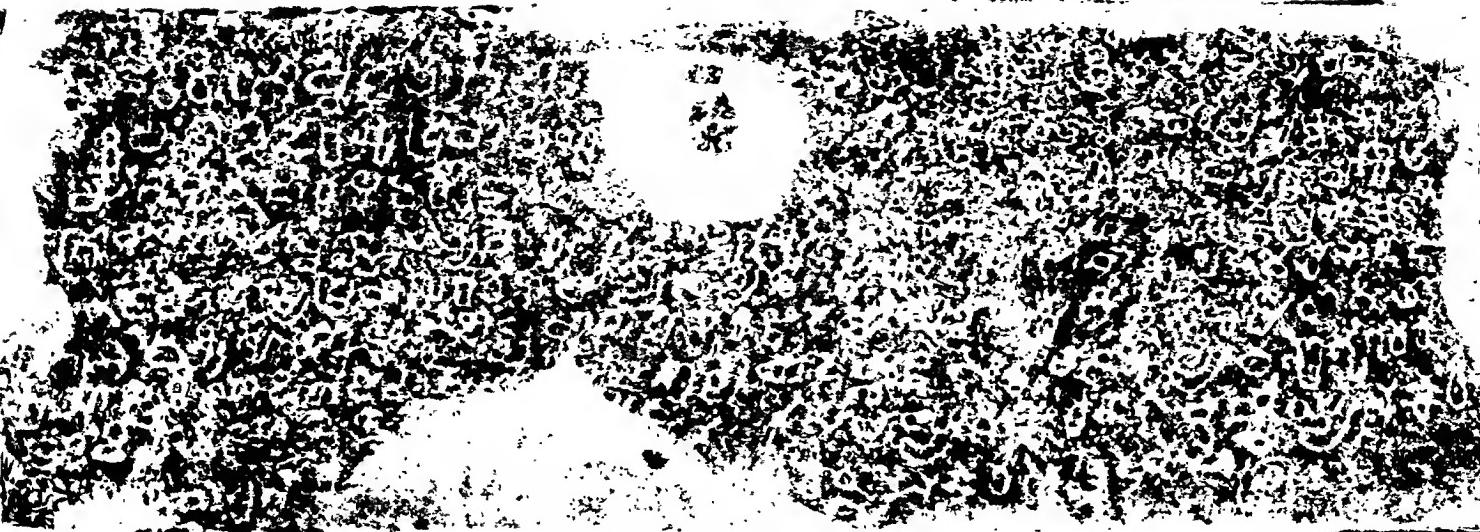
67. A few other epigraphs which, judging from their palaeography, are assignable to the Ganga period, may also be noticed here. A Jaina epitaph at Hullēgāla, E. C., III, Malvalli 36, now revised, records that Nolamayya, having renounced wealth and every kind of attachment and having observed the vow, ascended to the highest place and obtained heaven and eternal bliss. The date of this epitaph may be about 950. A *viragal* at Kyātagatṭa, Malvalli 11, now revised, records the death of Sāṇantayya's son Kuṇunga who is described as a Bhima to the host of the Sakaras. The period of this record may be the same as that of the previous one. A worn epigraph at Kālukottanhalli, Malvalli 25, dated 986, which has now been revised, tells us that when Gōyara was ruling the kingdom, on Ballapa marching on Gangavādi, Arjuna-gāvunda's son (fought and fell). Ballapa here probably refers to the Chālukya king Tailapa. Another at Rāvandūr, Malvalli Taluk, records the grant of *bittuvatṭa* by the three chiefs Asavayya, Duggayya and Nolamba. The writer of the record was Īśvarayya, son of Sōmayya. The date of this inscription may be about 900. Another at Setṭilhalli of the same Taluk also records the grant of *bittuvatṭa* by Ariyamma-setti, son of Asevayya. Asevayya of this inscription is most probably identical with the one mentioned in the previous record.

THE CHALUKYAS.

68. The Chālukya inscriptions noticed at Bādāmi were referred to in paras. 28 and 29. There are two inscriptions of Mangalīṣa in Cave 3, one, dated 578, on a pillar, and the other, of about the same period, on the rock outside. Both the records have been dealt with in the *Indian Antiquary*, VI and X. I shall only add a word or two about them. The pillar inscription states that the village Lanjīśvara was granted to the stone temple of Vishṇu, and the rock inscription repeats the same fact, only it gives the name of the village as Lanjigēsara with a slight variation. The point that has to be noticed here is that Laujīśvara or Lanjigēsara is the name of the village that was granted and not of the god. In the 9th line of the pillar inscription occurs the expression *layana-makā-Vishṇu-griham*: *layana*, according to the dictionaries, means 'a place of rest', 'a house'; and *griham* means the same. In Kannada literature *nayana*, evidently a corrupt form of *layana*, occurs in the sense of a rock-cut shrine. So *layana* may be taken as a synonym of *kal-mane* (stone house) used in the rock inscription. The latter inscription mentions besides the grant of *āñdhā-visadi* to the garland-makers. The meaning of *visadi* is not clear. It may be supposed to be a corrupt form of *vimśati*, but this does not help us much. The remaining Chālukya record noticed by me at Bādāmi is at the entrance to the Yallamma temple. It has also been dealt with

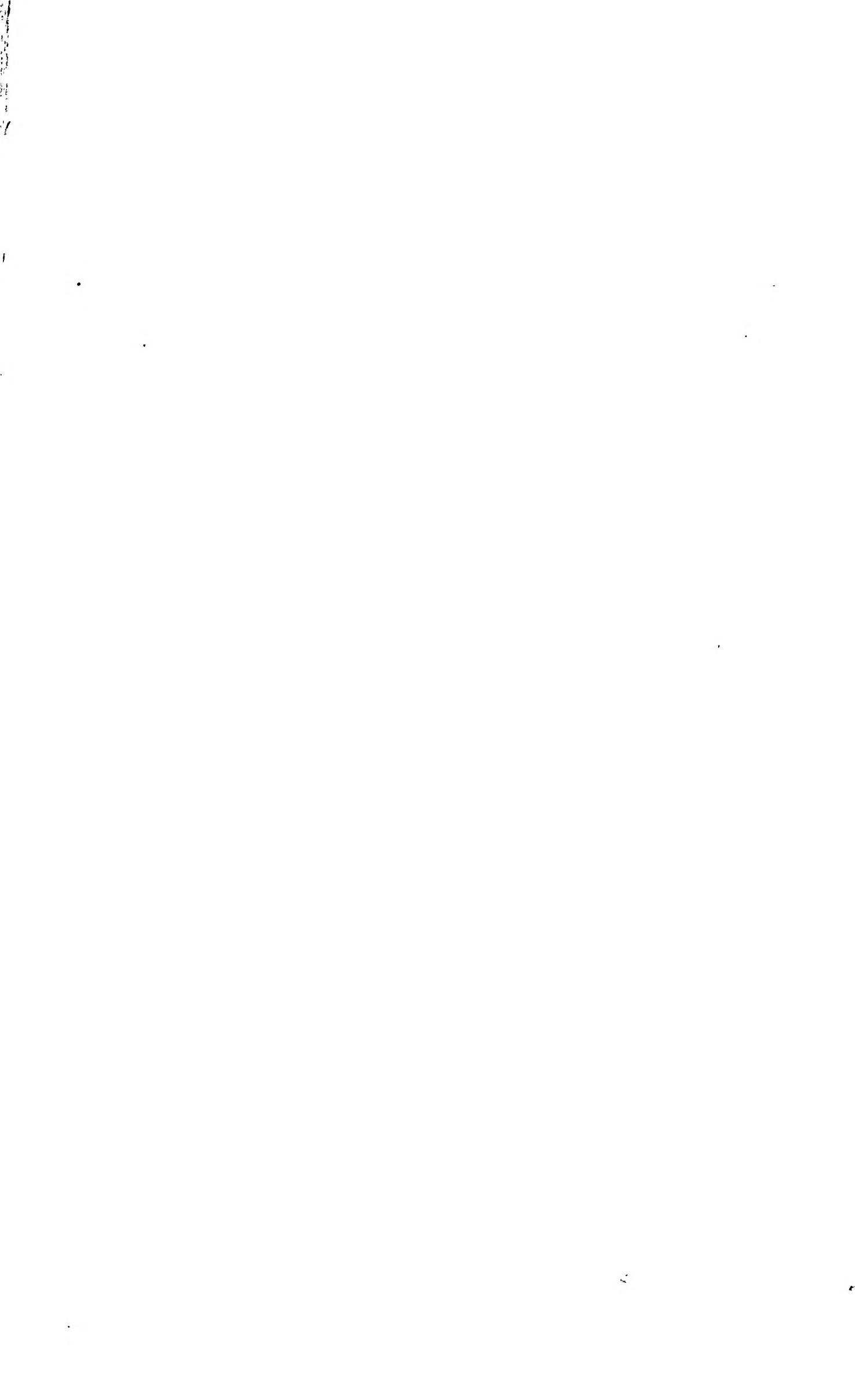
1. STONE INSCRIPTION OF GANGA-GANGEYA AT DANUGUR, MALVALLI TALUK.

A.D. 960.



2. STONE INSCRIPTION IN OLD CHARACTERS WITH A MODERN DATE (A.D. 1697)

AT HAGALHALLI, MALVALLI TALUK



in the *Indian Antiquary*, VI (p. 139). It refers itself to the reign of Jagadéku-malla II and records the setting up of the *gol Yôgêśvara* in 1139 by the *dandanayakas* or generals Mahâdêva and Pâladêva. I may add that it is not a Jaina record.

THE RASHTRAKUTAS.

69. Only one record relating to this dynasty was copied during the year. It is an incomplete copy of a copper plate inscription received from Mr. B. Padmaraja Pandit of Châmarâjanagar who prepared a facsimile of the third plate (Plate XIX, 2) and had scarcely time to copy out the inscription fully as the owner, a resident of some village in the Taluk, took the plates away with a promise that he would bring them again some other time, a promise which was not fulfilled. The Pandit, who is a retired official of this Department, does not know the owner of the plates, but has been making enquiries about him for some time without any result. The set seems to consist of 3 plates and judging from the facsimile each plate measures 7 "by 2 $\frac{3}{4}$ ". The available portion of the inscription, which is in Sanskrit, records a grant to a Jaina guru by Kamba-Dêva in 807. With regard to the date, the hundreds of years are not given: the portion reads *trimśad-uttarâśvatîtêshu Śukâ-varsheshu*, thirty beyond Śaka years having passed, *sapta-śutêshu*, seven hundred, being left out. The copy opens thus:—He who meditated on the feet of the parama-bhâttrâka mahârâjâdhîrâja paramâśvara śrimad-Dhârâvarsha-Dêva was the parama-bhâttrâka mahârâjâdhîrâja paramâśvara prithivivallabha Prabhûtavarsha-śrimad-Gôvindarâja Dêva. It then records that the son of Dhârâvarsha-Śrivallabha-mahârâjâdhîrâja, causer of joy to the whole world by his purity, good conduct and other virtues, abounding in mercy and beneficence, rejoicing in the worship of the lotus feet of Paramâśvara, Rañavalôka Kamba-Râja, when his victorious camp was at Tałavana-nagara, granted, at the request of his son Śankaraganna, the village of Vadaṇaguppe, situated in nadu-vishaya, to the kind-hearted, pious and learned Vardhamâna-guru, disciple of Elavâchârya-guru who was the disciple of Kumâraṇandi-bhâttrâka of the Konâkundânâvaya, for the Śrivijaya-vasati founded at Tałavana-nagara (Talkâd). Kamba-Dêva's title Rañavalôka is also given in the Maṇne plates (E. C., IX, Nelamangala 61) which record a grant by him in 802 to a Jaina basti at Maṇne founded by Śrivijaya-Râja, a *mahâ-sâmanta* of Prabhûtavarsha or Gôvinda III. Judging from the name it is very likely that the basti at Talkâd to which Kamba-Dêva made the grant was also founded by the same Śrivijaya-Râja. The date hitherto known for Kamba-Dêva was 802, the one given in the Maṇne plates, but the present inscription supplies a later date, namely, 807. It also affords evidence of the Ganga country having been in the possession of the Râshṭriakûṭas at that period.

THE CHOLAS.

70. A Tamil epigraph at Danugûr, Malvalli 74, now revised, appears to relate to the Chôla dynasty. It is mostly worn, and from the prefix Râjâdhîrâja of some expressions occurring in the record we may infer that it is probably an inscription of that king's reign. It records an agreement made by merchants, soldiers and others, the details of which cannot be made out. The epigraph states that the refugees of the whole world, possessed of five-hundred *vira-sâsanâs*, adorned with many virtues such as truth, purity, good conduct, tranquillity, heroism and so forth, descended from Vâsudêva and Mûlabhadra, (the inhabitants of) the 18 cities, Vêlapura and the 64 *Ghatikâsthânas* who are the children of Parainâśvari of Ayyapôlîl, the *setti*s and *settî*s' sons who are the children of Châmuṇḍéśvari, the 300 chiefs of victorious parasols, horse soldiers, the Vêlaikkâras of the right hand, soldiers of the great army, bearers of the golden shield, the 1,700 of the direction, having assembled in the temple of Kavarai-Íśvaram-uḍaiyâr at Taṇuganûr of Râjêndra-Śôla-valanâdu in Mudigonda-Śôla-mândalam along with the *nagara* and *nândâ-desi*, entered into some agreement. The officer Sôluśikâmani-mûvenda vêlär is named at the end. Ayyapôlîl is Aihole in the Kaladgi District. E. C., III, T.-Nareipûr 138 is a similar Tamil inscription, perhaps of the same reign, and E. C., IV, Heggaḍadêvankôte 17, of 1033, is a similar Kannada record of Râjêndra-Chôla's reign. The period of the present epigraph may be about 1050.

THE HOYSALAS.

71. A good number of Hoysala records in Kannada and Tamil was copied during the year. They begin in the reign of Vishnuvardhana and end in the reign of Ballala III, covering a period of nearly 220 years from about 1117 to 1337. Some printed inscriptions which have now been revised will also be noticed under this head.

Vishnuvardhana.

72. Two epigraphs at Basti-Hoskote, Krishnarajapete Taluk, belong to the reign of Vishnuvardhana. One of them, E. C., IV. Krishnarajapete 37, now revised, after wishing prosperity to the Jina-sasana, records that, while the mahamandalешvara, Tribhuvanamalla, capturer of Talakadu, bhujabala-Vira-Ganga-Vishnuvardhana-Poysala-Deva was ruling the Gangavadi 96000 including Kongu residing at Talakadu and Kolarapura, his servant, the great minister and general Puñisamayya built the Mulasthana-basadi of Vishnuvardhana-Poysala-Jinalaya situated to the south of the stone basadi erected by his wife the dananayakitti Jakkiyabbe, and granted to it, with exemption from all imposts, the villages Manikavola and Marvinakeye of Modur-nadu. He also granted, with pouring of water, to all the basadis of Manikavola Jakki-golaga, dharma-golaga and one hana for every village in Modur-nadu, three kolagas of paddy and one sheaf for every threshing floor, and one mana of oil for every oil-mill. A verse states that his favorite deity was Jina, his guru Ajita and his lord Poysalesha (Vishnuvardhana). Jakki-golaga was apparently a kolaga of paddy given in the name of his wife Jakkiyabbe. Dharma-golaga is a kolaga of paddy set apart for charitable purposes. Puñisa was a celebrated general of Vishnuvardhana and a devout Jaina. An account of his exploits is given in E. C., IV, Chamarajanagar 83 which is dated 1117. The period of the present record may be about the same. The other inscription which is at the same place consists of a verse in praise of Puñisa's wife: it says that the only women that could compare with her were Sita and Rukmini. The engraver of the record was Chavachari.

Narasimha I.

73. There are four records of this king's reign. One of them at Basti-Hoskote, E. C., IV. Krishnarajapete 36, dated 1165, which has now been re-examined, states that, while the mahamandaleshvara, Tribhuvanamalla, capturer of Talakadu Kongu Nangali Gangavadi Nonambavadi Banavase and Hanungal, bhujabala-Vira-Ganga-pratapa-Hoysala-sri-Narasimha-Deva was in the residence of Dorasamudra ruling the kingdom in peace and wisdom, the great ministers Hergade Sivaraja and Hergade Soneya granted, with pouring of water, certain taxes (named) to Hoysala-Jinalaya of Manikkavola in order to provide for gifts of food to ascetics. The engraver of the epigraph was Malluja, son of Chendakavaja of Manikkavola, who, it is interesting to note, challenges people to find a mistake in his work. The record closes with obeisance to Vitraga (Jina). Another at Hullahalli, E. C., III, Malvalli 52, now revised, which is a virayal, records the death during a cattle-raid in 1171 of Sala-gavunda, son of Manche-gavunda's Alagavunda of Antaravalli in Kelale-nadu, during the rule of (with usual titles) Bhujabala-Vira-Ganga-Hoysala-sri-Narasimha-Deva. The stone was set up by Keti-gavunda, son of Sala-gavunda. Another at Chikka-Arasinkere, Malvalli Taluk, dated 1171, states that while (with usual titles) the bhujabala-Vira-Ganga, pratapa-Hoysala-chakravarti, sri-Narasimha-Deva was ruling the kingdom in Dorasamudra, the great minister, sarvadhikari, Machayya and a few other officers (named) of the customs department made a grant for the god Made-devam of Kiriyarasanake, the agrahara of the great minister. To the conquests mentioned in the first inscription are added here Uchchangi and Halasige. The fourth record at Mutnahalli of the same Taluk, also dated 1171, is fragmentary, the right side of the stone being broken. It seems to record a grant to some temple in naga-chaturvedimangala of Vadagare-nadu. Among the titles applied to the king occur—obtainer of the band of five great instruments, crest-jewel of the mandalikas, gratifier of the world by Hiranyagarbha and other gifts. Vadagare-nadu is the nadu or district situated on the north bank (of the Kaveri).

Ballala II.

74. There are about half a dozen records of this king, three of them being *viragals*. One of the latter at Kadlavāgilu, Malvalli 27, dated 1192, which has now been revised, states that, during the rule over the earth of (with usual titles) Bhujabala-Vira-Ganga-Vishṇuvardhana-śri-vira-Ballālu-Dēva, Perumālu-nāyaka of Kadlavāgilu in Badagundu-nādu, son ofnādāluva Chataya-nāyaka, fought in the battle with the Polagas and, having rescued.....during the destruction of the village, attained the heaven of heroes; and that a *kodange* was granted for him. The sculptures on the stone were carved by.... Another at the same place, Malvalli 29, now revised, which bears the same date, records the death during a cattle-raid of the champion over adulterers, unflinching hero, Kameya-nāyaka of Kadlavāgilu in Badabagundu-nādu, son of Sōsali-nādāluva Magara-Chikeya-nāyaka, during the rule of Ballālu-Dēva. The stone was got prepared by the glory of his family Rati-nāyaka, the virtuous son of Kacheya-nāyaka, and the sculptures carved by Maṇḍalikāchāri, son of Puradāchāri. Another at Boppasandra of the same Taluk, which appears to be dated 1196, tells us that Bire-gauḍa, son of Kāleya of Bappasamudra near Tippūr included in Keṭale-nādu, having rescued cattle, fell. An incomplete inscription at the same place, Malvalli 44, gives merely the titles of Ballala II. Another at Kalkuni of the same Taluk, Malvalli 117, now revised, records that during the rule of Ballālu-Dēva Madiraja-hegade of Hiriyā-Kūlukāni in Badagare-nādu having erected a temple and set up the god Badara-Nāgēśvara, all the *prabhu-garundugal* of Badagare-nādu and the chief of the nādu built the Balasamudra tank, set up boundary stones in the middle and granted 20 *gadyāṇas* and some *kāndugas* of land for the god. A supplementary grant of 4 *salages* of wet land by certain *gavundugal* is also mentioned. An incomplete Tamil inscription at Maralhalli, Malvalli 103, dated 1199, which has now been re-examined, tells us that the mahāmaṇḍalēśvara, Tribhuvanaṁalla, mahārājādhīraja, paramēśvara, sun in the sky of the Yālava family, crest-jewel of rectitude, pratāpa-chakravarti, śri-vira-Vallāla-Dēvar made a grant in order to provide for offerings of rice and decorations for the god Irājarajisvaraṁ-udaiya-nāyanār of Taṭaikkādu alias Rājarājapuram.

Sōmēśvara.

75. There are four records of the reign of Sōmēśvara. A worn Tamil *viragal* at bēchirākh Kadaballi, Malvalli Taluk, dated 1233, refers itself to the reign of śri-vira-Sōmēśvara-Dēvar and records the death of some one in battle. An inscription to the right of the north *mahādevāra* of the Virūpāksha temple at Hampe, dated 1236, seems to record the grant of some money to the temple. Another at Antarvalli, Malvalli Taluk, bearing the date 1237, states that the refuge of the whole world, favorite of earth and fortune, mahārājālhīraja paramēśvara, lord of the excellent city of Dvārāvati, sun in the sky of the Yālīva family, crest-jewel of the all-knowing, king of the hill chiefs, champion over the Malepas, terrible to warriors, fierce in war, unassisted hero, Śanivārasiddhi, Giridurgamalla, a Rūma in firmness of character, a lion to the elephants his enemies, uprooter of the Magara kingdom, raiser up of the Pāndya kingdom, establisher of the Chōla kingdom, niśsanka-pratāpa-chakravarti, Hovsala-śri-vira-Sōmēśvara-Dēvarasa granted, with pouring of water, from the year Hēmaṇaṁbi (1237), the village Antarvalli for the god Rāmēśvara. Another at Gauḍagere, Malvalli 50, now revised, which is dated 1253, records the grant of 4 *salages* of land, as a *dvēramīya*, by (with titles as given above) Hoyisāna-śri-vira-Sōmēśvara-Dēvarasa to the *patṭanayavāmis* Tivāḍi-setti, Sivarātri Kangādi-setti, Masanitamīna and others (named) of Gavudagere. An epigraph at Sāhālli, Malvalli 51, now revised, which appears to be dated in 1254 and records the grant of Sāvehālli, a hamlet of Gauḍagere, to Kālīla-gauḍa, son of Anka-gauḍa, with the condition that he should pay certain sums of money (details given) year after year, by Appājapa of the Kālalēśvara temple and the *gauḍu-patṭanayavāmis* of Gauḍagere, may belong to the same reign.

Nārasimha III.

76. About half a dozen inscriptions of this king were copied during the year. One of them at Kalkuni, Malvalli Taluk, which appears to be dated 1253, states that, while the pratāpa-chakravarti Hoyisala-śri-Nārasimha-Dēvarasa was ruling the earth, the officer Harihara and the *mahā-praje-gavundugal* of Badagare made a grant of land with exemption from all imposts for.....of Kalkāni. This charity

was to be maintained by the kings of the country. Another at Husagûr of the same Taluk, which seems to be dated 1268, records a grant by Chaṭṭodeya, son of Sénâpati of Ānebasadi of Talekâdu, to Mâra-gauṇḍa's son Mancha-gauṇḍa and others during the rule of the pratâpa-chakravarti vîra-Narasinga-Dêva. Another at Kirugâvalu, Malvalli 113, now revised, which bears the date 1272, seems to register a grant as a *dêvadâna* for some god of Sômanâthapûra by a certain *mahâ-pradhana*. A *viragal* at Bendaravâdi, Malvalli Taluk, dated 1274, tells us that while vîra-Nârasimha-Dêva was ruling the earth, Araļi-gavûda, son of Masaṇa-gavûda of Bandaravâdi, and Siriya-gavûda fought and fell during an attack on their village by their agnates. The latter's son Araļi-gavûda set up the stone. Another at Hullégâla of the same Taluk, which seems to be dated 1279, records that Kariya-Mâragavûda, son of Kempa-Kêttagavûda of Hullavangala, a hamlet of Antravallî of Keļale nâdu, fought and fell during the destruction of the village Hullavangala caused by an attack of Nârasinga-dêva, chief of Hebbetta, and that some land (specified) was granted to his son Chokka as *nettarn-godâge*. A Tamil epigraph at Doddâ-Arasinkere of the same Taluk, which appears to bear the date 1283, states that a grant of *pon* was made to the temple of Mâdhava-p-perumâl at Arašankirai in Vadakarai-nâdu with the condition that out of the interest on the sum at the rate of one *pâgam* for each *pon* a perpetual lamp was to be burned before the god. A *viragal* at Kiragasûru of the same Taluk, dated 1285, records that during the destruction of the village Tenkanahalli Mârappa, son of Perun-a-gavûda of Kirugatûr, and Aliya Mâde fought and fell displaying almost equal valour.

Tallâla III.

77. There are several records referring themselves to the reign of Ballâla III. An inscription at Sujalûru, Malvalli Taluk, which appears to be dated 1297, states that, while the pratâpa-chakravarti Hoysala-bhûjaba-la-śri-vîra-Ballâla-Dêvarasa was ruling the earth, all the *mahâjanas* of the great *agrahâra* Sarvajña-Prasanna-chennakêśavapura alias Alugêdu granted, when Râmaṇna of Gobûru was holding the office of *hugâde*, certain lands as a *hatta-godâge* to the *mahâjanas* and *settis* of Gobûru on certain conditions which cannot be clearly made out. There is also a supplementary grant of land as a *settî-godâge* to four *settis* (named) with exemption from the fines *tappu* and *tarudi* with the remark that the property of the elder brother should go to the younger and that of the younger to the elder. Another at Sômanhalli of the same Taluk, dated 1300, seems to record an agreement between Periyana-Sambudêva and other *sthânikas* of the Bâbêswara temple at Talekâdu alias Kâjarâjapura and certain *settis* of Bûdihâl, a *dêradâna* village of the god Lâjeśvara. A worn Tamil epigraph at Muṭnahalli, Malvalli 98, now revised, is dated 1303 and registers a grant of land in Kuḍangaippallî by Kâttudayapallai Kûttavala-baṭṭan of Taṭaikkâdu alias Kâjarâjapuram. Another at Bannahalli, Malvalli 122, which has now been revised, records a partition deed given in 1313 to Mallappanâga-pandita in the presence of the great minister Dâdiya Sômeya-dannâyakka's son Kâlânji Gun-maya by the seven *puras*, and the *sthânapatis* of the five *mathas*, of Taṭaikkâdu alias Kâjarâjapuram, and several others (named), who acted as arbitrators. There was a dispute between Malliyanna's son, Mallapanâga-pandita, *sthânapati* of.....ngavaśadi, and Sénâpati-Petṭândai's son, Vanavan, *sthânapati* of Ânaivaśadi, in respect of some villages and a sum of 1,320 *gadyâyas* received on various occasions, some during the time of king Nârasimha III, some during the time of Râyapâ and some at other times (specified). The arbitrators assembled together and sending for both the parties brought about a reconciliation by an equal division of the villages and the sum of money. Further, as Ânaivaśadi-âlvâr and Velaikkârâvaraṇ-udâiyâr were not in good terms, it was decided that the villages should be amicably divided; that Ânaivaśadi should receive interior villages, gardens, trees overground, wells underground, and a proper share of the houses in the Adaippâri street in exchange for the houses already taken possession of by Kuṭaudach-Chinâpati; and that an equal division should be made of Mallipalli situated near Takkûr in Tukkarai which had been granted for the worship of the god. Thus did the arbitrators grant a stone *sâsana* to Mallappanâga-pandita. By their direction Vâsu-Nârâyâyan wrote the deed. Then follow signatures of Vairavan and the *sthânapatis*. The engraver was Sâvôja. An epigraph at Husagûr of the same Taluk, dated 1311, states that the seven *puras*, and the *sthânapatis* of the five *mathas*, of Taṭaikkâdu alias Kâjarâjapuram, and Âdidêvaiasa of

Ānebasadi and others made a grant of land to certain *gaudas* (named) in connection with the ? repairs of Ānebasadi. Another Tamil inscription at the same village, bearing the same date, records the grant of certain lands (specified) by Ariya-pillai alias Sēnāpati, the *sthānapati* of Ānaivasadi at Talaikkādu alias Rājarājapuram, and Śivana-gāmuṇḍan of Puṣukūr in the southern division of Kilalai-nādu, to Kōmāli, the accountant of Puṣukūr, to be enjoyed by him and his descendants. Another record at Jōdi-Chandahalli, Malvalli 77, now revised, which appears to be of about the same period as the previous one, tells us that the officer Kālānchi Gummāṇna, the seven *puras*, five *mathas*, merchants and all the *prajegauṇḍugal* (several named) of Taḷakādu alias Rājarājapura, gave a *śāsana* embodying certain concessions to four *pattarāsvāmis* (named) for founding a new town to the east of Chandahalli. For one year from the date of the inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thenceforward two *haṇas* for every house. The last inscription at Tigadahalli, Malvalli 109, which has also been now re-examined, records the grant of a village as a *pura* in 1337 by Mallappa, son of Nāga-pāṇḍita, the *sthānapati* of the five *mathas* of Taḷakādu, to Mārabhakta and several others (named), the share of each being specified. The conditions of the grant were that the grantees should pay a small sum of money up to 1339, a slightly increased sum up to 1342, and thenceforward a consolidated sum. They had also to make an annual payment of one *gadyāṇa* for the god Chandranāthasvāmi. The grant was written by Mallapa, son of the *sēnabōra* or village accountant Basavāṇṇa. Then follows the signature—Śri-Vitarīga—of the donor Mallapa.

VIJAYANAGAR.

78. A large number of inscriptions relating to the Vijayanagar period was copied during the year. They begin in the reign of Harihara II and end in the reign of Venkaṭapati-Rāya I, covering a period of nearly 230 years from 1378 to 1606. They include a record of Kumāra-Kampa, son of Harihara II, and one of Anūḍala-Dēvi, probably a queen of Dēva-Rāya I.

Harihara II.

79. There are four inscriptions of this king's reign. One of them at Kundūru, Malvalli Taluk, dated 1378, states that during the rule of Vira-Harihara-mahārāyankada-ayyagalu made a grant of land for the maintenance of a perpetual lamp in the temple of the god of gods, the Mūlasthāna god of Kundūr. Another at Boppasandra, Malvalli 42, now revised, which seems to be dated 1388, records that, while Hariharēśvara was ruling the earth in peace and wisdom, a celestial tree sprung from the viḍanga lineage, a celestial jewel of the Badavāra family, purifier of the Gautama-gōtra, helper of the poor, a garland of love to royal bards,, Bhāṭṭa-Ēachiyyappa's son Buṅkāṇṇa of the lineage of Tillas granted, with all rights and taxes (named), free from all imposts, the village Boppasamudra, a hamlet of Hādaravāgilu, excluding former grants for the office of Gauda and for the deities of the village, to Kampanṇa, Chavudappa and others on condition of the payment of an annual rental of 10 *carahas*. The grant was to continue for as long as the lineage of Tillas, the lineage of Buṅkāṇṇa, and the moon and the sun endured. The violators of the agreement were to be considered as traitors to the feet of Harihara-Rāya and to Rāmabhadrādēvi-avvē, apparently the queen. Then follow signatures of the parties and witnesses. The writer of the grant was *sēnabōra* Basavāṇṇa. Among the taxes mentioned are the tax on the threshing floor, the tax on houses, *kīryūkuḷa*, *bēḍa-linngu*, *grāma-gadyāṇa*, *mēḍi-deṛe*, *dalavili*, the tax on carts, *hālītu*, *hombāṭi*, *dāṇṇāyaka-svīmya*, *niṭa*, *nēnapu*, *malabraya*, the good ox, *nallendige*, *kīlu*, *kotṭige*, *sollage* and *mallige*. Another on a rock to the south of the storeyed gateway on the Hēmakūṭa hill to the south of the Virūpāksha temple at Hampe, which appears to bear the date 1397, records a grant of land by the king for the god Jādeyaśankara. The fourth at Hinikal, Mysore 12, now re-examined, registers a grant on the first lunar day of the month of Māgha in the cyclic year Pārthiva (1425) during the rule of Vira-Hariyappav-Odeyar by the customs-officer Timmāṇṇa in order to provide for lamps and offerings of rice for the god Nannēśvara.

Kumāra-Kampa.

80. A Sanskrit inscription consisting of three *anuskūṭh* verses engraved on a boulder to the right on the north bank of the Tungabhadrā on the way to Ānegondi

from Hampe, dated 1383, records that on Wednesday the seventh lunar day of the bright fortnight of the month Madhu (Chaitra) in the year Rudhirôdgâri corresponding to the Śaka year reckoned by the moon, the fires, the sky and the Vêdas (1304) prince Kuṇâra-Kampa, son of Harihara, made an easy ford for crossing the Tungabhadrâ. It does not seem to be known from other records that Harihara had a son named Kampa, though we learn from E. C., IV, Châmarâjanagar 64, of 1380, and E. C., V, Bélûr 52, of 1381, that he had a minister of that name.

Bukka II.

81. An epigraph at Boppasandra, Malvalli 45, now revised, states that while Vîra-Bukkaṇṇa-Odeyar was ruling the earth Hiriyâṇṇa of Tippûr made a grant of land to some one of Hâdaravâgilu. The record bears no date: its period may be 1405 or 1406.

Déva-Râya I.

82. An inscription on the basement of the Hazâr-Râma temple at Hampe consisting of a Sanskrit verse says: "Just as Vâñi was gracious to Bhôja-Râja, Tripurâmbâ to Vatsa-Râja and Kâli to Vikramârka, just so is Pampâ now gracious to king Dêva-Râya." The record bears no date. There is, however, another inscription just close to it which tells us that Añnala-Dêvi presented gold vessels for the god in the year Durmukhi. It is very probable that Durmukhi here represents 1416. May Añnala-Dêvi be a queen of Dêva-Râya I?

Harihara III.

83. An epigraph to the left of the north *mahâdvâra* of the Virûpâksha temple at Hainpe, dated 1429, appears to record a grant of land for the god by Harihara. The donor is evidently the son of Dêva-Râya I.

Dêva-Râya II.

84. There are four records of Dêva-Râya II. One of them near a Nâga stone to the left of the road to the north of Ânegondi, dated 1436, seems to register a grant of land for some god during the rule of Dêva-Râya-mahârâya. Mention is incidentally made of Bayiravadéva of Âneyasandi of Hastinâvati. Âneyasandi is probably the old form of Ânegondi. Another at bêchirâkh Mâdapaṭna, Malvalli Taluk, states that, while the mahârâjâdhîrâja paraunîśvara, śri-vîra-pratâpa-Dêva-Râya was ruling the earth, by order of his *daṇḍyâka* or general, Râyanâ and the *gîvundugal* of Tałakâdu-mâganî granted in 1439 certain taxes (named) for the god Kirti-Nârâyaṇa. Another at Kyâtanahalli of the same Taluk, bearing the same date, tells us that, while (with usual titles) the elephant hunter Dêva-Râya-mahârâya was ruling the earth, Perumâladevarasa, the officer of Tałakâdu, granted, as a charity of the great minister Lakhaṇa-daṇḍâyaka and Kêtayya, the village Kêtanahalli and certain taxes (named) in order to provide for the *parvitra* festival and perpetual lamps for the god Kirti-Nârâyaṇa of Tałakâdu. The last at Kiragasûru of the same Taluk, dated 1440, says that, having been informed that the income from the former grant was quite insufficient for the proper conduct of the services in the temple of the god Vaidyanâtha at Tałakâdu alias Gajâranyakshêtra situated on the bank of the great river Kâvîri flowing westward, the great minister Lakhaṇa-daṇḍâyaka, for the long life, health and prosperity of the king, passed an order to the effect that the customs-duties (specified) amounting to 6 *gadyânus*, which were being paid to the palace customs office at Belakavâdi by the village Kirugusûr which belonged to the above-mentioned temple, should thenceforward be paid to the temple itself, and communicated it to Râyaṇa-odeyar of Pattana. On receiving the order from the latter officer, Perumâladeva of Tałakâdu wrote the grant and gave it to the temple. Then follow these imprecatory sentences:—Those who violate this charity shall be traitors to Śiva. They shall go to the lowest hell. The daṇḍâyaka mentioned in the second inscription noticed above is no doubt Lakhaṇa-daṇḍâyaka.

Mallikârjuna.

85. A worn epigraph at Dâsandoḍdi, Malvalli Taluk, dated 1463, seems to record a grant by the *mahâjanas* of Kundûr during the rule over the earth of śri-vîra-pratâpa-Mallikârjuna-Râya-mahârâya. A Tamil inscription at the west end of the north wall of the first *prâkâra* of the Śrinivâsa temple at Tirupati, dated 1450, which registers a grant of money for the god by the mahâmaṇḍalâśvara,

mēdinimisaragaṇḍa, kattāri-sāluva, Malagangayadēva-mahārāja's son Śīru-Mallaiyadēva-mahārāja, may belong to the same reign.

Vira-Nārasimha.

86. An inscription at the east end of the right wall of the *mahādvāra* of the Śrinivāsa temple at Tirupati, which consists of a Sanskrit verse, states that king Vīra-Nrisimha-Dēva, having weighed himself against gold, made the Vēṅkata hill equal to Mēru with the gold weighed against him in the balance. The reference is to the Tulabhāra gift made by the king.

Krishna-Dēva-Rāya.

87. There are many records of the reign of Krishna-Dēva-Rāya in Kannada, Tamil and Telugu. The earliest of them, dated 1509, which stands in front of the *mukha-maṇṭapa* or front hall of the Virūpāksha temple at Hampe, states that Krishna-Dēva-Rāya built the *mukha-maṇṭapa* and the smaller *gopura* in front of it, repaired the larger *gopura* over the east *mahādvāra*, and granted on the day of his coronation the village Singināyakanahalli to provide for offerings of rice for the god. (See also *Epigraphia Indica*, I, 351). There is also a copy of this inscription to the right of the east *mahādvāra* of the same temple. Two Telugu epigraphs on the north wall of the first *prākāra* of the Śrinivāsa temple at Tirupati, dated 1513, record grants to the temple by the king's queens Chinnajiyamma and Tirumalamma. An inscription in the Hazār-Rāma temple at Hampe, which bears the date 1513, registers the grant of 6 villages to the temple by the king for the spiritual welfare of his parents Narasāṇa-Nāyaka-Odeya and Nāgājiyainma. Two more records, of the same date, on the basement of the Viṭhala temple at the same place register grants to the temple by the king, in one case for the spiritual welfare of his parents and in the other for providing offerings of rice for the god. Four inscriptions, two in Kannada and one each in Tamil and Telugu, on the south and east walls of the second *prākāra* of the Tirupati temple, all dated 1514, refer to the king's victory over Pratāparudra-Gajapati and his capture of Udayagiri-durga and record that after his return from the expedition the king along with his queens paid a visit to Tirupati on his way to Vijayanagar and presented jewels, etc., to the god. Two records in the Krishna temple at Hampe, dated 1515, tell us that the king set up in the temple the image of Krishna that he brought from Udayagiri. Another in the Hazār-Rāma temple at the same place, which bears the date 1521, refers to the king's former grant and records that Chika-Timmayadēva-mahā-arasu's son Timma-Rāja made a grant to the temple for the spiritual welfare of his father and Kōnājiyamina, his mother. A Tamil epigraph at the entrance to the Vyāsarāyamāṭha at Tirupati, dated 1523, states that by order of the king and (his subordinate officer) Nārasimharāya-mahārāyar, the *tānattār* or managers of the temple granted a house and certain honors to the breaker of the pride of false disputants, Vyāsatirtha-śripāda-udaiyar (see last year's *Report*, para 91). Another on the left outer wall of the *mahādvāra* of the Tirupati temple, dated 1527, records a grant by the king for the god. An inscription near the Narasimha image at Hampe, which bears the date 1529, tells us that the king set up the image and granted the village Krishnāpura. The last on the right wall of the *mukha-maṇṭapa* of the Anantaśayana temple near the same place, is a big Sanskrit record, probably the original of a copper plate grant, which records towards the close the bestowal of the office of accountant on some one by the king (*sthala-lēkhakatām adāt*). It was composed by Sabhāpati. An inscription on the east basement of the first *prākāra* of the Tirupati temple, which registers a grant for the god in 1514 by Nārāyanadēva, son of Timmanāṇa, the *tantrādhikāri* of Agrahāra-Kampasamudra in the Padavīdu kingdom, may be assigned to the same reign.

Achyuta-Rāya.

88. There is a good number of inscriptions of this king. One of them at Netṭakallu, Malvalli Taluk, dated 1532, states that, while śrī-vīra-Achyuta-Rāya-mahārāya was ruling the earth, seated on the throne at Vidyānagara, the lord of the Ummattūr kingdom, hunter of elephants, *gēṇāṅka-chakrēśvara, javādi-kōlāḥala, arasanka-sūnegāra*, a Hanumān in crushing enemies, the mahāmandalēśvara śrī-vīra-Mangapa-Rāya's son Malla-Rāja-Odeyar granted the village Netṭakallu in Danugūru-sime belonging to Taṭakāḍu-sime, as a *sarvamānya*, with all the usual rights, to Chikka Sādippa, son of Sādippa-ođeyar of Danugūr in Taṭakāḍu-nādu.

The signature of the donor—*Sri-Somēśvara*—comes at the end. The chief of Ummattūr mentioned here does not appear to be known from other records. Another at Boppasandra, Malvalli 43, now revised, which is dated 1537, records the grant of the village Bopasamudra of Maļavaļi-sthaļa by Vāraṇāsi Virupanna-ayya, the agent for the affairs of the king, to Nanjaya-hebbāruva, son of Nārasimha-hebbāruva of Maļavaļi. Another at Hanakula of the same Taluk, bearing the same date, tells us that . . . rāna-nāyaka made a grant of land for the god Vaidyanātha of Taļakādu for the merit of some nāyaka (name gone) of Taļakādu-sime. The grant was written by . . . rāna nāyaka. The record closes with the signature of Nanja-Rāya-Odeyar, probably the Ummattūr chief of that name. A chief of the name of Sāluva-Narasiinha is also mentioned in the inscription, though the context is not clear. Another at Bonmanhalli, Malvalli 75, dated 1542, which has now been revised, records that Vīraṇa . . . granted, as a tax-free *gaudā-godage*, with all the usual rights, the village of Bonmanahaļi in Dhanugūr-sthaļa belonging to Taļakādu-sime which had been favored to him as an *umbali* by the king, to Chika-Sāviyapa, son of Sāviyapa.

89. Of the remaining records of this king, two on the basement of the Viṭhala-temple at Hampe, dated 1531, record grants for the god, in one by the king and in the other by the establisher of the Vēdic path, Tālavāka Tirumalayya of the Bhāradvāja-gōtra and Āśvalāyana-sūtra. Another at the same place refers to the Suvarṇamēru gift made by the king in 1533 in the presence of the god Viṭhalēśvara and contains a Sanskrit verse in praise of it composed by the poetess Oduva (the reader) Tirumalamma. Another at the same place, dated 1534, registers a grant for the merit of the king and of Chikka-Rāya. Another again at the same place, which is dated 1535, says that Chikka-Timmappa made a grant of money to provide for offerings of rice for the god. Two more at the same place, dated 1536, register money grants for the god, in one case for the merit of the king and of Chikka-Rāya as in the epigraph of 1534 noticed above. An inscription on the inner walls of the north *mahādrāra* of the Achyutarāya temple at Hampe, which bears the date 1534, tells us that the temple, dedicated to Tiruvengalaṇātha, was erected by Hiriya Tirumalarāja-odeya, son of Lakkarāja-odeya, and that the village of Achyutarāvapura was granted to it. Two more inscriptions, or rather a Kannada and a Nāgari copy

of an inscription, consisting of two Sanskrit verses, engraved
Ānandanidhi. on the outer *mahādrāra* of the same temple, dated 1539, are
of some interest. These copies are also engraved in several

other temples at Hampe and its neighbourhood, namely, in the Viṭhala temple at Hampe, in the Anantaśayana temple at Anchangudi, and in the Paṭṭabhirāma and Chikka-Hūde temples at Kamalāpura. Further, the two verses are also found in two places, namely, Harihar (Dāvāngere 24) and Nirugunda (Hołalkere 123), in the Chitaldrug District of the Mysore State. After specifying the date the first verse states that king Achyuta, by giving Ānandanidhi, made Dhanadas (Kuberas) of Brāhmaṇas and pleased Mādhava (Vishnu). The second verse says in a rhetorical way that the nine *nidhis* or treasures cannot compare with the king's Ānandanidhi. Dāvāngere 24 opens with this sentence—The two verses in praise of Ānandanidhi made by (with usual titles) Achyuta-Dēva-mahārāya are written below. There has been much speculation among scholars about the meaning of Ānandanidhi. According to Mr. Rice it was a bank or fund started by the king for the benefit of the Brāhmaṇas, and according to Dr. Hultzsch it was probably the name of the king's treasury or of a village granted by him to the Brāhmaṇas. According to Hēmādri, however, it is the name of a gift or *dāna*, and the details about it are given on pages 583 to 588 of his Dānakhaṇḍa. The first verse merely means that by receiving this gift, which was in the shape of a potful of money, the Brāhmaṇas became very rich.

Sadāśiva.

90. There are also many records of the reign of Sadāśiva. One of the earliest on a pillar in Cave 3 at Bādāmi, dated 1543, records the construction of a bastion by Kōndarāja-mahā-arasu. Though the king is not named in this record, we know that Kōndarāja-mahā-arasu was a subordinate of his (see *Report* for 1907, para. 46). Another, of the same date, on a pillar of the temple on the hill to the north-east of the Dharināśālā at the same place, also refers to the construction of a bastion by Era-Krishṇappa-Nāyaka, bearer of Sadāśiva's betel-bag, under the superintendence of Kōndarāja. Era-Krishṇappa-Nāyaka (1524-1566) was the head of the

Bēlūr family of chiefs in Mysore. A third, of the same date, on the besement of the Vīthala temple at Hampe, records the grant of a village for the god by Tirumalatātāchārya. Another at the same place, dated 1544, registers the grant of two villages for the god by Kōnēti-Timmarāja for the merit of his father Konḍarāja. The latter was probably the grandfather of his namesake mentioned above. Another at the Chaudēśvari temple at Hampe, which bears the date 1545, states that Jangaimayya, the *dalavāyi* or general of Timmarāja, younger brother of Rāmarāja, erected some temple. Another, of the same date, at the Ranganātha temple at the same place, records a grant by Timmarāju for the spiritual welfare of his parents Vallabharāju and Vengalamma. A third, of the same date, at Kādu-kottanhalli, Malvalli Taluk, registers the grant of the village Kotanahali together with its hamlets to some one by the mahāmaṇḍalēśvara Tirumalarājayadēva-mahāarasu. The king is not named in this record; but the donor was apparently Aliya-Rāmarāja's younger brother who was a subordinate of the king. An inscription at the Anantaśayana temple at Anchanguḍi near Hampe records a grant for the god in 1549. Another at Dāsandoddī, Malvalli Taluk, dated 1554, states that Bādura Maluka-ođeyā granted, as a *kodage*, with all the usual rights, the village Āchanahali of Kundūru-sthāla belonging to Tałakādu-sīme which had been favored to him by Sadāśiva-Rāya and Rāmarājayya, to Candraśekhara-ođeyar, the *prabhu* of Tałakādu-sīme. Another at Mārehalli of the same Taluk tells us that Bādura Malluka-ayya granted certain taxes (named), which were being paid to the palace, for the supreme god of gods Amritēśvara in the year Sādhāraṇa. From the previous record we may conclude that Sādhāraṇa represents 1550. An epigraph on a boulder to the right on the north bank of the Tungabhadrā on the way to Ānegondi from Hampe, dated 1556, seems to fix the ferrying charges to be received by the boatmen. Of the other records of this king in the Vīthala temple at Hampe, one, of 1554, records the erection of a *maṇṭapa* for the swinging festival of the god by Udayagiri Timmarāja, son of Kōnētāya and grandson of Āraviṭi Rāmarāja-Kondayadēva; another, of 1558, registers the gift of a village for the god by the king; another, of 1561, states that Kōnēti-Konḍarājayadēva-mahāarasu made a grant to his spiritual preceptor Śrirangāchārya, son of Kandāla-Bhāvanāchārya; another, of 1563, records a grant of land for the god; and the last, of 1564, registers the grant of a village for the god by Śrinivāsa-chārya. Kōnēti-Konḍarāja is the same as the one that built the bastion at Bādāmi (see above). He was the son of Kōnētirāja and grandson of Peda or Hiri (senior) Konḍarāja. It was at his solicitation that Rāmarāja requested Sadāśiva to make the grant recorded in the British Museum plates of 1556 (*Epi. Ind.*, IV, 21).

Venkaṭapati-Rāya I.

91. A Tamil inscription around the Varadarāja shrine in the first *prākāra* of the Śrinivāsa temple at Tirupati, dated 1606, records a grant by Venkaṭapati-Rāya I to provide for offerings of rice for the god.

UMMATTUR.

92. Two of the Ummattūr chiefs, Malla-Rāja-Ođeyar and Nanja-Rāya-Ođeyar, were referred to in para 83 when speaking of Achyuta-Rāya. An epigraph at Honniganhalli, Malvalli Taluk, mentions an earlier chief Immađi-Rāya-Ođeyar. It records that the mahāmaṇḍalēśvara, śri-vira-Immađi-Rāya-Ođeyar granted, as a tax-free *kodage*, Honniganahali, a hamlet of Banniyūr belonging to his kingdom, to Māchapa-gauda of Banniyūr in the cyclic year Yuva. As this chief, who had also another name Sōma-Rāya-Ođeyar, ruled up to 1482, we may take the year Yuva to represent 1455.

COORG.

93. Two copper plate grants received from the Lingāyat Murgi *matha* of Chitaldrug relate to Virarājēndra, Rāja of Coorg. They consist of only one plate each, measuring 17" by 9 $\frac{1}{4}$ " and 15" by 8 $\frac{3}{4}$ " and are both dated 1796. Both have at the end the donor's initials Śri-Vī in Kannada, and his signature, *Veer Rajender Wadeer*, in English which is rather peculiar. One of them states that the rājādhirāja rāja-paramēśvara praudha-pratāpa apratimavīra-narapati, ruler on the jewel throne of the kingdom of Kodagu, disciple of the svāmi of the Siddāpura-mathā who was a follower of the doctrines of the occupier of the spiritual throne of

the māṭha in the Upper Cave at Śivagange, a Viraśaiva by faith, Virarājēndra-Vadeyar of the Bhāradvāja-gōtra Āśvalāyana-sūtra and Rik-sākhā, son of Lingarājēndra-Vadeyar and grandson of Appājēndra-Vadeyar, granted, with all the usual rights, five villages (named) with a revenue of 69 *varahas* and a produce of 700 *baṭtis* of paddy, to Śāntavīra-svāmi, the celibate deputy (*charamūrti*) of Mahanta-svāmi of Kodali who was the celibate deputy of the great Murigi-svāmi, on the occasion of his visit to the Mahadēvapura-māṭha, in order that he might acquire eternal merit and that his forefathers might abide in Śivalōka for ever. The svāmi was to feed Jangamas at the māṭha and give his blessings to the donor on the occasion of Śiva worship. The other, which is mostly similar in contents, records the renewal of a former grant by the same chief. It tells us that (with titles as given above) Virarājēndra-Vadeyar gave a copper plate to Nirajanadēva of the Abbi-māṭha, the celibate deputy of Śāntavīra-svāmi who was the celibate deputy of Murigi-svāmi, Śāntamallikārjuna-svāmi, and Mahanta-svāmi of Kodali, registering the re-grant of three villages (named), two of which had been granted to the Abbi-māṭha in 1728, and the third on the occasion of Dodda-Virupāksha-svāmi's visit to Madikēri, by the donor's great grandfather Dodda-Virappa-Odeyar. By order of the chief the grant was written by his private secretary Śambaiya. These two inscriptions form Nos. 13 and 14 in the revised edition of "Coorg Inscriptions."

MYSORE.

94. There are about half a dozen records relating to the Mysore kings. They include a copper plate inscription of Chikka-Dēva-Rāja-Odeyar, and range in date from 1672 to 1859.

Dodda-Dēva-Rāja-Odeyar.

95. An epigraph at Sasyālapurā, Malvalli 38, now revised, which is dated 1672, states that the mahārājādhirāja rāja-paramēśvara vīra-pratāpa *birud-ent-embavara-ganda, dharani-varāha*, worthy occupier of the throne of Paśchimarāngadhāni (Seringapatam), Dēva-Rāja-bhūpāla of Mysore, on a representation made by Gangādharayya of the Maļavalī-samsthāna, who had set up the god Gangādharēśvara, that a grant was necessary for the upkeep of the temple, granted the village of Sasiyālapura of Maļavalī-sthāla belonging to the throne of Mysore for the services of the god. Another worn inscription at Manchanhalli, Malvalli 69, bearing the same date, which has now been re-examined, seems to register the grant of a village for feeding Brāhmans. It gives the usual titles of a Mysore king and mentions incidentally Narasa-Rāja-Odeyar, but the king to whose reign it belongs cannot be made out. Judging from the date, it must also be a record of Dodda-Dēva-Rāja-Odeyar.

Chikka-Dēva-Rāja-Odeyar.

96. A copper plate inscription in the possession of the Lingāyat māṭha at Ullamballi, Malvalli Taluk, dated 1673, refers itself to the reign of this king. It consists of only one plate measuring 14½" by 9½". After invocation of the god Mallikārjuna of Śrīsaila in company with his consort Bhramarāmbā, and of Śambhu, the record tells us that while (with usual titles) the possessor of the insignia of among others the conch, the discus, the *makara*, the fish, the *sarabha*, the *sālva*, the *ganda-bhērunḍa*, the boar, Hanumān, Garuda, the elephant-goad, the axe and the lion, ornament of the Yādava family, Chikka-Dēva-Rāja-Vadeyarayya of the Ātrēya-gōtra Āśvalāyana-sūtra and Rik-sākhā was ruling the earth seated on the jewel throne at Śrirangapattana of Kuruvanka-nādu belonging to the Maisūru city of the Hoysala-nādu, on the holy occasion of a solar eclipse, for the pleasure of the supreme god of gods, emperor of deities, Mallikārjuna in company with Bhramarāmbā, made a grant of 21½ *varahas* to Rudrainunidēvārādhya, a partial incarnation of Rēvaṇārādhya who was the lord of the Rēvaṇārādhya-māṭha at Hullamballi situated to the north-west of Muḍindore, a Kailāsa on earth, in Gajāranya-kshētra, a substitute for Kāśi-kshētra, in order to provide for the paraphernalia and expenses of the svāmi's annual pilgrimage to Śrīsaila. It is stated as a reason for the grant that the *prasāda* of the god Mallikārjuna of Śrīsaila presented by the svāmi to the king enabled him to gain undisputed possession of the kingdom. The paraphernalia consisted of 5 *kambis* or bamboo laths for carrying burdens, a musical band, a Nandi flag, parasols, chauris, a palankeen with bearers and a number of retainers. Among the expenses is included the annual fee (18 *varahas*) for a Brāhmaṇa who

was to perform Mṛityunjaya-japa in the Mallikārjuna temple every day naming the *nakshatra* or asterism under which the king was born. The grant closes with the signature of the king —Śri-Krishṇa.

Krishṇa-Rāja-Odeyar. III.

97. There are two inscriptions of the reign of this king. One of them on the wall of the *mukha-maṇṭapa* of the Mahālingēśvara temple at Lingāmbudhi, Mysore Taluk, dated 1828, records that Lingājamīnāṇi of Krishna-vilāsa, the lawful queen of the lord of the excellent city of Mahiśūra, rājādhirāja mahārāja vīra-narapati śri-Krishṇa-Rāja-Vadeyar, for the pleasure of Chāmuṇḍēśvari, erected a temple with a *prākāra* and a *vimāna* or tower adorned with a golden *kalaṣa* or pinnacle, set up in her name the god Mahālingēśvara together with the goddess Lingāmbā, built a new tank named Lingāmbudhi to the south of the temple, and had an order issued by the king to the Mahiśūra-talōkn to the effect that land of the revenue value of 250 *varahas* below the tank should be made over to the temple, as a *sarvamānya*, in order to provide for offerings of rice, lamps, car festival and so forth. The other over the doorway of the Bungalow at Ālanhalli of the same Taluk, states that the building, named Manōranjana-mahalu, was caused to be erected in 1859 together with a choultry by Muddu-Krishṇājamīnāṇi of Samukhatotṭi-Sannidhāna, the lawful wife of the king.

MISCELLANEOUS INSCRIPTIONS.

98. Some of the inscriptions which cannot be assigned to any specific dynasty of kings will be noticed under this head. An epigraph to the right of the Chāmuṇḍēśvari shrine outside the north *mahādvāra* of the Virūpāksha temple at Hampe, dated 1199, seems to record a grant to this temple by Hāchale, wife of Chaudeya who was the ruler of Kuṛugēdu in Kuntala-dēśa and a descendant of Kalidēvarasa of the Phāṇi-vamśa (or serpent race). The goddess of the temple is named Pampāmbike or Pampādēvi. A Tamil inscription at Belakavāḍi, Malvalli 84, now revised, states that the oil-mill on which it is engraved was the gift of Agattiyāṇḍār, son of Pitta-jiyar, the *tānapati* of Ganganūṣūlal. The record closes thus—May there be prosperity to Agattiyāṇḍār who did this act of charity. Its period may be about 1200. A *vīragal* at Kalkuṇi, Malvalli 116, of about 1200, which has now been re-examined, records that Sirōmaṇiga, having fought and rescued cattle during a cattle-raid, attained the world of gods, and that a grant of land (specified) was made for him. The stone was set up by Kalvara-sāvanta. Another at Kadalavāgilu, Malvalli 28, now revised, which seems to be dated 1231, says that.....kōja fell fighting, and that the stone was set up by Dāyōja, son of Dāyōja of Kadivāgilu. The record was written by *sēnabōva* Kāmaṇṇa. A fragmentary Tamil epigraph on the basement of the Ānjanēya temple at Doddā-Arasinkere, Malvalli Taluk, of about 1250, seems to register a grant of land for some god by the members of the assembly of vadi-mangalam. Another at Chikka-Arasinkere, Malvalli 6, now revised, states that Pannipēruḍaiyān Nārāyanan Vijayapālan had Kompallī granted. The period of the epigraph may be about 1300. An inscription at Sujalūru, Malvalli 119, of about 1300, which has now been revised, tells us that the pillar on which it is engraved was set up by Chāma-gavuda and others (named) as a memorial of Enaga of Chūjivūr. Another on the basement of the ruined Īśvara temple to the south of Mārehalli, Malvalli Taluk, which may be assigned to about 1300, records a grant for the god Ainritārkēśvara by Bīra-Gangarāja. A Tamil inscription on the south wall of the ruined Mādhava temple at Doddā-Arasinkere of the same Taluk, of about the same date, registers the grant of 3 *pon* by Achchānammai of the Kauśika-gōtra of Punganūr with the condition that a perpetual lamp must be burned before the god Mādhavap-perumāl, out of the interest on the sum. An epigraph at Naḍakalpura, Malvalli 57, now revised, which is dated 1313, seems to record that the seven *puras*, and Padmadēvaṇṇa Ganganūṇa, the *sthānapati* of the five *mathas*, of Talakāḍu-Rājarājapura, granted the village Haradanāyakanahāli, ? a hamlet of Koraṭihāli which was a *dēvadāna* of the god Dakshiṇa-Sōmēśvara, on the condition that the grantee should pay annually 33 *gadyāṇas*. He was also authorised to levy certain taxes (named). Then follows the statement (see para 77) that the property of the elder brother should go to the younger, that of the younger to the elder, and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple.

Another at Hinikal, Mysore 13, now re-examined, which seems to bear the date 1347, registers the gift of an oil-mill for the god Nannēśvara by Yalakara-gavuda, son of Rāma-gavuda of Māliganahalli.

99. Among the other records, a *viragal* in front of Antarvalli, Malvalli Taluk, dated 1369, records the death of Nāraṇadēva, son of Sānti-gavuda of Badagāṇakey, in a battle with the Torakas (? Muhammadans). An inscription at Kundūr, Malvalli 89, now revised, which appears to be dated 1383, registers a money grant to provide for sandal for the god Mūlasthānadēva of Kundūr by Channapa,? steward (*nadaralikāra*) of the house of Kōṭadēvayya. A worn *viragal* at Hullahalli, Malvalli 53, dated 1387, which has now been re-examined, says that Sōmanātha-gavuda's son (name gone) fought valiantly and fell. The closing sentence states that those who destroy the stone shall be born as dogs. An epigraph on a Tulasī-brindāvana at Aruvanhalli of the same Taluk, which appears to bear the date 1389, is almost a copy of Malvalli 15, of the same date, found at the same place. It records that Badikōla Bhaṭṭa-Nāgadēva, son of Māyidēva, caused an altar with the holy basil to be made, and that half of the merit (of this pious act) belonged to Nāraṇadēvi, queen of Bhaṭṭa-Bācharasa, and the other half to..... dēvarasa. Another on a rock in front of the Rāmalinga temple on the Hēmakūta hill at Hampe, of about the same date, states that Bhaṭṭa-Bāchaya had the flight of steps made. Bhaṭṭa-Bāchaya is apparently identical with Bhaṭṭa-Bācharasa of the previous record. This chief is also mentioned in Malvalli 47, of 1392. See also para. 79. A Tamil inscription on the south wall of the first *prākāra* of the Śrinivāsa temple at Tirupati, dated 1390, registers a grant to Tiruvēngada-jiyar. Two records at Varakōdu, Mysore 47 and 48, now revised, which seem to bear the dates 1425 and 1431, tell us that two individuals performed the vow known as Anantana-nōmpi. These are Jaina records, though Hindus, too, observe a vow known as Ananta-vrata, which indicate that the pillars on which they are inscribed once belonged to a Jaina temple. A *māstikal* at Aruvanhalli, Malvalli Taluk, which seems to be dated 1430, states that Māla . . . bbe, wife of Prabha-gavuda, went to the world of gods and that her son Bāsappa set up the stone. It is very rarely that *māstikals* are inscribed. An epigraph on a boulder to the right on the north bank of the Tungabhadrā on the way to Ānegondi from Hampe, which appears to be dated 1453, records a grant of land to the boatmen of Ānegondi. Another to the east of Sāhalli, Malvalli Taluk, which seems to bear the date 1452, tells us that all the *mahājanas* of Gavudagere granted certain lands (specified), as a tax-free *kodage*, to Kāla-nāyaka for having made Sāveyahali a *pura*. Another at Chikka-Abbāgilu, Malvalli 94, now revised, which appears to be dated 1460, records that Chenni-gavuda's son Mārappa-gavuda and Appaya's son Channaya of Mālingi renovated the Nārāyaṇa temple at the village. Another at Hinikal, Mysore 11, also now revised, which seems to bear the date 1501, says that Apparāya-hebāruva, agent for the affairs of Rā . . . bhava-ayya, granted the village Guḍihali for the god Nannēśvara. A Tamil epigraph on the north wall of the first *prākāra* of the Śrinivāsa temple at Tirupati is dated in the 40th regnal year of Vīra-Nāraśingadēva-Mādhavarāyar. It is not clear who this chief was and when and where he ruled. An inscription at Sasyālapura, Malvalli 39, now re-examined, which appears to be dated 1517, states that Dēvarasa-gavuda and three others (named) made an agreement with some one and granted him some lands in Halasinatālu of Bhaṇḍivāla-sime with the condition that he should pay 9 *gadyāṇas* every year. The grant is called a *patte*. Then follow the signatures of Sāsala-odeyar and others. The record was written by Mahalingayya.

100. Of the remaining records, one to the left of the *mahādrāra* of the Vīrabhadra temple at Chotānhalli, Malvalli Taluk, which seems to be dated 1519, records the grant of the village Chotanahali to provide for perpetual lamps for the god Vīrabhadra by Mallaya, son of Virupayya of Taḷakādu. Then follow a number of imprecatory sentences the last of which says that he who comes forward with the intention of destroying this charity shall be an outcaste to the *mahā-mahattu* or holy assembly of Vīrasaivas. Another in Kālayya's field at Chikkahalli, Mysore Taluk, dated 1533, tells us that Chinga-hebāruva of Marupura granted, with all the usual rights, the village Chikkahali, a hamlet of Būtiganahali belonging to Marupura-sthāla, to Śāntayadēva of Kāreganahali on condition of the payment of an annual rental of 27 *gadyāṇas*. The rental is called *śottā* (*śrōtriya*)-*guttige* and the grant *śottā-guttigeya kallu-patte* (stone roll of the rental). Another near the Māri-chāvādi at Kyātanahalli, Malvalli Taluk, which appears to bear the date

1537, registers the gift of 1 *honnu* by Banna-gavuda's Koṭaga-gavuda for the subsistence of the virtuous possessor of pure Śivāchāra, one of the *mahā-mahattu* of heaven and earth, Honnu-odeyar of Kadagahali. The record ends thus: Having once promised, if a man says 'no', he shall be an outcaste both in this world and the next; he shall likewise be an outcaste in respect of *vibhūti* (sacred ashes) and Rudrākshi. Another at the entrance to Kandegāla of the same Taluk, dated 1541, states that Soṭapa-Nāyaka granted the village Kandagala of Marehalī-sthāla which he had received for his office of Nāyaka, to provide for offerings of rice for the god Lakshminīrisimha of Jaripura. Another on a pillar of Cave 3 at Bādāni, dated 1553, seems to record the erection of a temple and the setting up of the god Viṭhala in it by Venkaṭayagāru; and another at the same place, of about the same date, records the setting up of the goddesses Rukmini and Satyabhāmā in the same temple by Chintakuṇṭa Rangayyagāru. The latter closes with the statement that Śīrangachārya's holy feet are the sole refuge: he was apparently the guru of Rangayyagāru. An epigraph at Talagavādi, Malvalli 41, now revised, which is dated 1558, registers the grant of a village by the *mahā-nāyakāchārya* Immadi-Kempu-Nāyaka. It is not known who this chief was. Another to the right of the Basavaṇṇa temple at Brahmapuri near Harihar records that Tukāna-odeyar, agent for the affairs of Malabhadravatāna-odeyar who was again the agent for the affairs of the mahāmaṇḍalēśvara Rāmarāja-Rangaparājayadēva-mahā-arasu, granted, as a *satige-umbali* (grant for the maintenance of an umbrella), some land to the village watchman Kottali-nāyaka. The record is dated in the cyclic year Prajōtpatti which may be taken to represent 1571 as another record of the same chief, Nellore 478 (see List of Inscriptions in the Madras Presidency), is dated 1570. Another on a pillar of the *mantapa* to the right of the flight of nine steps leading to the Narasimha temple on the hill at Mēlkōte, Seringapatam Taluk, says that the *mantapa* was the gift of Singiyapa-Nāyaka. The period of the record may be about 1600. Another, of about 1700, on the boulder overhanging the cave in the same temple, records a grant by Channamma, wife of the accountant (*karanika*) Gōvindayya. An inscription at Hāgalhalli (Plate XXII, 2), Malvalli 48, now revised,

An epigraphical curiosity. may be looked upon as an epigraphical curiosity as its palaeography and language are very much older than the date given in it. The date, clearly given in words, is Śaka 1621 corresponding to the cyclic year Īśvara (1697), though the characters and language are older by nearly four centuries. I do not know how to account for this discrepancy. It opens with a prayer that the Jina-sāsana may prosper and then proceeds to say that Chāmagāmunda of the Tellā family, a landholder of Hādarivāgilu, a village of the holy place Tippūr, and a lay disciple of the *āchārya* of the holy place Tippūr in Keḷale-nādu, possessor of the ascetic qualities meditation and so forth, Ādinātha-pandita-dēva of the Tintriṇīka-gachchha of the Krāñur-gaṇa of the Mūla-sangha, had a stone oilmill made. The spiritual descent of the donor's guru is given thus:—Mēghachandra-siddhānta-dēva, his disciple Kumudachandra-pandita-dēva, his colleague Śrutakīrti-pandita-dēva, his (disciple) Ādinātha-pandita-dēva. The donor's pedigree is also given thus:—Ereyanga-gāvunda, his son Dēva-gāvunda, his son Kāli-gāvunda, his son Dēva-gāvunda, his son Kāva-gāvunda, his son Chāmagāvunda. The engraving was the skilful handiwork of Paṇḍitōja, possessor of the *umme* (?) of the twelve villages belonging to the holy place Tippūr. The orthography, grammar and forms of words in this record are too old to be of the close of the 17th century.

2. Manuscripts.

101. The manuscripts examined by me while on leave were briefly referred to in para. 40. I also examined some Kannada manuscripts in the Oriental Library, Mysore. Among the works contained in the manuscripts examined, the following perhaps deserve notice:—(1) *Sangraha-vēdāntarakṣhā* by Vēdāntāchārya; (2) *Gitāsangraharakṣhā* by *sarvatantra-svatantra paramahamsa-parivrājakāchārya* Śrivatsāṅka Nārāyaṇa-muni, disciple of Virarāghava-muni; (3) *Hariguṇamanidarpaṇa* and (4) Ānandatāratamya-khaṇḍana by Śrinivāsārya of the Śaṭhamarshaṇāgōtra, son of Śrinivāsatātāchārya and Lakshmāmbā, disciple of Kaundinya-Śrinivāsa-dikṣhita, and younger brother of Aṇṇayārya-dikṣhita: the author says he was able to compose a *prabandha* or work every day; (5) *Nyāsollāsa* by Virara-ghūdvaha, disciple of Śrinidhi-yōgi: the author calls himself *śrutiśirō-yōgiśvara*;

(6) Kanṭakōddhāra by Champakēśa, son of Varadāchārya and pupil of Rāmānujāchārya and Samarapungavāchārya ; (7) Yativara-champu by Ahōbala-sūri of the Śrīsaila-Ghanagiri family, son of Vēṅkaṭasudhimaṇi and Lakshmāmbā, and disciple of Rājagopāla-muni ; (8) Parānkuśāvatāravaibhava-samarthana by Vēdānta-Rāmānuja-yōgi, disciple of Lakshmaṇa-yōgi ; (9) Brahmavidyā-kaumudi by Śrinivāsa, disciple of Śrinivāsa-sūri ; (10) Brahmaśabdārthavichāra by Krishnadāsa, disciple of Śrinivāsa-yōgindra ; (11) Karmabrahma-vichārayōḥ kāryakāraṇabhāva-vichāraḥ by Saṭhakopārya, son of Rāmānujāchārya; (12) Sampradāya-chandrikā; (13) Adhyātmachintā; (14) Śārirakanyāyakalāpa-sangraha ; (15) Śribhāshyādhikaraṇa-vichāra ; (16) Tirumolikkum Tiruvāyomolikkum vivaraṇavivaraṇibhāva-sangati, a Tamil work showing how the poems Tirumoli of Tirumangaiyālvār and Tiruvāyomoli of Nammālvār explain each other, by Anantanārāyaṇadāsa of the Muḍumbai family ; (17) Tiruviruttattukkum Tiruvāyomolikkum vivaraṇavivaraṇibhāva-sangati, another Tamil work of a similar nature by the same author ; (18) Sanskrit commentaries on (a) Nyāsavimśati and Nyāsadaśaka, by Śrinivāsāchārya of the Kauśika-gōtra, son of Tātāchārya ; (b) Dinacharyā, by Vādhūla-Vīrarāghavāchārya ; (c) Ashtaślōki, by Vaishṇavadāsa ; (d) Yadugirinārāyaṇastava, by a disciple of Vādhūla-Śrinivāsāchārya ; and (e) Mumukshuppadi, by Bālasarasvati. All the above works relate to the Viśiṣṭādvaita school of philosophy.

Among other works may be mentioned (19) Apramēyavijaya-champu, a work on the god Apramēya of Malūr, Chennapatna Taluk, by Krishna of the Kauśika-gōtra, son of Nārasimha and younger brother of Śrinivāsa ; (20) Uddhata-Vṛikodara, a drama by Bhāgavata-Krishnaśarma ; (21) Krishṇarājakalōdaya, a work on rhetoric by Vidvān Anantāchārya ; (22) Nr̥isimhapārijāta, a work on ritual ; (23) Aghavivēchana by Rāmachandrādhvāri, son of Ananta-sōmayāji; (24) a commentary on the Rāmāyaṇa of Vālmiki by Kandāla-Rāmānujāchārya; (25) Jyautisha-chandrikā by Kālidāsa: the author says that he follows Parāśara's Hōrā ; (26) Virūpākshaśataka, a Kannada work in the *kanda* metre in praise of the god Virūpāksha of Hanūpe by Yōgānanda, son of Chennarāja, lord of Tarimēlapura, and younger brother of Basavarāja ; and (27) Bhagavadgīte, a metrical translation into Kannada of the Sanskrit work by a Mādhwā author who bears the ominous name Nairaksharakukshi.

Of the other manuscripts examined during the year, *Vēdāntavilāsa-nāṭaka*, also called *Rāmānujavijaya-nāṭaka*, is a Sanskrit drama in six acts by Varadarāja, son of Sudarśanāchārya of Kānchi who was renowned for his skill in composing one hundred verses in a *ghatikā* or 24 minutes. The author, who says that he was the 9th in descent from Sudarśana, sister's son of the apostle Rāmānujāchārya, may belong to the close of the 14th century. *Tattrasāra*, a Sanskrit work bearing on Viśiṣṭādvaita-Vēdānta, is also by the same author. *Rāmāyanasāra-kāvya* is a good Sanskrit poem written by the poetess Madhuravāṇi at the instance of Raghunātha-Nāyaka of Tanjore (1614-1662). She says that she could compose a hundred verses in half a *ghatikā* or 12 minutes. *Mūlarāmāyaṇa* is a Kannada poem in the *shātpadi* metre by Haridāsa, son of Nanjappārya, a Mādhlīva Brāhmaṇ of Kōlār, who appears to have flourished at the close of the 17th century. *Ghaṭakarparabhēdi* is a small Sanskrit poem, full of alliteration and rhyme, composed in emulation of the old work of Ghaṭakarpaṇa by Sudarśanāchārya of Vadumūr who lived in the 18th century. The work is in the form of an opera in which Krishṇa, Rādhā and her maid are the singers, each stanza being so composed as to contain the name of a constellation of stars. *Mahisūra-doregalā-vamśāvali* is a small Kannada poem in the *sāṅgatyā* metre written by an unknown Jaina author who lived in the early part of the 19th century. It begins with an account of the Hoysala and Vijayanagar kings and concludes with a brief history of the Mysore kings down to Krisṇa-Rāja-Ödeyar III. When speaking of the Hoysalas some inscriptions are referred to and correct dates given. The administration of Pūrnāiyā, who is stated to have died in 1812, is spoken of in a tone of dissatisfaction. *Rāmāyanasāra-sangraha* by Venkatārya is a small work in Sanskrit prose chiefly devoted to a discussion of the chronology of the events narrated in the Rāmāyaṇa.

General Remarks.

102. It is gratifying to note that the architectural and iconographic illustrations and notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical value

in these Reports continue to receive the warm appreciation of scholars in and outside India. One scholar writes from England: "The admirable Annual Report of your Department for 1919 is, as usual, full of interesting matter. The careful descriptions of the buildings will be greatly prized by students of Indian architecture, and the historical and legendary details which you give throw much light upon the archaeological facts. The photographs are very welcome. The full accounts which you give of the new inscriptions are especially valuable, as we may in many cases have to wait long for the full texts, and the classification by dynasties is a facility for reference." Another scholar writes: "Your admirable Report is, as always, full of most valuable and interesting matter of all kinds, especially for the earlier period. Your Reports will always be the main foundation on which the future historians of Mysore will build. I showed Sir W. Ridgeway your mention of a sham fight commemorating the death of Abhimanyu, &c., and he was immensely interested, as it is the only instance of the kind known to him from India, and goes far to support his theory of the origin of the drama". Another writes: "Your excellent Annual Report is, as usual, full of information and beautifully illustrated. I was specially interested in the account of the Smârta Bhâgavatas in para. 98. What you say there is, I think, quite new to European students of Indian religions". Another again writes: "Your Annual Report for 1919 contains of course many items of great interest to me. The Ganga plates of Keregôdi-Rangâpura are of great value in confirming the history of these kings as already compiled. They add to the information hitherto available about Śivamâra-Saygotta and Vijayâditya. The Binayâditya inscription is a beautiful specimen of the old Kannada characters, equal to those in the Talkâd stone of Śripurusha, if not better. The different finds in Mysore are important, and the record of the wanderings of Subbarâya-dâsa and his relations with the Mahârâja are very interesting. So are the sculptures in Plate IX. You must be encouraged by the encomiums you receive on your Reports." Another still writes: "I have through the courteous medium of Dr. Hultsch been referred to your Reports which touch on coins in connection with my work on the 'Copper Coins of India.' The epigraphy, too, in these Reports is of especial moment and deeply interesting, and will I feel sure prove of the utmost value to me". One more scholar writes: "My studies are chiefly occupied with Northern India; but I frequently pick up side lights from the materials you have brought together, and so richly illustrated." Another writes from Germany: "Your Reports contain a mass of valuable information on archaeology, epigraphy, and numismatics. The numerous plates are a very useful and pleasing addition."

A European scholar in India writes: "When I finished reading your Report for 1919, it struck me what a vast store of material you are garnering for the benefit of the archaeologists of the world, in all the branches of this great science, year after year, for the last twelve years and more. Col. Sir Richard Temple of the *Indian Antiquary*, in the course of a review by him of Dr. J. S. Frazer's latest work in the pages of the *Journal of the Royal Asiatic Society* for October 1919, refers to his being 'a Syndicate in himself'. I do not wish to flatter you, yet, I must compliment you on your also being 'a Syndicate in yourself.' Coming now to the Report, I find it remarkable for the minute mention it makes of the hundreds of lesser temples scattered throughout the three districts of Bangalore, Mysore and Tumkur. Most of these are of village gods and goddesses proving what a strong-hold this portion of Karnâtaka was of pre-Aryan animism. The numberless *mâstikals*, some of which are described in detail, go to strengthen this conclusion. Some of the sculpturing in these temples seem strangely Sumerian, as for instance, a panel at Hasigâla temple in Hoskote Taluk on its south wall which exhibits 'a peacock with the head of a cobra, and facing it a cobra with the head of a peacock (para. 21).' Again, in para 26, you make mention of 'a rude male figure armed with a bow and arrow said to represent a Saiva devotee named Ohila, vulgarly called Vailappa, who used to offer every day his own weight of *guggula* or bdellium to Siva'. This reminds me strongly of the incident in the Saiva Puranas of the South concerning Kannappa Nayananar of the hilly tracts of modern Madura who as a fowler was accustomed to offer every noon to the neglected *linga* of his jungle his day's netting punctiliously. In para 65 the rendering of a Ganga copper plate grant goes on to say of Durvinita having conquered his enemies at the battles of 'Andari, Pennagara, Alattur and Porulare'. Of these places, two, viz., Alattur and Pennagara, continue to-day under the same names as hamlets lying beside

Conjeeveram-Wandiwash District Board road. If these are proved to be correct, then, some additional light will be thrown on the conquests of Durvinita (seventh century A. D.), the Ganga king of Karnataka, over the whole modern North Arcot District. A fact which strikes me more and more year after year is that your work spreads the fame of Mysore all over the world and that outside India this fair country is known more through your Reports than through any other agency. As I said in the commencement, your genius lies in furnishing the eager researchers of the world with facts about the past of a most important portion of the world. You are doing your duty loyally and right heroically, and with conspicuous success." Another scholar writes : " Your extremely interesting Report for 1919 is crammed with the most valuable information which will be of the greatest use to me in my studies". Another writes : " As usual, your Annual Report is very interesting, and I heartily congratulate you. The Keregodi-Rangapura plates are of special importance. The discovery of the *Avantisundari-kathására* by the Madras Oriental Manuscripts Library proves the contemporaneity of Bhāravi, Vishṇuvardhana and Durivinita in the first half of the seventh century. According to your discovery Śripurusha was reigning in A. D. 788. This year can be the 62nd year of his reign, because it is very probable that his father did not reign. There is however a difficulty : the Vallimalai inscription (Madras Epigraphical Report for 1889, No. 91) mentions Śripurusha as *the son of Śivamāra*."

It is satisfactory to note that this year's survey has brought to light a few artistic Hoysala structures which had not been previously noticed. A noteworthy structure that has come under notice is the double temple at Sindagaṭṭa (para 35). A few *māstikals* and Nāga stones of a high order of merit have been noticed in para 36 and illustrated (Plates XVI and XVII). The notes, though necessarily meagre owing to want of time, about the places and antiquities visited during my tours outside the State given in paras. 16 to 34; will, it is hoped, be found to be of some interest.

Among the illustrations of architecture and sculpture in the present Report, Plates I to III illustrate the Būchēśvara temple at Kōramangala, a fine specimen of Hoysala architecture, with some panels of archaeological interest found on it. Plates IV and V exhibit the south view of the Hariharēśvara temple at Harihar and two artistically executed inscription stones standing to the south of it. On Plate XIII are shown a Jina figure and some details of a ruined Jaina basti at Bāsti-Hoskōte. Plates XIV and XV give the ground plan and the front view of the Saṅgamēśvara temple at Sindagaṭṭa, a good example of a double temple of the Hoysala style, the latter Plate also showing the back view of the Mahālingēśvara temple at Sante-Bāchahalli, also a Hoysala building. Plate XVII exhibits three *māstikals* found at Ankanballi and Plate XVI three fine Nāga stones in the Brahmēśvara temple at Kikkēri. On Plate XVIII is given the front view of the Panchalinga temple at Gōvindanhalli, a typical specimen of a quintuple or five-celled temple of the Hoysala style of architecture. Plate XIX shows a good figure of Vēnugopāla standing in the Lakshmīramaṇa temple at Mysore. Plates VI to X illustrate respectively the Kanhēri caves, Panchavaṭi, the Nāsik, the Ellora and the Bādāmi caves. On Plates XI and XII are illustrated the Virūpāksha, the Hazār-Rāma and the Viṭhala temples at Hampe. Plate V shows besides three lamp-pillars at Chatuśringi to the north-west of Poona.

My Monographs on the Kēśava temple at Bēlūr and the Lakshmidēvi temple at Doddā-Gaddavalli, published during the year, have also been very favorably received. Several scholars have very kindly written to me in appreciative terms of these works. The late Dr. Vincent A. Smith, C. I. E., wrote to me on 24 November 1919: "I have received with much pleasure your excellent monograph on the Belur Temple—a worthy companion to its Somanathapur predecessor. The pillar in Plate XXV is marvellous. The bracket figures and signed works continue to be of much interest. Please see page 309 of my *Oxford History of India* for Abdur Razzak's visit to Belur. Go on with your good work." Another scholar writes from England : "Your Monograph on the Belur temple is a very full and complete guide to the building and gives all the information to be gathered about its history. The illustrations are, as usual with these monographs, the principal feature and they are as good as those previously published, which have received such high praise from all quarters. The get-up of the Doddā-Gaddavalli monograph is in every way satisfactory and the illustrations are most excellent. The temple is important

from its early date in the Hoysala period." Another writes from France: "I have just received your splendid volume 'The Kesava Temple at Belur.' Before anything else I have been struck with admiration at the beautiful illustrations so clear and so artistic. They alone would be sufficient to give a precise idea of what was the religious art of the Hoysalas in the 12th century. From these illustrations that art is revealed to us full of power and beauty. No doubt the men of those bygone ages were devoid neither of artistic culture nor of knowledge. I would not even hesitate to say that their works surpass ours a great deal in the purity of their lines and the variety of their conceptions. I send you my heartiest congratulations for your Monograph and I hope that you will continue in the same line to reveal to the world at large the mysteries of the past history of your lovely country. Please accept the expression of my most distinguished sentiments." Another writes from Norway: "Your splendid monograph on the Kesava Temple at Belur is a worthy successor to the many works with which you have enriched us. The book is excellently planned and well executed, and the illustrations are well chosen and well done. I congratulate you and us on your achievement. You have a splendid field of work in the glorious temples and works of art preserved in Mysore, and I think that I only echo the common opinion of scholars when I say that you have, in your numerous publications, shown how well you are fitted for the work of describing and elucidating them. The Mysore State has every reason for being proud of the archaeological work conducted under your able guidance." Another writes from Holland: "Your monograph on the Kesava Temple at Belur is a very valuable contribution to our knowledge of the Hoysala style of architecture. The plates are excellent. Please accept with my sincere congratulations on this achievement my best wishes for the further success of your work. Your monograph on the Lakshmidevi Temple at Doddā-Gaddavalli is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches." Another writes from America: "Many thanks for No. II of the Mysore Archaeological Series—another invaluable monograph." A European scholar in India writes: "Your monograph on the Kesava temple at Belur is most interesting reading, and the photographs are like fairyland". Another writes: "I offer my congratulations and express my admiration for your splendid book 'The Kesava Temple at Belur'. Your book on the Lakshmi temple is a good addition to your so beautiful 'Mysore Archaeological Series'. The temple is very interesting for its plan and structure." Another again writes: "I have read with the greatest pleasure your delightful book on Belur. The pictures in the book are the only ones I have seen of the interior. They are very fine. You are doing an excellent work in producing these detailed books. The brochure on the Doddā-Gaddavalli temple is most interesting. It is well got up, and makes a capital addition to the Series".

The Narasimharājapura plates of the Ganga kings Śripurusha and his son Śivamāra (paras 60 to 63) form a welcome addition to the number of the genuine records of the early Ganga dynasty noticed in my previous Reports. These plates appear to be the only copper grants, yet discovered, of Śivamāra. The Chāmarājanagar plates of Kamba-Dēva (para. 69), though unfortunately incomplete, are of great historical value, as they supply a date later than the one hitherto known for this Rāshtrakūṭa prince and afford evidence of the Rāshtrakūṭa occupation of the Ganga kingdom at that period. These two sets of plates record four grants to Jaina bastis in different parts of the country and thus bear testimony to the prevalence and influence of the Jaina faith in the 8th century.

One of the scholars quoted above refers to the discovery of a manuscript by the Madras Oriental Manuscripts Library which throws some light on the period of one of the early Ganga kings. Judging from its report for the triennium 1916-17 to 1918-19, the Library has to be congratulated not only on this discovery but also on a number of others which furnish items of information of great historical value. I shall however confine my attention to the information supplied with regard to the dynasties which ruled in Mysore, and say a word or two about it. Among the Gangas, Mādhava I is as a rule described in the copper grants as the author of a commentary on Dattaka's aphorisms (*Dattakasūtra-vṛittēḥ pranētā*). Dattaka was the author of the *Vaiśika-sūtras*. The report mentions (page 6) the discovery of a *Vṛitti* or commentary on two *Pādas* of the *Dattaka-sūtras*, which is really a very interesting piece of information. Again, the copper grants state that Durvinita

wrote a commentary on the 15th *sarga* of the *Kirātarjuniya*, which is a poem composed by Bhāravi. Now, the *Avantisundarikathā-sāra*, newly discovered, mentions in its introductory chapter (page 39 of the report) that Bhāravi stayed for some time at the court of Durvinita and that he was a contemporary of Vishṇuvardhana, evidently the Eastern Chalukya king, and of Simhavishnu, the Pallava king of Kānchi. Durvinita was a great Sanskrit scholar : he wrote, according to the grants, a grammatical work named *Śabdāratāra* and translated into Sanskrit the Paiśāchi *Brihatkathā* of Guṇāḍhya. When Bhāravi was with him, he might have exercised his skill in commenting on the 15th *sarga* of his work, which is full of alliteration and other forms of *śabdālankāra* or verbal ornaments. Further, the poem *Rukmīṇikalyāṇa* (page 39 of the report), composed by Vidyāchakravarti, gives a few interesting items of information about some of the Hoysala kings. The author's ancestors were court poets of successive kings of this dynasty from Ballāla II to Narasiinha III, as he was the court poet of Ballāla III. Besides this poem he has also written commentaries on the *Kārvyaprakāśa* and the *Alankārasarvasva*, and in the former he has composed as illustrations eulogistic stanzas on his patron. About Ballāla II it is stated that he conquered the Chōla and the Pāṇḍya kings, and defeated the Sēvuna king on the Gōdāvari. Narasiinha II's son Sōma married Bijjalāmbā, the daughter of the defeated Pāṇḍya king. Sōma's son Nrisimha III married Pattamāmbā, the daughter of a Pāṇḍya king. Ballāla III is said to have conquered the Kērala, the Pāṇḍya, the Konkaṇa, and Kānchi. Lastly, we learn that two writers, namely, Udgithāchārya, author of a very old commentary on the Rig-vēda (page 30), and Sarvēśvara, author of *Suhityasira*, a treatise on dramaturgy (page 44), belonged to Vanavāsi, the Kadamba kingdom. The latter, also known as Malayaṇa-pāṇḍita, was a pupil of Vāmarāśi-pāṇḍita.

BANGALORE,
30th December 1920.

R. NARASIMHACHAR,
Director of Archæological Researches
in Mysore.

ANNUAL REPORT
OF THE
MYSORE ARCHAEOLOGICAL
DEPARTMENT
FOR THE YEAR 1921

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1922

Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. M. 2468—G. M. 62-21-2, dated 5th December 1921.

Archæological Department.

Reviews the report on the working of the—for the year ending 30th June 1921.

READ—

Letter No. C. 103-214, dated 10th October 1921, from the Director of Archæological Researches in Mysore, forwarding the report on the working of the Archæological Department, for the year ending 30th June 1921.

ORDER No. M. 2468—G. M. 62-21-2, DATED 5TH DECEMBER 1921.

Recorded.

2. The Director made no tours during the year under report, owing to heavy work at headquarters including the revision of portions of the Mysore Gazetteer. The tour made by the Head Pandit in the Bagepalli Taluk resulted in the discovery of 24 new records.

3. The number of new records examined in the office of the Director was 35. Of these, a set of copper plates received from the Tirumakudlu Narsipur Taluk is of special historical value. It registers a grant in A. D. 963 by King Marasimha of the Ganga Dynasty to a scholar named Vadighangala Bhatta and gives much additional information relating to the earlier kings of the dynasty. An inscribed metallic Buddhist image from Nepal containing an inscription in Nagari characters and in the Newari language belonging to Monsieur Clemenceau which was sent for examination, is also of some interest.

4. A revised and classified list of ancient monuments in the State with instructions as regards their preservation and inspection was issued by Government during the year.

5. The Architectural Draughtsman visited Belur and Amritapura in connection with the repairs to be executed to the temples in these localities. The Head Photographer and Draughtsman visited Belur, Halebid and Amritapura and took certain new photographs and sketches of the temples in the two former places. Seven plates illustrating temples of interest were also prepared by the Draughtsman.

6. Twenty photographs of views of some temples and 23 copies of the monographs issued by the Department were sold during the year, 16 of these latter being sold in England.

S. HIRIANNAIYA,
General Secretary to Government.

To—The Director of Archæological Researches.

PRESS TABLE.

Exd.—C. R.

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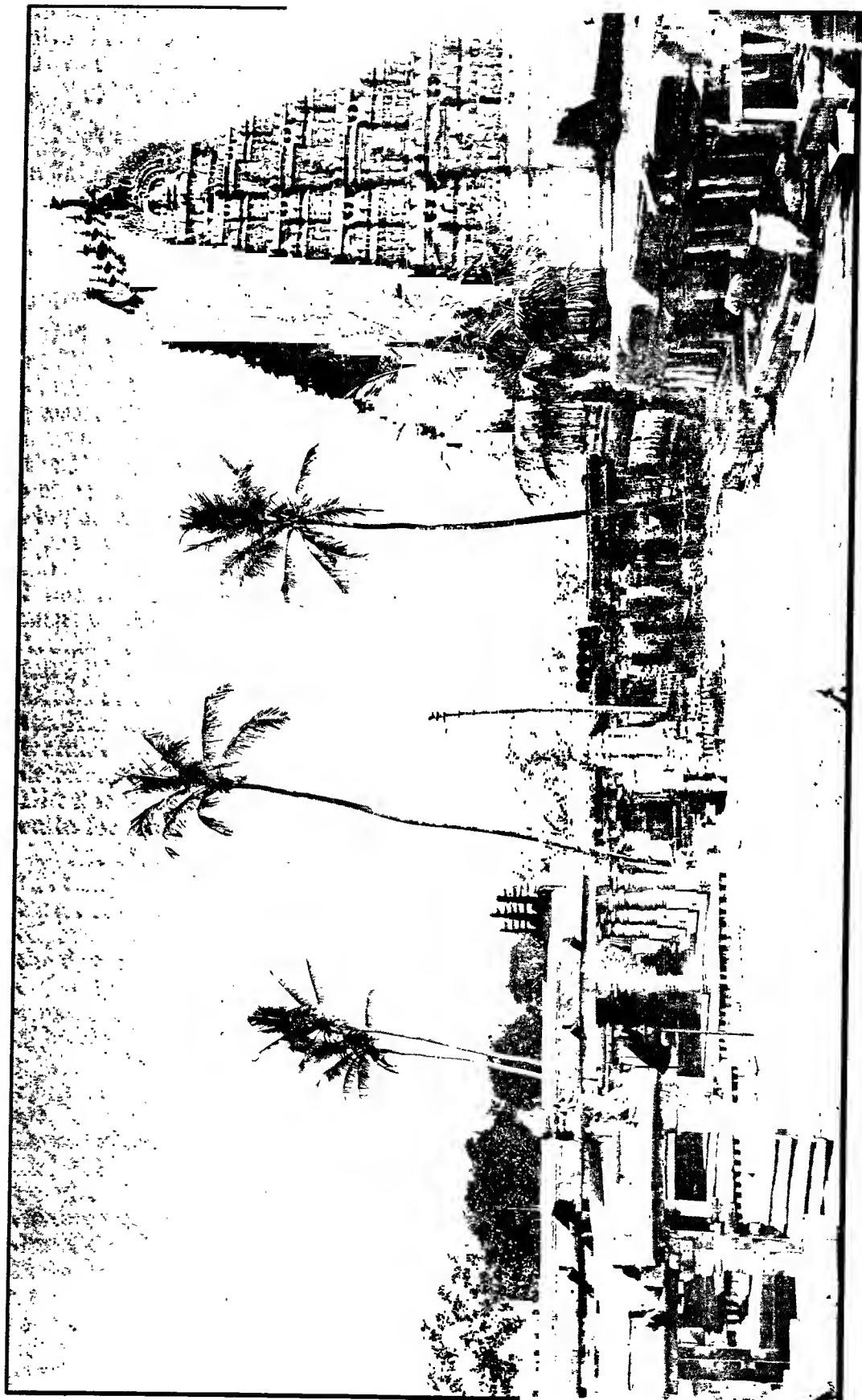
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PLATE I



SOUTH VIEW OF KESAVA TEMPLE AT BELUR.

ARCHEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1921.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, orders were passed regarding the Preservation of Ancient Monuments in the State.

2. In their Order No. G. 9814-15 (1)—G. M. 30-20-6, dated the 20th November 1920, Government sanctioned the revision of the establishment of the Archaeological Office.

3. By Government Order No. G. 14280-2—G. M. 30-20-18, dated the 22nd January 1921, Mr. B. Venkoba Rao, B.A., was confirmed as Architectural Draughtsman with effect from the 21st September 1920, his pay being fixed at Rs. 150—10/-—250.

4. In their Order No. G. 18265-325—G. M. 44-20-9, dated the 31st March 1921, Government issued a revised and classified list of Ancient Monuments together with further instructions in regard to their preservation.

5. Mr. R. Rama Rao had privilege leave for eleven days and Mr. B. Venkoba Rao for one month. Bommarasa Pandit had privilege leave for about one month and leave without allowances for six months. Mr. T. Namassivayam Pillai had privilege leave for nearly one and a half months; N. Nanjunda Sastri and H. Sesha Iyengar for about one month each; Pandit Venkannachar for seventeen days; and M. C. Srinivasa Iyengar for nine days.

Tours : Exploration, Inspection of Temples, etc.

6. Owing to pressure of work at headquarters and instructions from the Government that touring work need not be undertaken in view of the urgency of the work relating to the Gazetteer and much of the other work of the Department, no tours were made by me during the year under report. This accounts for the meagreness of the present Report unlike those for previous years.

7. The Architectural Draughtsman inspected the Kēśava temple at Bēlūr and the Amritēśvara temple at Amritāpura, Tarikere Taluk, in connection with contemplated repairs to those monuments. The Head Photographer and Draughtsman visited Bēlūr, Halebid and Amritāpura and took some fresh views of the temples at the first two places. The Head Pandit made a tour in the Bāgepalli Taluk of the Kōlār District and brought 24 new records together with revised copies of 6 incompletely printed inscriptions.

8. While in Mysore during the last Dasara I noticed a few sculptures in Palarī-māṭha, Mysore. Jaggu Lāl's choultry situated in Doddapēṭe. These consisted of a standing figure of Hanumān, about 5 feet high, the pedestal on which the god once stood, and a cylindrical pillar, about 1 foot high, resembling a linga, standing on a pedestal, about 1½ feet high. The pillar is sculptured all round with figures in bas-relief: the upper portion showing a five-faced figure (either Subrahmaṇya or Śiva) and figures of Gaṇapati, Sūrya, Sarasvati, and Lakshmi or Pārvatī; and the lower portion seven *rishis* or sages, some with a beard. The top of the pillar has seven holes stopped with round black stones which are said to represent *silagrāmas*. From enquiries I learnt that these sculptures belonged to an old institution known as Palarī māṭha which once stood near the modern Power House and that the *māṭha* having been pulled down the images etc., were removed to Jaggu Lāl's choultry to which the institution had belonged.

The figures are to be enshrined in a building said to be under construction out of the funds of Jaggu Lâl's choultry. To the south of the Police Station in Dodda-

Panchamukhi Hanumân. pête, Mysore, is a shrine containing a figure of Panchamukhi (five-faced) Hanumân. The god has three faces in front, one on the crown of the middle face and one on the back, and ten hands, five in front and five on the back. The figure is said to have been set up during Divân Pûrnaiya's time.

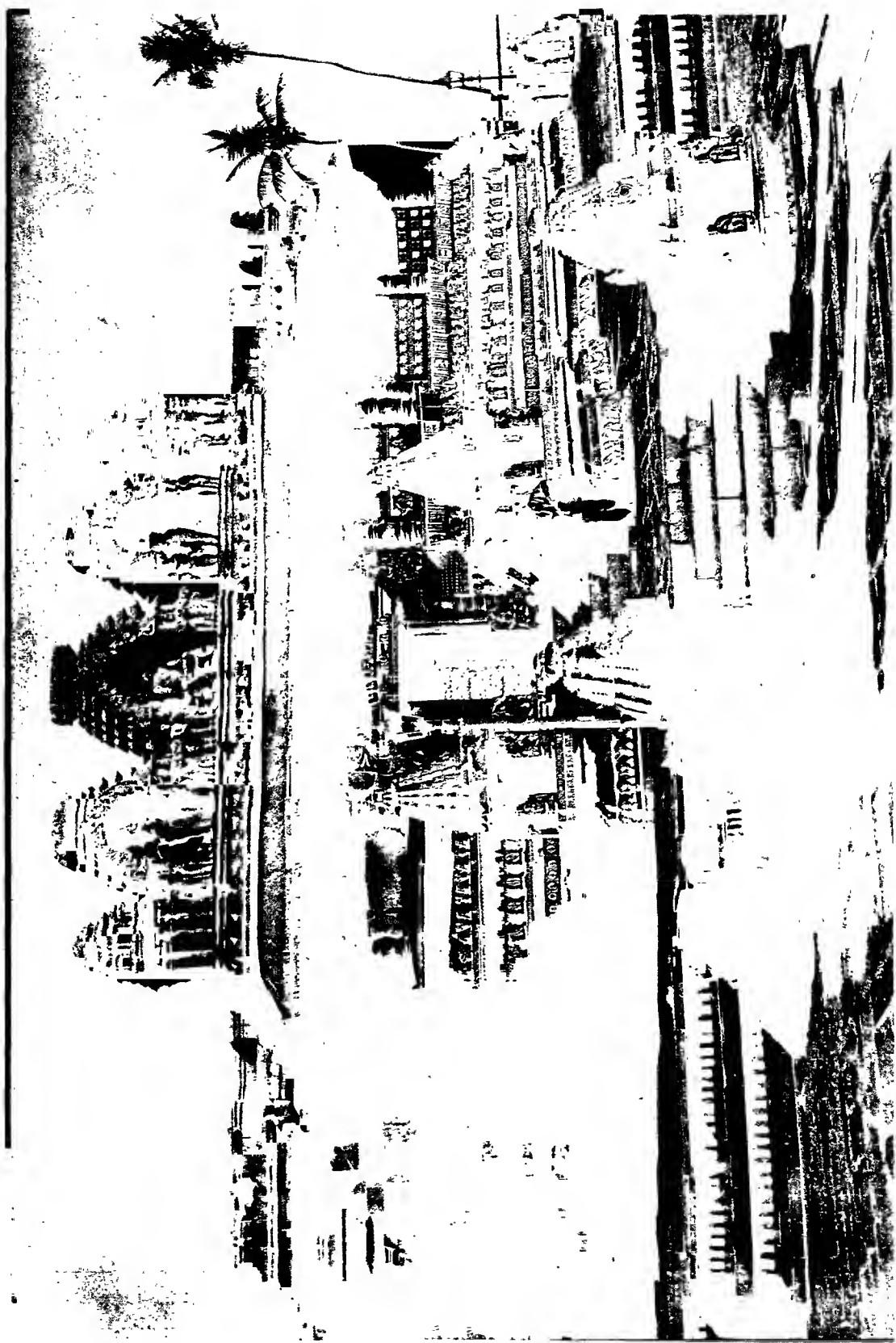
9. While I was in Mysore on another occasion, I examined a large number of palm leaf manuscripts, numbering about a hundred, in Manuscripts. the private library of Mr. Aramane Lakshminipati-pandita, a Jaina resident of Kattavâdi Agrahâr, Mysore. They were found to contain mostly Sanskrit and Kannada works bearing on medicine. There were likewise a number of Kannada poems chiefly by Jaina authors, and Sanskrit works, in several cases with commentaries, bearing on grammar, ritual, astrology, Jaina philosophy, rhetoric and cookery. There was also found a Telugu poem giving the story of the Râmâyana.

10. As stated in para 7, the Architectural Draughtsman visited the temples at Bélûr and Amritâpura. In letter No. 2269—Muz. 201-20-2, dated the 4th January 1921, Government ordered the preparation of a complete scheme for the preservation of the Kêśava temple at Bélûr. The Architectural Draughtsman was sent out to Bélûr twice: once to make a joint inspection of the temple along with the Executive Engineer, Hâssan Division, and prepare the necessary conservation notes; and a second time to prepare certain designs, as desired by the Executive Engineer, for the preparation of the estimate. These conservation notes and designs were, after approval by the Director, forwarded both to the Executive Engineer and to Government. His tour to Amritâpura was in connection with letter No. 2258—Muz. 482-17-7, dated the 29th December 1920, in which Government wanted this Department to revise the estimate submitted by the Public Works Department for the repair of the Anritéśvara temple at that village. Here too a joint inspection of the monument along with the Executive Engineer, Kadûr Division, was made and instructions, as approved by the Director, were issued to the Executive Engineer for the revision of the estimate. While at Bélûr, the Architectural Draughtsman took the opportunity to gather samples of stones showing deterioration, and these were forwarded under instructions from Sir John Marshall, Director-General of Archæology in India, to the Archæological Chemist at Calcutta for examination and advice.

11. The Head Photographer and Draughtsman, as stated in para 7, visited the temples at Bélûr, Halebid and Amritâpura. The Kêśava temple at Bélûr has been described and illustrated in my Monograph on that temple. Some scholars expressed the opinion that the Monograph should have included a plate showing the figure of the god of the temple. I was not unaware of this omission. But the difficulty was to procure a photograph of the figure as it is without the drapery, ornaments and *vajrângi* or metallic covering. Plate III shows the god with these adjuncts. Three views of the temple, not given in the Monograph, are also reproduced in the present Report. Plate I gives a view of the front portion of the temple and Plate II exhibits the south entrance. In Plate XXVI of the Monograph only a portion of the central ceiling is shown, but Plate IV of the present Report gives a full view of it. Some fresh views of the Hoysaléśvara temple at Halebid have also been procured for illustrating the proposed Monograph on that temple. Plates V and VI exhibit the east view and the south entrance of that monument. The Anritéśvara temple at Amritâpura, Tarikere Taluk, has been described, though scantily illustrated, in my Report for 1912 (paras 45 and 46). Plate VII shows the south view of this temple and Plate VIII the figure of Gajâsura-inardana (Siva as the destroyer of the Elephant demon) in front of its tower.

12. The Head Pandit's tour in Bâgepalli Taluk and the result of his resurvey were mentioned in para 7 above. The Taluk does not possess any noteworthy old temples, nor any of the Hoysala style of architecture. The inscriptions newly found mostly relate to the Vijayanagar kings with the exception of three fragmentary old records, two in Kannada and one in Tamil, which refer to the Vaidumbas,

An image carved out of an inscription stone.



SOUTH ENTRANCE OF KRESAVA TEMPLE AT BELUR

PLATE III



IMAGL. OF GOD KESAVA IN KESAVA TEMPLE AT BELUR.
Mysore Archaeological Survey.

the Gangas and the Chôlas. The last epigraph is engraved on the back of a figure of Hanumân enshrined in a temple at Chêlûr. It is a Tamil record, dated 1084, referring itself to the reign of the Chôla king Kulottunga-Chôla I. The fragmentary nature of the epigraph, wanting portions at the sides, top and bottom, affords clear evidence of the image having been carved out of the inscription stone. For other instances of such images see my *Report* for 1915 (para 12) and *Report* for 1916 (para 13).

13. An inscribed metallic image belonging to Monsieur Clémenceau, who
A Buddhist image from Nepal. visited Mysore some months ago, was received from His Highness the Maharaja for examination and decipherment of the inscription. The image is rather curious : it

consists of two figures, a male and a female, seated opposite to, and embracing, each other. The back of the pedestal bears an inscription in four lines in Nâgari characters and in the Nêwâri language which was used by the original inhabitants of Népal. The inscription, which is dated 637 of the Nepalese era corresponding to A. D. 1517, the Nepalese era having begun in A. D. 880, tells us that the image

Vajrasatva. represents Vajrasatva, who is shown in union with his Sakti Vajrasatvâtmicâ. In the Vajrayâna School of

Buddhism which came immediately after the Mahâyânâ School, Vajrasatva is the Buddha. He is regarded as the sixth Dhyâni-Buddha, the priest of the five Dhyâni-Buddhas, namely, Vajra-Vairôchana, Akshôbhya, Ratnasainbhava, Amitâbha and Amôghasiddha. He very often bears a thunderbolt or a half-thunderbolt. When not alone, he is in the company of the Dhyâni-Buddhas, and is often identified with the first of them, namely, Vajra-Vairôchana. When alone, he is generally represented with his Sakti whose name in Tibet is "Overpowering the Thunder," perhaps a translation of Vajra-Vairôchani. In Nepal, however, she is called Vajrasatvâtmicâ, and the two are represented in union as in the present case. The two in union are often called Sambara and are worshipped in secret where the uninitiated are not allowed to enter. From the date given in the inscription we see that the image is a little over four hundred years old. We also learn from the inscrip-

Vajrâchârya. tion that the donor of the image was a Vajrâchârya.

In Nepal the son of a Buddhist priest gets his initiation as a *Bhikshu* in the fifth year of his age ; but at the age of seventeen, if he is not married, he is given a second initiation and is called a Vajrâchârya. On this initiation he gets the privilege of worshipping and pouring ghee in a *homa* and of holding a *vajra*. It was stated above that the language of the inscription was Nêwâri. This is a monosyllabic language spoken by the original inhabitants of Nepal, as distinguished from the present Pahâri, a Sanskritic language used by the Gorkha conquerors of Nepal. A note on the image and its inscription was submitted to His Highness the Maharaja, and also to the Dewan as desired by him. I have to express my indebtedness to Mahâmahôpâdhyâya Haraprasada Sastri, M.A., C.I.E., of Calcutta for kind help in the decipherment of this inscription.

14. Other records examined during the year under report were four sets of copper plates, two relating to the Gangas and two to the Vijayanagar kings. The two Ganga grants are said to have been unearthed about six years ago by Siddamallappa's son Kempananjappa, a resident of Kûdlûr situated near Dañayakanapura in Tirumukûdlu-Narasipûr Taluk, while ploughing his land. He removed them to Åldûr, Châmarâjanagar Taluk, and buried them in a field belonging to him in that village. They lay there for nearly six years. About six months ago he took them out and showed them to his friend Sahukar Naganna of Mysore. The latter, anxious to know something about their contents, showed them to Pandit Samacharya of the Mysore Oriental Library who had served for many years in the Archæological Department. It was with the help of this Pandit that I got the grants from the owner for examination. Of these two records, one (Plate IX) refers itself to the reign of the early Ganga king Harivarma and the other (Plate X), dated A. D. 963, to that of the Ganga king Mârasimha. The latter has to be looked upon as a very valuable find. It is perhaps the longest Ganga copper plate inscription that has yet been discovered. Artistically executed as regards both writing and composition, it gives a full account of the kings of the Ganga dynasty from the beginning and then records a grant by king Mârasimha to a scholar named Vâdighangha-la-bhatta. Of the remaining two inscriptions, one, received from Mr. H.

Srinivasa Jois, Deputy Clerk, Office of the Assistant Commissioner of the Chitaldrug Sub-Division, records a grant in 1435 by the Vijayanagar king Déva-Râya II to Lakshmidhârâya ; while the other, received through Mr. R. Rama Rao, B.A., my Assistant, from the owner Mr. Karanam Hanumanta Rao of Chintanapalli in the Kalyânadurga Taluk of the Anantapur District, states that the Vijayanagar king Venkâtâpati-Râya I made a grant to Singari-bhaṭṭa in 1589.

15. Altogether the number of new records examined during the year under report was 35. Of these, 30 belong to the Kôlár District, 3 to the Mysore District, and 1 each to the Chitaldrug and Bangalore Districts. According to the characters in which they are written, 10 are in Telugu, 4 in Nâgari, 3 in Tamil, and the rest in Kannâda. Some of the printed inscriptions were also checked by a comparison with the originals and corrections and additions made. The number of villages inspected was 30.

Office Work.

16. The Office was removed from Mallesvaram to the New Public Office Buildings, Cenotaph Road, Bangalore, on the 1st March 1921. Owing to absence of facilities in the new building, the work connected with the photographic and lithographic sections of the office has come to a standstill.

17. The preparation of a Monograph on the temples at Halebid did not make any progress during the year owing partly to the desideratum mentioned in the previous para.

18. The printing of the General Index to the volumes of the *Epigraphia Carnatica* made very little progress, only 4 pages having been printed during the year.

19. The translations of the Kannâda texts of the revised edition of the Sravana Belgola volume have been completed. Nearly 70 plates for illustrating the volume have been prepared and a few more are under preparation. An Index to the volume has also been taken in hand.

20. A Supplement to Volume XII (Tumkur) of the *Epigraphia Carnatica*, consisting of about 300 newly discovered inscriptions (pp. 1-247), was prepared and sent to the press.

21. The work of preparing a revised catalogue of the books in the Office Library is nearing completion.

22. A classified list of the Ancient Monuments in the State was prepared and submitted to Government together with a draft circular and forms to be used by the officers of the Archaeological and Revenue Departments.

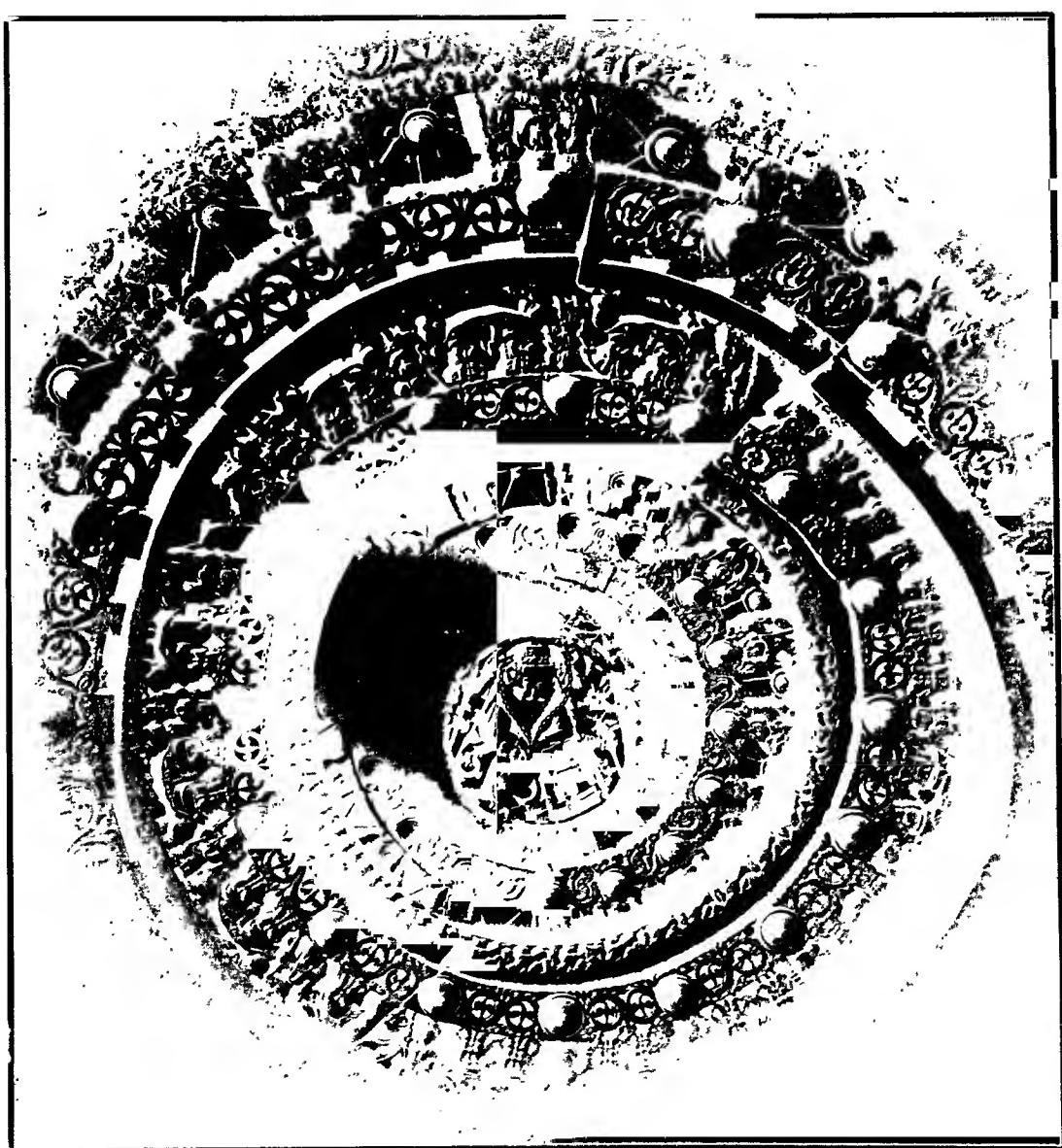
23. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

24. The printing of the following works in the press made no progress during the year :—(1) Translations of the Sravana Belgola volume, (2) Index to the Karnâtaka Śabdânuśâsanam, (3) Transliterations of the Supplement to the Mysore volume, (4-5) Kannâda texts of the Supplements to the Bangalore and Tumkur volumes, and (6) Index to the Annual Reports of the Department.

25. In connection with the revised edition of the Mysore Gazetteer, the preliminary proof of the chapter relating to Kannada Language and Literature has been revised and brought up to date, and a Bibliography added. The sections on Epigraphy and Architecture have also been drawn up.

26. About 20 photographs of views of temples, etc., and 17 copies of the Monographs of the Mysore Archaeological Series were sold at the Archaeological Office. Sixteen copies of the Monographs were sold in England chiefly through Messrs. Probsthain and Co., Booksellers, London. There was a great demand for photographs during the year under report, but owing to absence of facilities, as stated in para 16, it was not possible to supply the demand.

27. The Head Photographer and Draughtsman prepared illustrations for the Annual Report for 1920. He went out on tour to Belûr, Halebid and Amritâpura to take photographs and sketches of the temples at those places. He also printed a number of photographs brought from tour.



CENTRAL CEILING IN MIDDLE HALL OF KESAVA TEMPLE AT BLUR

Mysore Arcana — *to Sanskrit*

28. The Draughtsman prepared seven plates illustrating the temples at Gôvindanhalli, Hosaholalu, Sindagat̄ta, Kikkēri, Sante Bachaballi and Arsikere, and the Malik Rihān Dargā at Sira.

29. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1920. He has been acting for the Head Clerk who has gone on leave for some months. He also printed a few photographs.

30. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

31. The two copyists of the office transcribed the following works during the year:—(1) Uddhata-Vrikōdara, a drama by Bhāgavata Kṛishṇaśarma, (2) Indirābhyudaya, a *champu* by Raghunātha-sūri, (3) Śāstrasāra-samuchchaya by Māghanandi (in part), and (4) Padārthasāra by Māghanandi (in part). They compared about 200 pages of transcripts. They also did some literary work.

32. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.

33. Dr. F. W. Thomas of the India Office Library, London, Professor Walter E. Clark of Chicago and Mrs. Clark, Raja Inder Karan Bahadur, Hyderabad, and Messrs. N. K. Majunder, M.A., of Calcutta, Vinayak L. Bhawe, B.A., of Thana, and K. Rama Pisharoti, M.A., of Ernakulam, visited the office during the year.

34. The office staff have done their work satisfactorily.

LIST OF PHOTOGRAPHS.

No.	Size	Description				Village	District or Province.
1	10×8	Narasimharajapura plates	..	..	..	Narasimharajapura.	Mysore.
2	Do	Do do	..	..	..	Do	Do
3	6½×4¾	Do Seal	..	..	..	Do	Do
4	8½×6½	Stone inscription	..	..	..	Danugur.	Do
5	Do	Do ..	..	..	..	Hagalhalli.	Do
6	12×10	Kesava figure	..	..	..	Belur.	Hassan.
7	Do	Central ceiling in Kesava temple	..	..	..	Do	Do
8	Do	Kesava temple, East view	..	..	..	Do	Do
9	Do	Do South view	..	..	..	Do	Do
10	Do	Do West view	..	..	..	Do	Do
11	Do	Haysalesvara temple, Details	..	..	..	Halebid.	Do
12	Do	Do do	..	..	..	Do	Do
13	Do	Do do	..	..	..	Do	Do
14	Do	Do do	..	..	..	Do	Do
15	Do	Do do	..	..	..	Do	Do
16	Do	Do do	..	..	..	Do	Do
17	Do	Do do	..	..	..	Do	Do
18	Do	Do North-east view	..	..	..	Do	Do
19	Do	Do Inside doorway	..	..	..	Do	Do
20	Do	Do Details	..	..	..	Do	Do
21	Do	Do Do	..	..	..	Do	Do

LIST OF DRAWINGS.

No.	Description				Village	District
1	Sangamesvara temple	...	...	...	Sindhagatta	... Mysore.
2	Mahalingesvara temple	...	...	...	Sante Bachahalli	... Do
3	Panchalinga temple	...	...	...	Govindanhalli	... Do
4	Malik Rihan Darga	...	...	...	Sira	... Tumkur.
5	Narayanasvami temple	...	...	...	Hosaholalu	... Mysore.
6	Brahmesvara temple	...	...	...	Kikkeri	... Do
7	Siva temple	...	...	...	Arsikere	... Hassan.

PLATE V

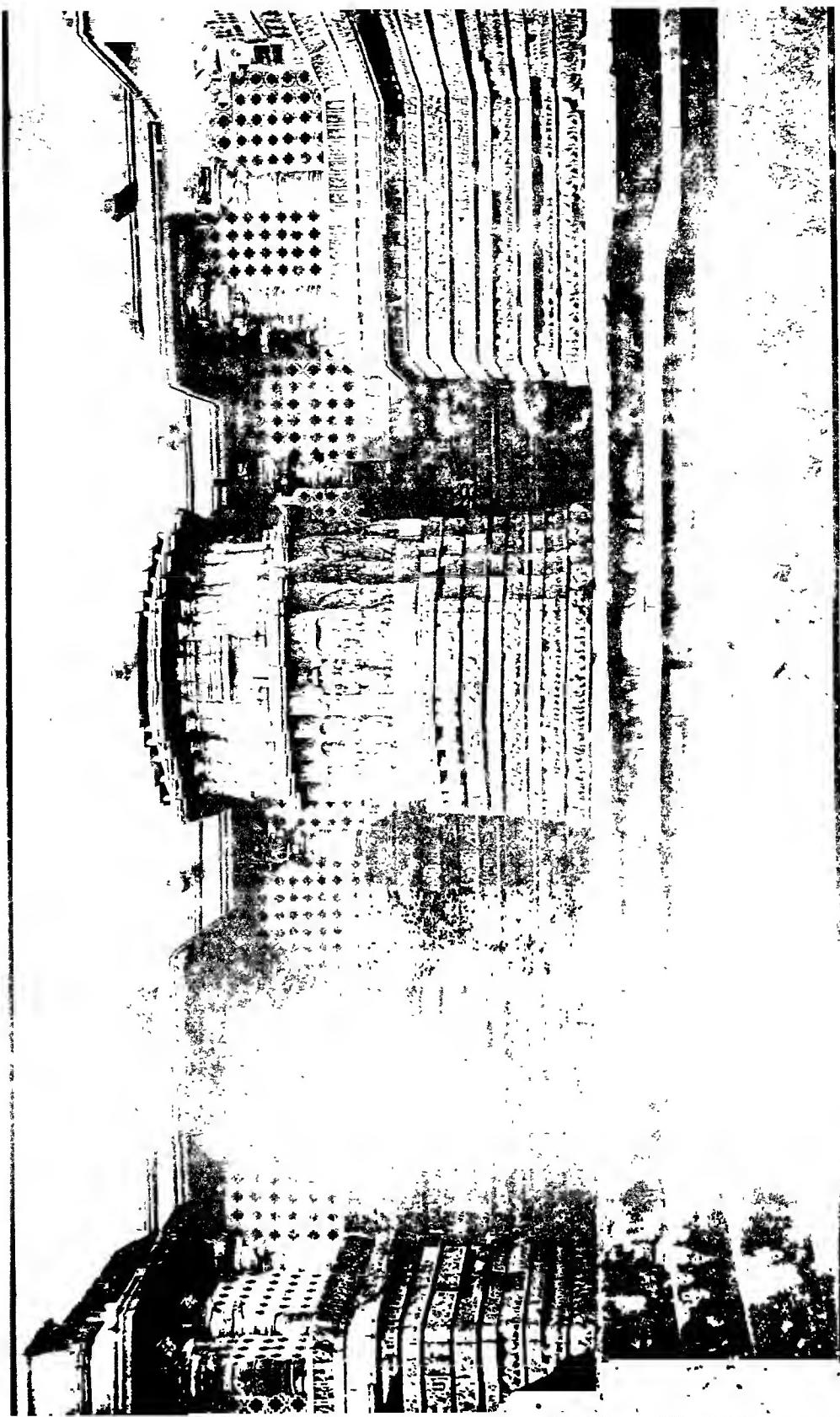
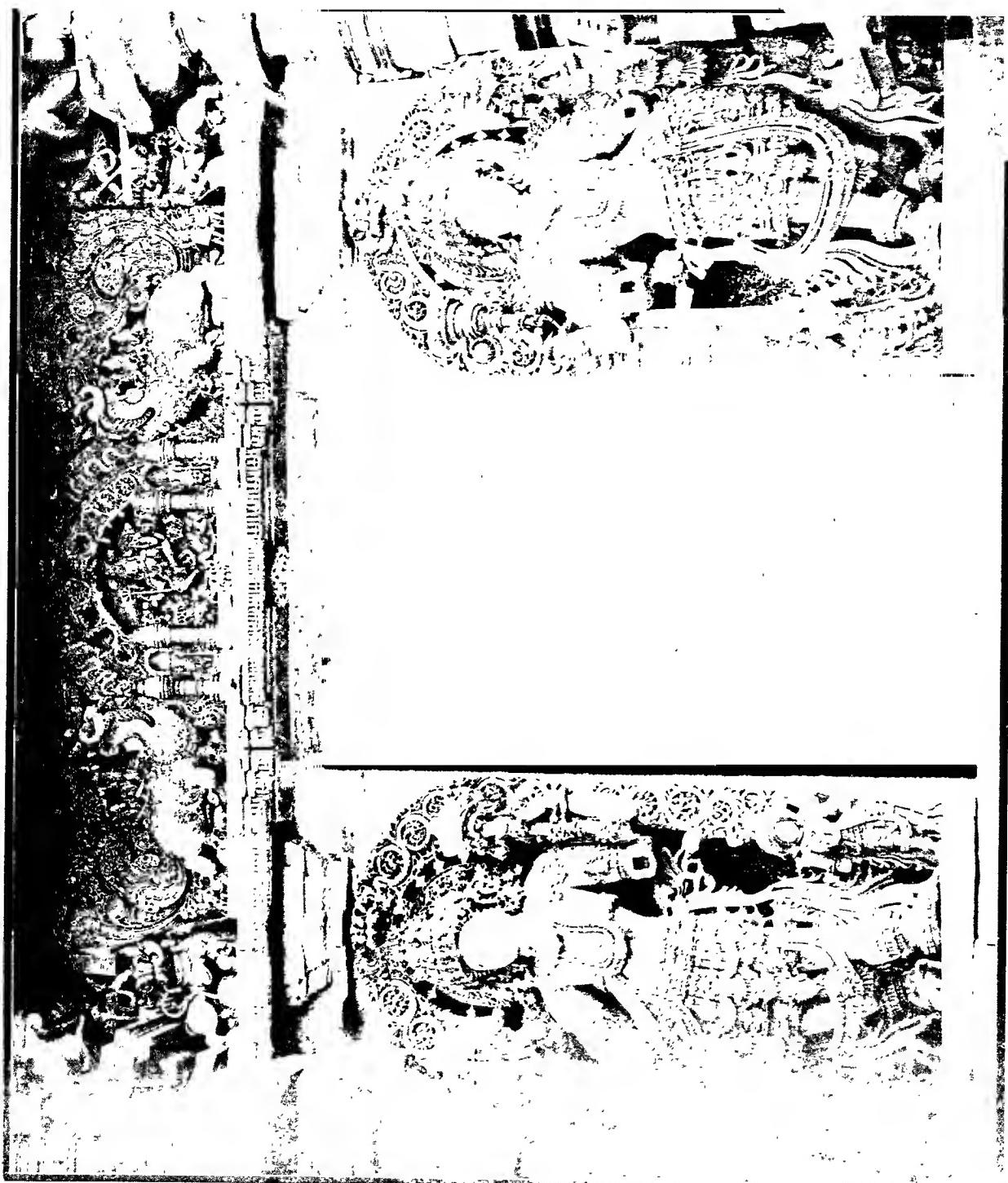


PLATE V
THE HOYSALESAVARA TEMPLE AT HALEBID.



SOUTH ENTRANCE OF BHOSALESVARA TEMPLE AT WARANGAL

Plate IX.

KUDLUR PLATES OF THE GANGA KING HARIVARMA.
SAKA 188.

(Ib)—

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna
2. śrîmad-Jâhnava-vêya-kulâmala-vyômâvabhâsana-bhâskaraḥ sva-khadga-
3. yka-prahâra-khandita-mahâ-śilâ-stambhaḥ-labdha-balâ-parâkramô dâra-
4. nâri-gaṇa-vidâraṇôpalabdha-brâṇa-vibhûshaṇa-vibhû-
5. shita Kâñvâyana-sa-gôtrasya śriman-Koṅgaṇi-vamma-dhamma-mahâ-
6. râjâdhirâjaḥ ta [t] -putra pitur anvâgata-guṇa-yuktô vidyâ-vineya-
7. vihita-vitô samyak-prajâ-pâlana-mâtrâdhigata-rajyat-prayôja-
8. na vidvat-kavi-kâñchana-nikashôpala-bhûtô nîti-sâstrasya vakti-pra-

(IIa)—

9. yôkti-kuśalasya Dattaka-sûtra-vriti-prañêtâ śrimân-Mâdhava-mahâ-râ-
10. jâdhirâjaḥ ta [t] -putra pitu-paitâmaha-guṇa-yuktô anêka-chaturdanta-
11. yuddhâ-
12. vâpti-chatur-udadhi-salilâsvâdita-yasâ śrimad-Hari-vamma-ma-
13. hâ-râjâdhirâjaḥ dataṇi aṭṭâ-aśiti-utara-mâgê abhyantarê Ja-
14. ya-samîvatsarê Mâgha-mâsê amavâsê Sôma-vârê Svâti-na-
15. kshatrê sûryya-grahaṇe Talavanapurav âdhipasati Lôka-
16. dittar-sammapê putra piti-prabhitt-avichchinnâ pravarttamâna-vêda-
17. vêdânta-pâraga sar-kamma-sainanushâṭita-samâdi-sampanna Ri-

(IIb)—

17. gvêda sakê Chaṭukivâdîchânvayaṇi Bâradvâja-gôtra-Daramôdhara-
18. baṭṭâṅge Baḍagare-nâdu tinni-sata-mâdhê Bâgeyûr-nâma-grâmaṇi
19. namasyam savva-bâdha-parihâraṇi udaka-puvvakam dattam tasya grâma-
20. sya simântaranu puvvasya diśi noseyaṛe e ante bandu
21. beliya elegendalle āgnêyâ diśi beliya pasare e a-
22. nte bendîne e dakshiṇasya diśi bendîne nairâtyâ-disi Kâvêri-ma-
23. hâ-nadiyoḥ kûdi udakava nidi ēṛi paśchimasya diśi mahâ-
24. nadi e vâyavyâ diśiyim poramaṭtu taṅgêlu puṇuse e

(IIIa)—

25. ā pérorbe e bendîne uttarasya diśi pallada nâḍam paydu ante . . .
26. rbe e sedarivaḍi e isanâ-diśi betṭada mûle e betṭada maggula-
27. ne bandu kûḍittu pola vêre ḥi tasya dânavasya sakshi Gaṅga-râja-ku-
28. la-sakala-sakastayka-purusha Pevvakkavâṇa Maṛugâreya Sêndrika
29. Gajavada Nisanda taṭavagga Mâdiyara Vidyâdara Prituvî-Gaṅga dê-
30. sa-sâkshi Saṇnavati-sahasra-vishayâ prakrittayah mad-vamṣajâ
31. para-mahîpati-vamṣajâ vâ padâd ahêtu-manasâ bhuvi bhâvisê
32. vâ tê pâlayantu mâma dharmînâ idam samastam têshâmy ahanî virachi-
33. tâñjalil ēshu murdunâ ḥi sva-dataṇi para-datâg vâ yô ha-

(IIIb)—

34. rête (va) vasûndari shashṭim varisha-sahasrâṇi vishṭayâ jâyata
35. krimi ḥi brahma-svan tu visha ghôram na visha visham uchchatê visham
36. êkâ-
37. kina honti brahma-sva putra-pautrikam Viśvâkrmmacharyyaēṇa sasana li-
38. kidam ḥi

Plate X.

KUDLUR PLATES OF THE GANGA KING MARASIMHA.

A.D. 963.

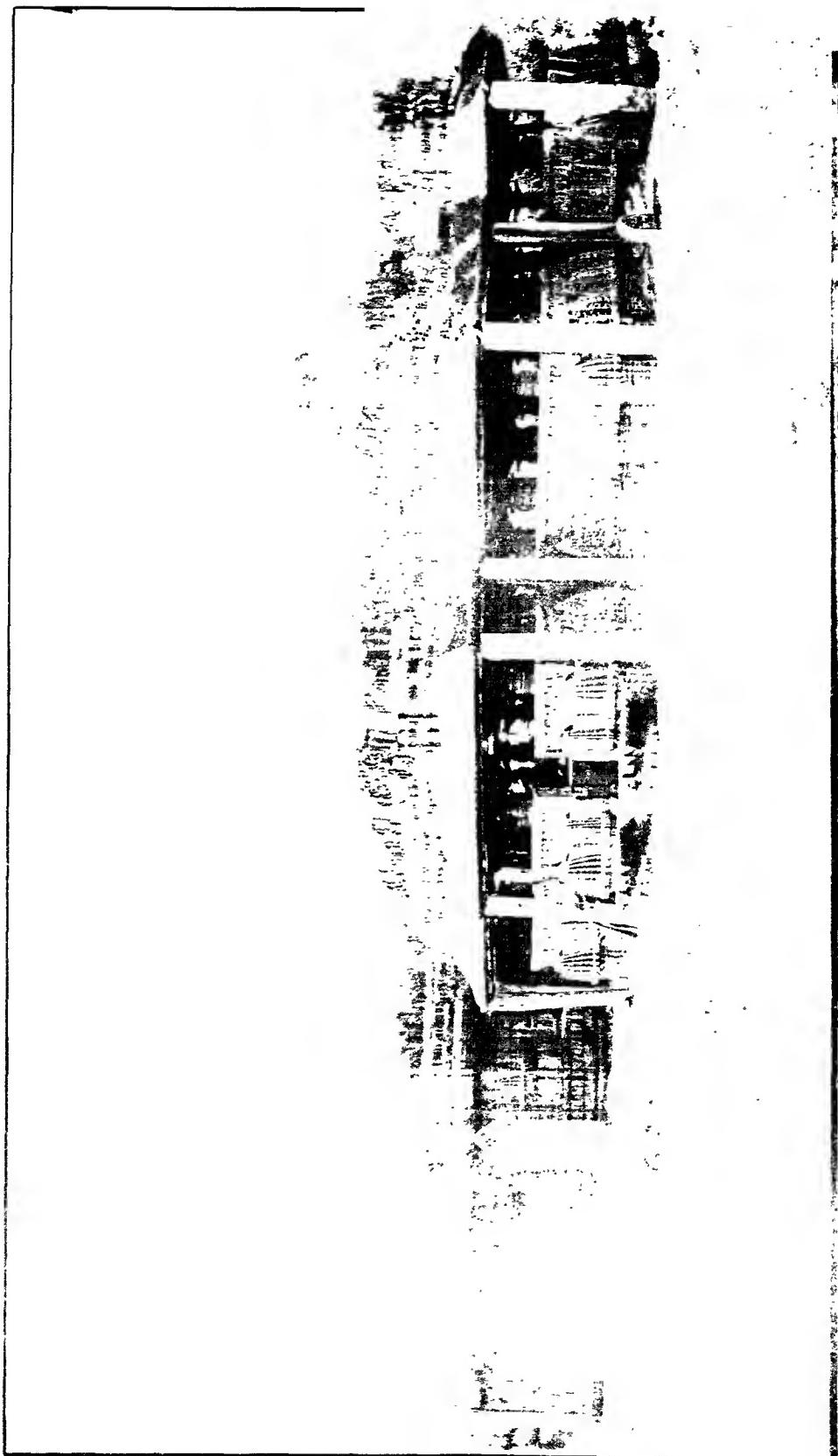
(Ib)—

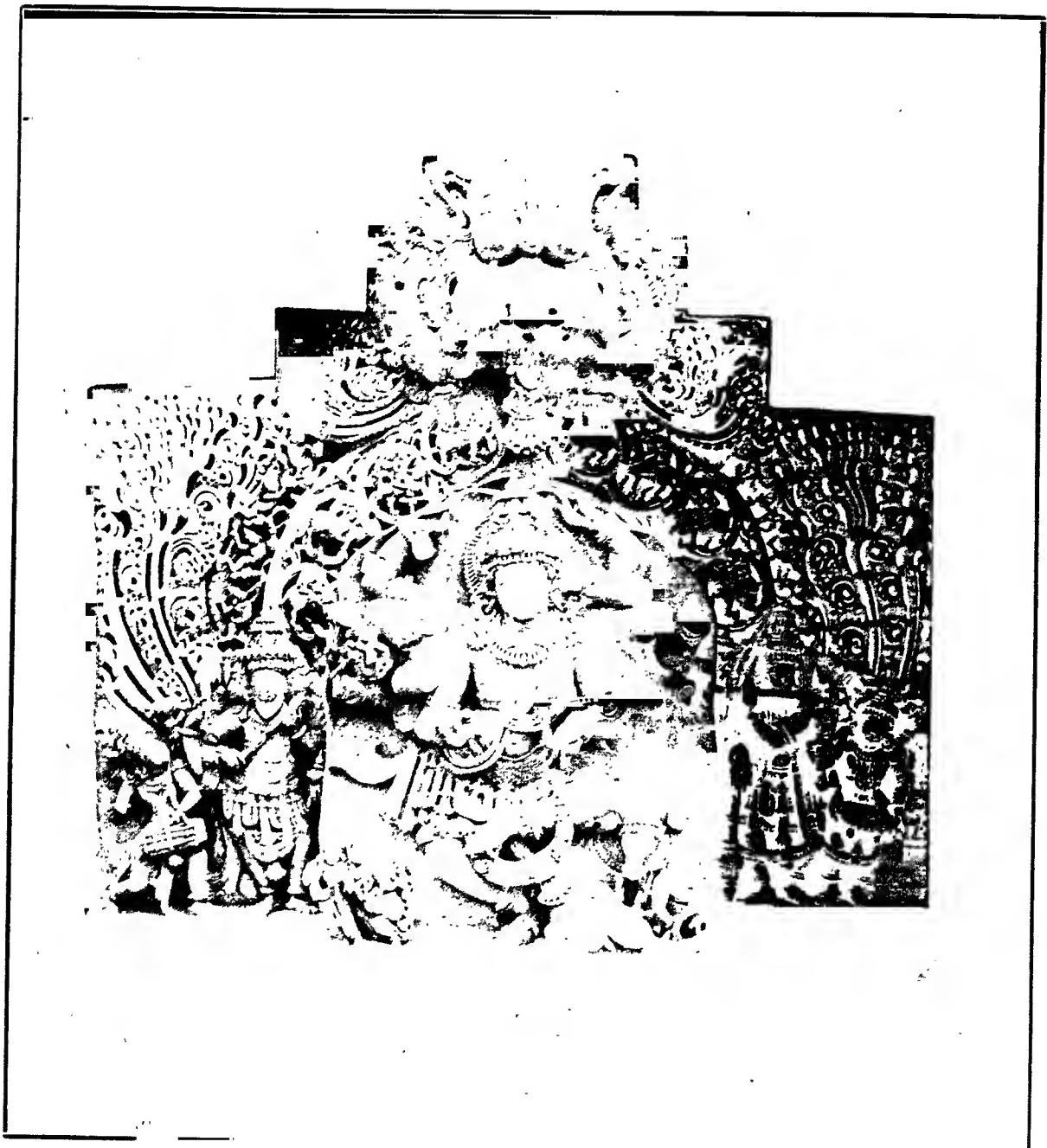
1. svasti jitaiṇ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śīmaj-
Jāhnavēya-kulāmala-vyōmāva-
2. sva-khaṅgaika-prahāra-khaṇḍita-śilā-stambha-labdha-haṭa-parākramī dā-
ru-nāri-gaṇa-vidāraṇōpa
3. bhūshaṇa-bhūshitaḥ Kaṇvāyana-sagōtrah śīmat-Koṅguṇi-varmīma-
dharinīma-mahā-rājādhīrājā parama
4. cha śīmad-Aṛhad-bhaṭṭāraka-śāsana-prasādāsāditōru-vibhavah anēka-
durddharārāti-matta-mātaṅgōttuṅga-kum
5. na-vuktā-paṭaṭa-prakāṭa-tāḍana-vibhagna-dhārā-karāla-karavāla-prabhā-
bhāsitāyata-bhuja-stainbhārūḍha-rāja-lakshmī-latā
6. nō bhuja-balāvashṭabdhā-dhātrī-maṇḍalāḥ sva-baṭa-nija-parākramīkrānta-
vairi-chakraḥ anēka-dēśāgatārtthi-jana-janita-sāmbrā-
7. jya-vinyāsaḥ para-baṭa-balāhaka-pralaya-mārutiḥ Gaṅga-kuṭa-kamālāka-
ra-prahlādakara-mārttāṇḍō mārttāṇḍa ivānurakta-
8. maṇḍalō mṛigadhara iva parān-paksha-lakshmī-vighaṭanakarō madāndha-
sindhura-ghaṭā-ghaṇṭā-raṭana-paṭu-ṭaṇatkāra-badhirībhūta-sa-
9. mara-samāsāditōdāra-yaśāḥ prakhyāta-kuṭānvayō Jayabhūshaṇaḥ muni-
guru-dēvatā-pūjana-parah anavara-
10. ta-dīyamāna-dāna-dhārā-santarpitārtthi-madhukara-kadaimbakah sakāla .
sajjana-stuta-sva-kuṭa-kraṇāgata-vichitra-guṇa-śekha-
11. ra-śobhitō Lakshmīyā svayaṇ-vṛita-patiḥ śī-Simhanandyāchāryyasya
prasādi sva-bhuja-baṭa-parākramī-khaṅgaika-prahāra-khaṇḍita-mahā-śi-
12. lā-stainbhaḥ karṇikara-pushpēṇa kṛita-lalāṭa-paṭṭōdbhāsitōttamāṅgah
śī-Koṅguṇi-varmīma-dharinīma-mahā-rājādhīrājā-paramēśvara-
13. parama-bhaṭṭāraka-śīman-Mādhava-mahādhīrājāḥ tat-putrah pitur anvā-
gata-guṇa-yuktō vidyā-vinaya-vihita-vṛittah samyak-prajā-pā-
14. lāna-mātrāḍliigata-rājya-prayōjanō vidvat-kavi-kāñchana-nikashōpala-
bhūṭō nīti-śāstrasya vaktṛi-prayōktrī-kuśaṭō Dattakasū-
15. tra-vṛittēḥ prāṇēṭā śīman-Mādhava-mahādhīrājāḥ tat-putrah | pitṛi-
paitāmaha-guṇa-yuktō’nēka-chāturdanta-yuddhāvāpta-cha-
16. tur-udadhi-salilāsvādita-yaśāḥ śīmat-Hari-varmīma-mahādhīrājāḥ | tat-
putrah śīmān Vishṇugōpa-mahā-rājādhīrā-
17. jaḥ | tat-putrah sva-bhuja-baṭa-parākrama-kriya-kriya-rājyah Kali-yuga-
baṭa-paṅkāvasanna-dharinīma-vṛishōḍdharaṇanitya-

(IIa)—

18. sannaddhaḥ śīman-Mādhava-mahādhīrājāḥ | tat-putrah śīmat-Kadamba-
kuṭa-gagana-gabhaṭīmālināḥ Kriṣṇa-varmīma-mahādhīrājasya
19. priya-bhāgīnēyō vidyā-vinayātīṣaya-paripūritāntarātmā niravagraha-pra-
dhāna-śauryyō vidvatsu prathama-gaṇyah śīmā-
20. n Koṅguṇi-varmīma-dharinīma-mahā-rājādhīrājā-paramēśvara-śīmad-Avi-
nīta-prathama-nāmādhēyah | tat-putrō vijrīmbhamāṇa-śakti-trayah
21. Andari-Ālattur-Purulaṛe-Pernnagarāḍy-anēka-samara-mukha-makhāhūta-
prahata-śura-purusha-paśūpahiṛā-vighasa-viha-
22. stīkṛita-kṛitāntāgnī-mukhaḥ Kirāṭārjunīya-pañchadaśa-sargga-tīkākāraḥ
śī-Durvvīnīta-prathama-nāmādhēyah tat-putrō durddā-

PLATE VII





GAJASURAMARDHANA IN FRONT OF TOWER OF AMRITESVARA TEMPLE AT AMRITAPURA.

23. nta-vimardda-vimṛidita-viśvambharādhipa-mauļi-māļā-niakaranda-puṇja-
piñjarikriyamāṇa-charaṇa-yugala-nalinaḥ śrī-Mushkara-prathama-
24. nāmadhēyah | tasya putraś chaturddasha-vidyā-sthānādhigata-viinala-ma-
tiḥ | viśeshatō'navasēshasya nitiśāstra-vaktri-prayōktṛi-kuśaļo ri-
25. pu-timira-nikara-nirākaranōdaya-bhāskaralih Śrīvīkrama-prathama-nāma-
dhēyalih | tasya putralih anēka-samara-sampādita-vijrimbhi-
26. ta-dvirada-nakha-kuļisābhīghāta-vraṇa-samṛūḍha-bhāsvad-vijaya-
lakṣhaṇa-lakshīkṛita-viśāla-vakshasthalalih samadhigata-sakaļa--śā-
27. strārtthah saṁrādhita-trivarggō niravadya-charitalih pratidinam abhi-
vardhamāna-prabhāvalih śrī-Bhūvikrama-prathama-nāmadhē-
28. yaḥ | vṛittam " nānā-heti-prahāra-pravīghaṭita-bhaṭōrash-kavāṭōtthi-tās-
ṭig-dhārāsvāda-pramatta-dvipa-śata-charaṇa-kshōda-samma-
29. rddha-bhīmē saṅgrāmē Pallavendram narapatim ajayat yō Viļandābhi-
dhānē rājā Śrīvallabhākhyah samara-śata-jayāvāpta-Lakshmī-vilāsah |
tasyā-
30. nujō nata-narēndra-tirīṭa-kōti-ratnārkka-dīdhiti-virājita-pāda-padmaḥ
Lākshmyāḥ svayaṇīvṛita-patir n Navakāma-nāmā śiśṭa-priyō'rīgaṇa-
dāruṇa-gīta-kī-
31. rttih | gadya | tasya Koṅguṇi-varṇīma-mahā-rājādhīrājasya Śivamārā-
para-nāmadhēyasāya pauṭralih śūra-purusha-turaga-vara-vāraṇa-ghaṭā-
sañ-
32. ghaṭṭa-dāruṇa-samara-śīrasi nīhitātmā-kōpō Bhīma-kōpaḥ prakaṭa-rati-
samaya-samānuvarttana-chatura-yuvatī-janālōka-dhūrttō Lōka-dhū-
33. rtalih sudurddharānēka-yuddha-mūrdhni labdha-vijaya-samīpad ahita-gaja-
ghaṭā-kēsarī Rāja-kēsarī | vṛitta | yō Gaṅgānvaya-nīrmīlaṁbara-taṭa-
34. vyābhāsana-prollasan-mārttaṇḍō'ri-bhayaṇkaralih subhakaralih san-inārgga-
rakshākaralih saurājyanī samupētya rāja-samītau rājan guṇair uttamai
rā-
35. jā-Śrīpurushah chiraṇī vijayatē rājanya-chūḍāmaṇih | Kāmō-rāmāsu
chāpē Daśaratha-tanayō vikramē Jāmadagnyah

(IIb)—

36. prājyaiśvaryyē Baļārir bbahu-[. . .]si raviḥ sva-prabhutvē Dhanēśah
bhūyō-vikhyāta-śakti sphuṭataram akhiļa-prāṇabhbhājām vidhātā Dhā-
37. trā śriśṭaḥ prajānāmī patir iti kavayō yanī praśamsanti nityam || gadyam
sa tu prati-dina-pravṛitta-mahā-dāna-janita-puṇyāha-
38. ghōsha-mukharita-mandirōdaralih śrī-Koṅguṇi-varṇīma-dharmma-mahā-
rājādhīrāja-paramēśvaralih Śrīpurusha-prathama-nāmadhēyah tat-putralih
39. vṛitta | yasminī prayātavati kōpa-vaśāmī mahīṣe yānti kṣaṇād ahita-
bhūmibhujō raṇāgrē ḥāntrāvalī-vaṭaya-bhīṣhaṇām Antakasya vaktrā-
40. ntaram kshatajā-karddama-durnnīrīkshāmī || gadyam || sa tu vikhyāta-
viinala-Gaṅgānvaya-nabhaṭṭha-la-gabhaṭṭīmālī śrī-Koṅguṇi-varṇīma-
dharmma-mahā-rājā-
41. dhīrāja-paramēśvaralih śrī-Śivamāradēva-prathama-nāmadhēyah Saigo-
ṭṭāpara-nāmā | kanīyān Vijayādityas tasyāsīt sa jayāṅganā-
42. saṁśliṣṭa-vakshāḥ saṅkṣipta-kālēya-charitō'bhaṭṭat | vṛittaiḥ | Bharata
iva kalatraṇī mēdinīmī aggraṭasya prayata-matir agamīyām manyatē
smāvaga-
43. rhyām sa tu sakala-dharāyāmī dhāriṇīnātha-saṁsat-prathita-prithu-
guṇō'pi prēmaवान sad-guṇaughaiḥ ! gadyaṇī | tat-putralih ūśadharā-
44. kara-nikara-viśada-vijaya-yaśō-rāsi-viśadīkṛita-viśva-viśvainbharā-
chakravālalih samadhigata-sakaļa-rājya-lakshmī-samāļin-

45. gitottunga-vakshah | vrittai | dānē Kānīnam urvvi-bhara-bharanā-vidhau
 Śeshain ājau cha Pārtham gāmbhīryyē Vāhinīśam Kali-yuga-charitō-
46. danvataḥ śoṣhaṇē cha dakshaṇam sad-Bāḍavāgnim śaraṇam upagatasyāvanē¹
 vajra-bandha-prākāra-prāṇabhājanī sthiti-karaṇa-vidhau yam vadanti
 Prajēśam ||
47. gadyam | sa tu Satyavākyā-Koṅguṇi-varṇīma-dharma-mahā-rājādhi-
 rāja-paramēśvaraḥ śrī-Rāchamalla-pra[tha]ma-nāmādhēyaḥ tat-put-
 raḥ | vrittā | chā-
48. pōṇīukta-śarōtkarāgra-priṣhitē chaṇḍāsi-vidyut-tatau kōpoddāma-gajēn-
 dra-nīla-jaladē rakta-pravāhē'samē bhīmē yuddha-ghanāgāmē haya-ma-
49. hā-vātē ripūn ūrjjitān rājā-Rāvaṇi-nāmni yas samajayad rājāgraṇīr
 lhīlayā || Pallava-Rāshṭrakūṭa-Kuru-Māgadha-Mālava-Chōla-
50. Lāṭa-Samvalla-Čaṭukya-vaṇīśaja-mahā-nṛipati-pramukhair adhishṭhitam
 Vallabha-sainyam unnata-mataṅgaja-vājī-bhayākuṇam jayātta-lalanā-
51. kṣhi-vare-nivahēna samam sa[maj]re nyapātayat | gadya | sa tu Nīti-
 mārgga-Koṅguṇi-varṇīma-dharma-mahā-rājādhirāja-paramēśvaraḥ
 bhagavad-Arhad-bhāttā-
52. raka-charaṇāravinda-yugaṭa-madhuपायामाना-मानसाह śrīmad-Eṛegaṅga-
 dēva-prathama-nāmadhēyaḥ | tat-putraḥ imē Vaṅgāli

(IIIa)—

53. Paṇḍrāḥ Magadha-narapāḥ Kōṣhaṭa-nṛipāḥ amī Kāliṅgāndhra-Dramīla-
 naranāthāḥ sa-suhṛidaḥ viśīrṇnāḥ śastrāughaiḥ narapati-vimuk [t]ai-
 r iti janāḥ praśāmsām yasyālāṇip vidadhur aniśaiṇ Sāmiya-raṇē || gadyam |
 sa tu Satyavākyā Koṅguṇi-varṇīma-dharma-mahā-rājādhi-
 rāja-paramēśvara śrī-Rājamalla-dēva-prathama-nāmadhēyaḥ | vrittai |
 tasyānujō vijita-durjjaya-rājarājō Lakshṇīpatir Mmūram i-
 va prathitaṇi Harir vvā dvishṭam Mahēndram ajayat Biriyūr Surūr anya-
 tra Sāmuya-raṇē'py atha Būtugēndraḥ | kōpē yaḥ praṭa-
 yānaḥ sura-kujas tyāgē satīshv Aṅgajāḥ vidyāṅgē Naļinātmajō gaja-
 nayē sākshāt Karēṇvātmajāḥ Koṅgān vāraṇa-bandha-vāraṇa-
 karān jitvā raṇē pañcha-vāry-yuktāḥ prāktana-yōgataḥ kari-śatāny ēkō'
 grahīd durgrahāḥ | gadya | tasya sudūrōtsārita-sakaṭa-kā-
 lēya-kaṭaṇkasya nāma-śravaṇa-māṭrēṇai vōpaśainita-garvva-gala-graha-
 grīhīta-bhūbhīn-maṇḍaṭasya sainasta-śāstrārtthānuśāsi-satya-
 para-vachana-vrittasya paraīma-jainasya Guṇaduttaraṅgāpara-nāmadhē-
 yasya svasty Amōghavarsha-dēva-śrī-prithvīvallabha-sutāyām śubha-
 lakṣhaṇa-nikhilāvayava-sōbhitāyām | vrittai | āśīrvvāda-paramparā-pari-
 ṇatau kallyāṇa-kullyōditau śrī-hrī-kīrtti-viś(h)ishta-śīla-sami-
 tai nṛityādi-vidyā-tatau śikshā-siddhy-udayāchalōjvala-tatau chandra-
 bbalabbā-priθhu-śrīmatyām Eṛegaṅga-bhūtaṭapatir jjātaḥ
 63. sutō vāg-nidhiḥ || gadyam | sa tu pratipat-kaṭādhara iva pratidinān askha-
 lad-udaya-pravarddhamāna-kaṭābhīr abhivarddamānaḥ sva-
 64. pitrīvēṇa Rājamalla-dēvēna śrīmad-Eṛeyappa-paṭṭa-baddhāḥ | vrittai |
 yuddhē nṛityat-kabandha-tritayam anuratāśēsha-rakṣīaḥ-
 65. piśāchē yasyāyaḥ sa pralārāt patita-gaja-tatēr dhūta-rakta-prasiktē dyō-
 bhūmī rakta-vṛiṣṭhēś chirām iva bhavataḥ pāpa-nāsē sma sa-
 66. dyō vyāgarjjad-bhūta-varggō Hari-kuṇīsa-hatād bhūbhītō'nēkatō vā ||
 tasmin yuddhē Mahēndram Baṭam iva Baṭabhid yō jaghānāryya-vīryya
 67. Sūrōruṇi Nāḍugāṇiṇi pṛithutara-Miḍigē Sūliśailēndra-duggē nanyām
 Tippērum abhramliham atīsayavān Peñjaṛādyān adhriṣhyān vī-

68. grāhyān agrahīd yō jhaḍiti-parigaḍad-durggavād garvva-jālam || gadyam ।
tēna śarat-samaya-samudita-visadatara-siśira-kiraṇa-nikarāyamā-
69. na-paṭutara-yaśaḥ-payōnidhi-majjanōnmajjanōnmūlikrita-Kalī-malina-
gēya-vādyā-nṛitya-vidyōpavidyā-Bharatēna mahā-vaiyyākara-
70. ḡaṇa-pramāṇikēna samastābhīrāmīka-guṇa-īmaṇi-bhrājamāna-nīti-
mārggaṇa-samasta-sāmantā-lalāṭa-ghaṭīta-pādāravinda-dvayēna
71. dhātri niravagrahēṇa pālitā sa tu Nītimārgga-Koṅguṇi-varmīma-dharmīna-
mahā-rājādhīrāja-paramēśvara-śrīmād-Ereṅga-dēva-

(IIIb)—

72. prathama-nāmadhēyah । Komara-vedeṅgaḥ ॥ vṛitta । tasya brahma-
mahīndra-brinda-inakuṭa-vyāsakta-raktātuṭa-chchhāyā-kuṇku-
73. ma-maṇjarīkrīta-pada-dvandvasya dēvyām prabhuḥ Chālukyāmaṭa-vamśa-
bhū-Nijagali-kshmāpāla-putryām abhūr Ijākāmbā-vyapadē-
74. śabhāji tanayaḥ śrī-Satyavākyō nripaḥ । rājantī rāja-vidyām dviradana-
turagārōhaṇam kandukasya krīḍā
75. dhanur asi-latikān nāṭakam śabda-vidyām vaidyam kāvyam pramāṇam
sa-gaṇita-bharataṇi sētihāsaṇi purāṇaṇi nṛityam
76. dyam prathama-vayasi yō'bhyastavān idha-buddhiḥ ॥ Āndhrā rundram
girīṇām prīthuṭa-jaṭanidhēr mmadhyam īśaḥ Śakānām Pāṇḍyā
77. ṣām asura-vivarakam samhatiḥ Simhaṭānām pāṭālam Kēralēndrā Yama-
mukha-kuharam Pallavās samṣrayantē yasminn āla-
78. mbhabhāji kshitibhuji bhuja-nībhāsi-nistrīṁśa-yashtau । gadya । sa tu
Satyavākyā-Koṅguṇi-varmīma-dharmīma-mahā-rājādhīrāja-paramēśvara-
79. śrīman-Narasimha-dēva-prathama-nāmadhēyah Bīra-vedeṅgaḥ । vṛittam
tasyānujō yō'jani Rājamallō nāmnādinā durhṛida-
80. rāja-mallaḥ pūrvvāvanīpālaka-nīti-mārggō nāmnāparēṇāpi cha
Nītimārggaḥ । pādātam śara-pañjarair aviraṭair aśvīya-
81. m ugrāsinā hatvā hastikam ēka-gandhakariṇā mūrttyā Nolambanūigam
jītvā viśruta-Kottamaṅgaṭa-raṇē bāṇais tribhir dudri-
82. tam kṛītvā bibhyataṇi atyuvāha kṛīpayā śrī-Rājamallādhipaḥ । sa tu
Nītimārgga-Koṅguṇi-varmīma-dharmīma-mahā-rājādhīrā-
83. ja-paramēśvaraḥ śrī-Rājamalla-prathama-nā [ma] dhēyah Kachcheya-Gaṇ-
gam । api cha ॥ tasyānujō niija-bhujārjjita-sampad artthi-bhū-vallabhām
samu-
84. pagamya Dahāla-dēśē śrī-Baddegam tadanu tasya sutāṇi sahaiva vāk-
kanyayā vyavahad ukta-vidhis-Tripuryyāṇi । lakshmīm Indrasya
harttum
85. gatavati Divi yad Baddegaṇikē mahīsē hṛītvā Lallēya-hastāt kari-turaga-
śīta-chchhatra-siṁhāsanāni prādāt Kṛishṇāya rājñē
86. kshitipati-gaṇanāsv agraṇīr yyāḥ pratāpād rāja-śrī-Būtugākhyāḥ
samajani vijitārāti-chakraḥ prachaṇḍaḥ । kiṁchātaḥ kinnu nāgā-
87. d Achaṭapura-patiḥ Kakkarajō'ntakāsyaṇi Bijjākhyō Dantivarmmā
yudhi niija-vana-vāsitvam ēvājavarmmā sāntatvam Šāntalēśō Nuļu-
88. gu-giri-patir Ddāmarēr ddārppa-bhaṅgam vārddhy-antāṇi Nāga-varmīmā
bhayam ati-rabhasād Gaṅga-Gaṅgēya-bhūpāt ॥ Rājāditya-narēśvaram
gaja-
89. ghaṭāṭopēna sandarppitaṇi jitvā dēśata Ēmagandugam ahō nirddhatya
Tañjāpurī-Nālķēlo-pramukhādi-durgga-nivahān dagdhā gajē-
90. ndrāṇ hayān Kṛishṇāya prathitam dhanam svayam adāt śrī-Gaṅga-
Nārāyaṇaḥ । Āryye । ēkānta-mata-madōddhata-kuvādi-kum-

(IVa)—

91. bhīndra-kumbha-sambhēdām naigama-nayādi-kuļīśair akarōj Jayadutta-raṅga-nṛipāḥ | tasya kavi-nikasha-bhūmēr Bbaddega-dēvasya
92. guṇa-nidhēḥ putryāḥ Rēvakanimīnaḍi-nāmnyāḥ Chāga-vedāṅgīti
nāma-sa[ñ]jñāyāḥ | gadyam | sa tu Satyavākyā-Koṅguṇi-varmma-
93. dharimma-mahā-rājādhirāja-paramēśvaraḥ śrī-Būtuga-prathama-nāma-
dhēyah Nanniya-Gaṅgāḥ | vṛittam | tat-putrō Magadha-Kaṅga-Pā-
94. ṣaḍya-Chōla-kshīmāpālair abhinuta-pāda-pāṅkajasya Kṛishṇasya
prahata-ripi-vrajasya putrī[ṁ] līlātō vyavahad achintya-nīti-mārggah ;
95. sa snēhāt sakaṭa-mahīśa-Kṛishṇa-bhūpād bhūnāthaḥ khaṭu Madanā-
vatāra-sa[ñ]jñām chhatram tan narapatibhir naraiś chidāptam
samprāptō
96. Maruṭa iti prasiddha-nāmā | gadyam | sa cha Jina-vara-charaṇām-
bhōruka-uadhopāyanāna-Mānasa-sarōvara iva samāśrita-sakaṭa-
97. rājahaṁsa-dhavalāyamāna-dig-anta-viśrānta-kīrtih Kīrtimanōbhava |
vṛittam | para-kamaṭa-hitavād Gaṅgamārttaṇḍa-bhūpaḥ kāvi-nu-
98. ta-charitavān Mānavō Nītimārggah baṭa-ripi-dahanatvād Gaṅga-
chakrāyudhāṅkah kṛipāṇa-jana-hitatvāt kāmadaḥ kāma-dānāt | ślōkam |
99. yasyāvalōkanam prāptō manyatē kāminī-janāḥ mama kāmēti sañjñeyam
samprāptō dya kṛitārtthataṁ | vṛittam | śaucham śau-
100. cha-mahā-vrataiḥ kavi-varaiḥ kāvyam kṛitārtthārtthibhiḥ tyāgaḥ
K kēraṭa-Chōla-Pāḍya-nivahaiḥ Śanryyan nayō nītipaiḥ dharmmā-
dharmmā-
101. parair jjanais subhagatā yasyādarād gīyatē sō'yam satya-guṇāmbudhir
vvijayatē śrī-Gaṅga-chakrāyudhah | gadyam | sa tu
102. Nītimārgga-Koṅguṇi-varmma-dharimma-mahā-rājādhirāja-paramēśvaraḥ
śrī-Puṇuseya-Gaṅga-prathama-nāmadhēyah Kalī-yuga-Bhīmāpara-nāmā
103. || vṛittam | āsīj jagad-gahana-rakshana-rājasimhaḥ kshīmā-vaṇḍaṭabja-
vana-ināṇḍana-rājahaṁsaḥ śrī-Mārasimhaḥ iti bṛiñhita-bāhu-kīrtih
104. tasyānujaḥ Kṛita-yuga-kṣītipāla-kīrtih | ślōkam | kiśōra-kēsarīvābhūd
bālyē yō dvishṭa-dantinam madōmūḍa-prabhēdāya srashṭhah
prakhyāta-
105. vikramah | vṛittam | śrīmad-Gnttiya-Gaṅga-bhūbhūji bhujāvashṭambha-
bhāji sphurad-dōr-ddarppā-ripavō-rāṇa-praṇayinah prāyēṇa maitrī-
106. priyāḥ jayantē jayinam suhṛin-nija-balāṭopam nishamyoṛjjita-śrīkamī
viśrūta-kīrtim mn̄nata-raṇḍotsāhami mahā-vikramam
107. mitrāṇān naya-nirūṇayō bhaya-bhīritām trāṭā gurūṇām mn̄atōḥ nētā
dēva-bhuvō dvishāmī mṛigadṛishāmī saṁbhōga-saṁpatkaraḥ dēvānām
108. vibhava-pradō vinayakrid vidyā-gurūṇām sadā sarvāshām iti kāmyayēva
nṛipati-śrī-Gaṅgachūḍāmanīḥ | yō vidyā-vibhavēna

(IVb)—

109. yēna vidushām madhyē mahātmāyatē yaś śauryyoṛjjita-vikramēṇa
duḥṛidām chittē Kṛitāntāyatē yaś tyāga-
110. prasareṇa vandi-vitatēs sōthē nīdhōnāyatē yaś satyātishayēna viśva-
manasi śrī-Dharmmaputrāvatē || dik-chakrākrama-
111. vikrama-krama-kṛitārāti-praśāntē dvijāḥ saṅgrāmārtthitayā prasādhana-
bhītō mantram paṭhantā puraḥ yaśya smiēra-nī-
112. khasya mantra-vidita-trailōkya-buddhēr budhais tyarkyantē rāṇa-
raṅga-bhīta-ripubhbhi bhūtōpamās tat-kshāṇē ||
113. gadyam | tēna śrī-Jinarāja-charaṇa-sarasīruha-madhukarāyamāṇēna
Jinapati-nityābhishēka-saṭīla-kshāṇi-

114. tō'khi-la-kalila-ma-la-pa-ta-lēna gurūpāsana-/vina/vinita-matinā sakala-
śabda-sāstra-vichāra-vishārada-sūkshma-
115. dhishaṇādhṛishyēṇa sainasta-tarkka-vitarkka-karkkaśa-mati-
nipuna-pramāṇa-naya-nishṇāta-vachana-rachanā-chaturēṇa nikhi-la-
116. sāhitya-vidyā-vidagdha-dhiyā samastāśva-śikshā-suśikshita-buddhi-
prabōdhēna gaja-śikshā-daksha-pravudhārūḍha-
117. pragāḍha-gūḍha-prayōga-kuśalēna sakalētiḥāsa-purāṇa-vichāraṇa-parinā-
ta-sēmushi-viśeṣha-vyavasthāpi-
118. ta-chatur-vvarṇnāśrama-saṁstūyamānābhīnandyamāna-saurājyēṇa
nikhilam ari-chakram atikraṇyatām aśeṣha-
119. para-vishayaīn ākraṇyatām sakala-sva-maṇḍala-valayam paripālyatām
purāṇa-purusha-charitam anukri-
120. yatām anēka-kalyāṇa-paraṁparān adhikriyatām sainasta-sāmrājya-
sukham anubhūtām sa tu svikṛitākhāli-Chō-
121. ḥa-bhū-bhagēna pādāvashṭabdha-nānā-Siṇhāḍi-dvipaka-kadambakēna
hastē-kṛita-Kēraḷa-dharā-chakrēṇa pāṇau-kṛita-
122. Pāṇḍa-mahī-maṇḍalēna sva-bhōgānta-kṛita-Koṅga-Kaṇṭīga-Kōsha-
lādi-vishaya-viśeṣhēṇa vijaya-lakshmi-lakshita-vakshasstha-
123. lēna vīra-sikhāmaṇīnā Narapatinā turagādi-ba-la-saṅku-la-pra-
baļibhūta-dōr-bba-la-valēpam Aśvapatim vijigīshamā-
124. nēnōttara-d(v)ig-vijaya-prayāṇavatā santati-kramāyāta-Gaṅga-rājya-
lakshmi-laṇā-sambhūta-samblīḍhābhīlaśha-daksha-
125. kaṭāksha-vikshēpa-līlā-nīlāya-saubhāgya-bhāgya-sampatta-sampannāy iti
ba-la-vad-ubhaya-ba-la-yuddha-samuddhata-subhaṭa-sumū-

(Va)—

126. . . saṅghaṭta-sañjāta-paraspara-prahāra-parikshata-ksharad-avirala-
rudhira-dhārā-pravāha-prapūrita-
127. . . nikara-śiras-sarōruha-shaṇḍa-maṇḍitātibhīna-saṅgrāma-bhūmi-
sarasi-madhyā-krīḍālōla-līlōllā-
128. . . nistrīṁśa-nivāsi-vīra-śrī-vadhū-vallabha iti prachuratara-kari-
turaga-ba-la-bahaṭibhūtāpara-kshitipā-
129. ḥa-durdama-dōrbba-la-garvva-parvvata-prabhēda-dakshākshūṇa-
nīja-bāhu-dāṇḍa-prachaṇḍa-vajra-dāṇḍa-parākrama-vikra-
130. ma-prasarātibhīta-ripu-rājaka-prakṛita-sēvā-prasiddha-mahimān-
uddhata-vāṇi-manasa-saṁlakshya-mahōnnati-viśe-
131. sha-pāṭībhūta-guṇa-praguṇa-kīrttir iti sakala-lakshaṇa-lakshita-
bhadra-mūrttir iti nikhi-la-dig-valaya-nirantara-
132. nichitārtthi-sārttha-dūsthiti-santāpōgra-grishma-paritāpa-prasha-
mana-paṭutara-vipu-la-dāna-ja-la-dhārā-varisha-prapū-
133. rita-parāshā-viśeṣha-harishita-kavi-jana-stūyamāna-bandī-sa-
ndōhābhīnandyamāna-gāyaka-tati-gīya-
134. māna-nikhi-la-lōkābhīmanyamānābhīyudaya-paramparōchita-charita
iti Kalī-ma-la-ma-la-vṛitti-virata i-
135. ti vijaya-lakshni-vanitā-vaśikaraṇa-praguṇa-mantra-tantrādi-
sāmagrī-prabhāva-prabhava-sāmarthya-sampādita-
136. sva-bāhu-ba-la-sahāya-ba-la-bhāva yiti niścha-la-pati-bhakti-vinayō-
ttamāvabhāsamānōttamāṅga yiti sujana-vachā-
137. nākarṇāna-ratnāvatamsa-bhāsura-śravaṇa iti sthira-pratishṭha-
mṛidu-madhura-vāg-vilāsollasitānāna-kama-la-śrī-sēvyā iti
138. upakāra-smaraṇa-pravaṇāntakkharaṇa-maṇi-hāra-hāri-hṛidaya iti
ratnākara iva prakhyāta-gambhīra-bhāva iti Manda-

139. ra ivāvichaṭa-prakṛiti-sthirikṛita-sapta-prakṛitir iti Lakshmidhara
 iva lakshmi-priya-iti Umāpatir ivōmā-priya iti
140. amṛitakara iva sauṇya-mūrttir iti mārttanda iva prachaṇḍa-
 ripu-timira-shaṇḍa-khaṇḍana-shaunḍa-tivra-pratāpa iti
141. aham iva nija-rājya-bhāra-samuddharāṇa-kshama iti śri-Kṛishṇa-
 rāja-dēvēna svayaṅkṛita-Gaṅgapādi-paṭṭa-ba-
142. ndhōtsavō Gaṅga-maṇḍalikah Satyavākyā-Koṅguni-varmma-dharmma-
 mahā-rājādhirāja-Kōlālapura-paramēśvaraḥ-

(Vb)—

143. Nandagiri-nāthah Chalad-uttaraṅgah śrimān Mārasimha-dēva-svāmī
 malayē || Śaka-nṛipa-kālātīta-saṁvā-
144. tsarēshu-chatur-ashity-nttarāshṭa-satēshu pravarttamānēshu Rudhirō-
 dgāri-saṇīvatsarē Chaitra-mā-
145. sē śukla-pañchamyām Budha-vārē uttara-dig-aṅganā-varāṭa-
 dēśa-lalāṭa-tilakāyamāna-Pippalagrāma-nā-
146. māgrahāra-samutpannah Pārāśara-gōtrah Chaṭuki-vaḍicha-charaṇō-
 ddhyayanādhyāpana-śruta-vyākhyāna-yaja-
147. na-yājana-snāna-japa-homātithi-saṁvibhāgādy-anushṭāna-
 nishṭhā-pratishṭha-pavitribhūtāntarātmā | vēdāntōpaniśad-vidi-
148. ta-niśchaṭa-nirummaṭa-nirāmaya-niṛupadhi-paramātmā-prakāṣa-
 dahana-pradahyamānāśeṣha-karmma-jāla-mahā-gahanah ||
149. mārgga-druma yiva satata-Svarggāpavargga-mārgga-gamana-paṭu-
 tara-chatuṭa-charaṇa-pravṛitti-pariśrāntayad āśamprayā-
150. tāśrami-samūhāśraṇa | sadā mada-gaja-rāja ivānavarata-dāna-
 pravāha-prasara-santarpita-sa-
151. kālārtthi-santati-inadhukara-śrēṇi-jhaṅkāra-rava-vyāvarṇnyamāna-
 dānōdayah Śridhara-bhaṭṭō’pi | tat-putrah sa-
152. mabhavad Ayyapa-bhaṭṭō nitya-naimittikādi-kriyā-viṣeṣha-
 paritarppita-dēva-pitṛi-paramparah satra-
153. bhōjanābhilāśā-samīniṭita-dvija-maṇḍalī-samudīryyamāna-
 pada-sandōha-nināda-kōlāhaṭa-bahalibhū-
154. ta-samudita-vandi-vraja-paripaṭhyaāmāna-tyāga-prasara-pra-
 bhūta-mahā-ghoṣha-poṣhita-yaśap-paṭaha-dhvani-paripū-
155. rīta-bhūmi-vyōma-dig-maṇḍalaḥ maṇḍalāgra-dhārā-jaṭa-praśami-
 ta-para-pratāpa-dahana-śaranāgata-rakshaṇa-daksha-dakshi-
156. ṣa-bāhu-dāṇḍa-prachaṇḍa-pratāpa-prasara-paritōshita-Varāṭa-
 dēśādhiśvara-narēśvara-sāḥasi-vīrāvatāra i-
157. vāsama-sāḥasa-prasaraḥ | tat-sutas samajani Muñjāryya-pra-
 thama-nāmā Vādighaṅghaṭa-bhaṭṭah prajñā-
158. [ra]tnānāpi nidhānam pratibhā-muktānām akaraḥ | vṛittam |
 alpē prayatnē’py achirē’pi kāle stōkē prayāsē’pi samām
159. [sa]masti prāg-janma-siddhā iva yar prapēdē sad-vidya-vandyō nir-
 avadya-vidyā || tathā hi nissaiṇiṣaya-nirvvivāda-

(VIa)—

160. vyutpādita-vyākaraṇa-prakāraḥ brahmēva shabdāgama-tatva-vēdi
 sēvyas sadā yō bhuvi śabdi-
161. kānām || yaś tarkka-tritaya-pratarkka-chatura samstūyatē tārkkikaiḥ
 yō Lōkāyata-lōka-sammata-
162. matir yyas Sāṅkhya-tatvāpta-dhīḥ yō vēdārttha-vichāra-chāru-
 dhishāṇō yō Bauddha-Buddhōpanah yō Jai-

163. nē'jani Vādīghaṅghaḥ iti khyātaḥ kavishv agranīḥ | syādvādōdaya-
śaiṣa-bhāskara iva sphārāva-
164. tāra-sphurat-sad-vidyōdaya-khaṇḍitōddhata-mahā-vidvat-tamō-
ḍambaraḥ dṛipyad-vādi-kadamba-kairava-vanōdbō-
165. dhachchhi [d u] dyad-vachō-rōchir yyō bhuvi Vādīghaṅghaḥ iti khyātim
vahaty unnatām | gadyamī | yasya niravadya-sā-
166. hitya-vidyā-vyākhyāna-nipuna-dhishanānuguna-vāṇī-viśeshā-
tiṣaya-chchhātībhūta-sakala-vidyā-vinō-
167. dārāma-kaṭa-kaṇṭha-Gaṅga-Gāṅgēya-bhūpasya sakala-rāja-vidyā-
pratipādana-pratibuddha-bō-
168. dha-prabōdhita-Vallabha-rāja-kaṭakānēka-vidvaj-janōpajanīta-
pūjā-prakātikṛita-mahimōnna-
169. ti-mahaniya-vidyā-vibhavasya | tadātvāyati-sughaṭa-mantra-
kramōpadēśānushṭhāna-vaśikṛitakhi-
170. ḥa-dig-aṅganā-sarabhāsa-saubhōga-sukha-sampanna-Kṛishṇa-rāja-dēva-
vihita-vachana-sambhāvanā-prabhāvō-
171. panata-sakala-maṇḍalika-sāmantā-santati-prasārasya parōpakāra-
karanē vyasanam para-stri-dra-
172. vyāpahārē sanyasanam sajjana-samsargga-saṅkathāyām anurāgah
sujanāpavāda-śravaṇa-va-
173. chanē virāgah Jīneśvara-charāṇa-kamalārādhanē'bhiyōgah muni-
dvija-dāna-kriyāyām udyō-
174. gah bhītāśrita-samuddharanē manaskārah upakāra-smaraṇē samskā-
rah tasmai śrī-Gaṅga-|ma ṣṇā-

(VIIb)—

175. likō maṇḍalika-Trinētra śruta-guru-dakshinēti Gaṅgapātyām Pūnatu-
saṭ-sahaśrābhya-
176. ntarē Baḍagarē śatatrāimadhyē || ślōkam || Vādīghaṅghaḥ-bhāttāya
Mārasimhō mahipatiḥ
177. dhārā-pūrvvam adād grāmam Bāgiyūr-nnāmadhēyakam || tasya Bāgi-
yūr-agrahārasya siddhā-
178. ya-pramāṇam salōlam pom-guḍyāṇav irppatt upadēya-pramāṇam
dhānyam khaṇḍugam nāl-mūru
179. tasya simāntaram āgnēyada kōṇo! mugguddeya Nosekall emba
biliya kallu teñkaṇa-deśeyo-
180. I ante bare alādamaram ante bare kal-saraḍu ante bare guviyuñ-
galu ante bare puṇuse- .
181. ya kīriya kere ante bare Pālkereya teñkaṇa kaḍe gōdi ante bare
aṅkole-
182. ya per-mmele ante bare teñka maiyarisi kiṛugolliyul pokku nairi-
tiya kōṇo!
183. Kāvēriyal kūdi ante toṛeya naḍuvane yidirēri paḍuva peytu vāya-
vyada kōṇo!
184. peggolliya nīrvvugilu baḍagāṇa-deseyo! ante bare pērorbbe ante bare
eraḍu kiṛu-mora-
185. ḫiya naḍuvana kiṛugallu ante bare biliya paḍuṅgallu ante bare pērobbe
ante bare
186. Malligevāvi ante bare Pālgomb einba puṇuse ante bare obbey
olagaṇa biliya batṭa gallu
187. ante baḍaga kōṇ bokku kallatti ante bare iṣānada kōṇo! mug-
guddeya moradiya mēgaṇa

188. biliya bat̄ta gallu ante bare kennāy mōrađi ante bare mūdaṇa-dese-
yoļ erađu-beṭṭada nađuva-
189. ḡa perggadahu ante bare beṭṭada mēgaṇa koļavāvi ante band
agnēyada kōṇol kûdittu

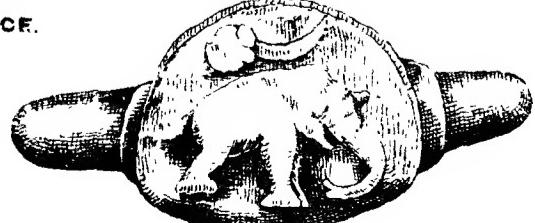
(VIIa)—

190. adbhir ddattam̄ tribhir bhuktam̄ shaḍbhiś cha paripālitam̄ ētāni
na nivarttantē pūrvva-rāja-kritāni cha ||
191. bahubhir vvasudhā bhuktā rājabhis Sagarādibhiḥ yasya yasya
yadā bhūmis tasya tadya tadā
192. phaṭam̄ || sva-dattam̄ para-dattam̄ vā yō harēti vasundharā sha-
shṭir vvarsha-sahaśrāṇi vishṭhāyām̄ jāyatē kṛimih̄ ||
193. svan̄ dātum̄ sumahat sakyam̄ duḥkham̄ anyasya pālanam̄
dānam̄ vvā pālanam̄ vēti dānāch chhrēyōnupālanam̄ ||
194. sāmānyō'yam̄ dharimma-sētum̄ nṛipāṇam̄ kālē kālē pālanīyō bhavadbhiḥ
sarvvān̄ ētān bhāvinah̄ pārtthivē-
195. ndrān bhūyō bhūyō yāchatē Rāmabhadrah̄ || yaś chāmushya śri-Māra-
siṇīha-bhūpati-datta-Bāgi-
196. yūr-nnāmadhēyāgrahārasya lábhād vā lōbhād vā móhād vā
dharmmam̄ atikramyāpaharttā sa pañ-
197. chabhis sakala-jagan-ninditaiḥ pātakais samyuktō bhavati || yaś cha pāla-
yitā sa dharmmavān dīrgghā-
198. yushmān punyavā yaśasvī cha bhavati ||
-

ప్రాణంలో ప్రస్తరీదైష్యాశ్వరుగా కు జీవ్తుమి ఏర్ప
 బుక్కులు లొనుచుట్టే నెత్తుపుసురునాచ్చెప్ప
 నెడ్డుసుఖులు పెరిచుండి ०-ఎంచెముట్టార్చు ట్రెంట్ కు
 శ్రాంకం ను ॥ ముక్కువురు జీవును వ్యాపారాలు సుధా
 గొల్లాలు వీరిలు ద్వామి ప్రసుతులు
 ద్వారా ప్రసుతులు లు
 ను ఉపాయాలు ఉపాయాలు ఉపాయాలు ఉపాయాలు ఉపాయాలు
 ను ఉపాయాలు ఉపాయాలు ఉపాయాలు ఉపాయాలు ఉపాయాలు

ప్రయోగించలు బ్రహ్మాను నాదం దేవులు వ్యాపి
శూధనాలు చీడతిష్ఠానస్తానిభూతి ద్వారా ప్రాణికాకు విగే
శ్చిత్తాఖ్యాయి ద్వారా లంగాప్రాప్తస్తును తుగ్గిగా గుర్తు
ఉన్నారు లోపించుకుండా ద్వారా ప్రాప్తస్తును తుగ్గిగా గుర్తు
శిక్షణ రాత్రి మిస్ట్రీస్ కాంగ్రెస్ కు విప్రాణికాకు విగే
శ్చిత్తాఖ్యాయి ద్వారా కొన్ని విప్రాణికాకు విగే
సన్మానించుకున్న విప్రాణికాకు విగే
అప్పటినీ రెట్రిస్ ను ప్రాప్తస్తును తుగ్గిగా గుర్తు
ప్రాప్తస్తును తుగ్గిగా గుర్తు
ప్రాప్తస్తును తుగ్గిగా గుర్తు

ପ୍ରକଟିତ ନାମରେ ନାମରେ ହେଉଥିଲା ଏହାରୁ
ପ୍ରକଟିତ ନାମରେ ନାମରେ ହେଉଥିଲା ଏହାରୁ ॥





PROGRESS OF ARCHAEOLOGICAL RESEARCH

PART II.

1. Epigraphy.

35. A good number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Vaidumba, the Chôla and that of Vijayanagar. Among the epigraphical discoveries of the year, a set of copper plates received from the Tirumukûdlu-Narsipur Taluk is of considerable historical value. It relates to the Gangas and registers a grant in A. D. 963 by king Mârasimha to a scholar named Munjârya alias Vâdighanghâlabhatta. It gives a full account of the Ganga dynasty and is to my knowledge the longest Ganga copper grant yet discovered in the State.

THE GANGAS.

36. Three inscriptions relating to the Ganga dynasty were copied during the year. They include two copper plate grants, one of Harivarma and one of Mârasimha. The remaining record is a fragment which appears to belong to the reign of Râchamalla II.

Harivarma.

37. The plates of Harivarma (Plate IX) referred to in the previous para are three in number. Each plate measures $9\frac{1}{4}$ " by $3\frac{3}{4}$ ", the first plate being engraved on the inner side only. The writing is in rude Hala-Kannada characters. The plates are strung on a circular ring which is $3\frac{3}{4}$ " in diameter and $\frac{1}{2}$ " thick, and has its ends secured in the base of an oval seal measuring 2" by $1\frac{1}{2}$ ". The seal bears in relief an elephant which stands to the proper right. The plates were in the possession of Kempananjayya, son of Siddamallappa, a resident of Aldûr, Chamarâjanagar Taluk, and are said to have been unearthed by him about six years ago while ploughing his land in Kudlûr near Danâyakanpura, Tirumukûdlu-Narsipur Taluk.

38. The language of the inscription is Sanskrit with the exception of the portion (lines 20-27) giving the boundaries of the village granted, which is in old Kannada; and, barring the three imprecatory verses at the end, the whole is in prose. The inscription is similar in contents to the Tanjore plates (*Indian Antiquary*, VIII, 212), of 248, and the Tagadûr plates (E C, III, Nanjangûd 122), of 267, of the same king, and, as far as it goes, to the Merkâra plates (*Coorg Inscriptions*, No. 1), of 466, of Avinita-Kongâni. Like those grants and others of the dynasty it begins with an invocation of the god Padmanâbha and describes the first king Kongâivarmanâ-dharma-mahârâjâdhîrâja as a sun in illumining the clear firmament of the Jâhnavîya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kânvâyana-gôtra; his son Mâdhava-mahârâjâdhîrâja as inheriting the qualities of his father, as conducting himself agreeably to his culture and modesty, as having obtained sovereignty only for the sake of the good government of his subjects, as a touchstone for testing gold the learned and poets, as skilled among those who expound and practise the science of polities, and as the author of a commentary on Dattaka's aphorisms; and his son Harivarma-mahârâjâdhîrâja as possessed of the qualities of his father and grandfather, and as of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants. The inscription then records that on Monday the new-moon day in the month of Mâgha of the year Jaya corresponding to 88 beyond (?) hundred, under the asterism Svâti, on the occasion of a solar eclipse, king Harivarma, residing at Talavanapura, granted, with pouring of water, exempt from all imposts, the village named Bageyur, situated in Badagadhe-nâdu Three-hundred, to Daramôdara-bhatta of the Bhâradvâja-gôtra Rik-sâkhâ and Chalukivâdicha family, son of Lôkâditta-śarma, well versed in Vêda and

Vēdānta the study of which has uninterruptedly continued in the family, performer of the six *karmas*, and practiser of deep meditation. Then follow details of the boundaries of the village granted. The witnesses to the gift were all the officers of the Ganga royal court: Pervakkavāṇa, Sēndrika of Marugare, Nirguna of Ganje-nādu and Vidyādhara Prithuvi-Ganga of ? Taṭavagga-Mādi. The country witnesses (*dēśa-sākshi*) were the subjects of the Ninety-six thousand country. After three usual final verses of which *mad-ramśajah* etc., is one, the record closes with the statement that the grant was written (engraved) by Viśvakarmāchārya.

39. As stated in the previous para, this inscription is similar in contents to the Tanjore and Tagadūr plates of the same king. The Tamil Chronicle attributes to him another grant at Tagadūr in 288 (*Ind. Ant.*, I, 361). The final portion of the present grant mentioning the witnesses and the engraver is almost identical with the corresponding portions of the Tanjore and Merkāra grants, though the latter is separated from the former by an interval of nearly two hundred years. The date given is 188, evidently of the Śaka era though this is not expressly stated, corresponding to the cyclic year Jaya. But Jaya does not correspond to the Śaka year 188, the cyclic year corresponding to the latter being Vyaya. It will thus be seen that the Tagadūr plates and the present grant were issued in the same year, namely, Śaka 188 expired (A. D. 267), though the corresponding cyclic years given in both, Vibhava and Jaya, are wrong. The language of the record is corrupt in several places; its orthography abounds in errors; and its execution is rude. Its palaeography too does not coincide with the given period, the cursive form of the letter *kha* being used throughout. These defects together with the discrepancy in the date naturally lead one to suspect the genuineness of the present record. I may add here that the peculiar form of *ja* used in this grant is also found in the Merkāra plates.

Rāchamalla II.

40. A fragmentary *viragal* at Chēlur, Bāgepalli Taluk, mentions one Nonchākāmunda, son of śrī-Rāchamalla. It seems to refer to some battle that took place at Gungūr. Other names that can be made out are Kāmēśvara and the Māriti Three-hundred. It is possible that the reference is to the Ganga king Rāchamalla II. The period of the record may be about 900.

Mārasimha.

41. The plates of Mārasimha (Plate X, 1 to 6) referred to in para 36 are seven in number, each measuring 12" by 6 $\frac{3}{4}$ ". The first and last plates are engraved on the inner side only. The writing is in beautiful Haṭa-Kannada characters. The plates are strung on a circular ring which is 5" in diameter and $\frac{1}{2}$ " thick, and has its ends secured in the base of a square seal measuring 3 $\frac{1}{2}$ " by 3 $\frac{3}{4}$ ". The seal (Plate X, 7), which is beautifully executed, is divided transversely into two unequal compartments, the upper enclosing about three-fourths of the space and the lower about one-fourth. The upper compartment has in the middle a fine elephant in relief standing to the proper right, surmounted by a parasol flanked by *chauris*, with the sun and the crescent at the upper corners. Behind the elephant is a lampstand with what looks like a *chauri* above it, and in front a vase surmounted by a dagger, and a lampstand. The lower compartment bears in one horizontal line the legend *Śri-Mārasingha-Dēram* in Haṭa-Kannada characters. A portion of the right hand lower corner of the first plate is broken off, and as the result of this a few letters at the ends of lines 1—6 are missing, but these can to some extent be filled up from the corresponding portions of other grants of the dynasty. The plates were in the possession of Kempananjayya, son of Siddamallappa, a resident of Āldūr, Chāmarājanagar Taluk, and are said to have been unearthed by him, together with the plates of Harivarma (paras 37-39), about six years ago while ploughing his land in Kūḍlār near Daṇḍyakanpura, Tirumukūḍlu-Narsipur Taluk (see para 14).

42. The language of the inscription is Sanskrit with the exception of the portion (lines 178-189) giving the income and boundaries of the village granted, which is in old Kannada. The Sanskrit portion, mostly in prose, also contains a number of verses here and there besides the five imprecatory verses coming at the close. Though partly similar in contents to the Keregoḍi-Rangāpura plates of Rajamalla II (see *Report* for 1919, paras 63-68), the Narsipur plates (EC, X, Kōṭā 90) of the same king, the Gaṭṭavāḍi plates (EC, XII, Supplement, Nañjangūḍ)

KUDLUR PLATES OF THE GANGA KING MARASIMHA

P₁, X₁, I

KUDLUR PLATES OF THE GANGA KING MARASIMHA

Pl, X, 2.

110

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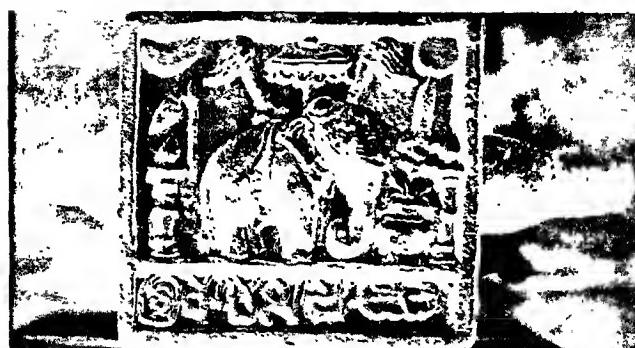
111 b

IVa

KUDLUR PLATES OF THE GANGA KING MABASIMHA

Pl. X, 4.

ప్రాణితులు కుర్కల్లత్తు శాస్త్రః త్వి లు ర్జు శ్వాస త్వి శ్వాస త్వి త్వి త్వి
శ్వాస యక్కట్టు క్రుష్ణయుభ్రాతాంత్రీ ర్జు శ్వాస త్వి శ్వాస యక్కట్టు క్రుష్ణయుభ్రాతాంత్రీ త్వి త్వి త్వి
శ్వాస యక్కట్టు క్రుష్ణయుభ్రాతాంత్రీ శ్వాస త్వి శ్వాస యక్కట్టు క్రుష్ణయుభ్రాతాంత్రీ త్వి త్వి త్వి
శ్వాస యక్కట్టు క్రుష్ణయుభ్రాతాంత్రీ శ్వాస త్వి శ్వాస యక్కట్టు క్రుష్ణయుభ్రాతాంత్రీ త్వి త్వి త్వి
శ్వాస యక్కట్టు క్రుష్ణయుభ్రాతాంత్రీ శ్వాస త్వి శ్వాస యక్కట్టు క్రుష్ణయుభ్రాతాంత్రీ త్వి త్వి త్వి



SEAL OF KUDLUR PLATES OF THE GANGA KING MARASIMHA.

Mysore Archaeological Survey.

269) of Ereyappa, and the Sūḍi plates (*Epi. Ind.*, III, 158) of Bûtuga, the inscription is unique in several respects:—(1) It is artistically executed as regards both writing and composition,—may be looked upon as a unique grant. Sanskrit *champu* work of considerable literary merit. (2)

It is the longest Ganga grant yet discovered, consisting, as it does, of 200 pretty long lines of matter. (3) It is the only Ganga grant that I have seen with an ornamental *square* seal and with a label giving the name of the royal donor. (4) It appears to be the first copper plate inscription yet discovered of the Ganga king Mārasimha. (5) Being one of the latest records of the dynasty, it gives a complete genealogy and some items of information, especially about the later kings, not found in other published grants. Considering the quantity of matter contained in it, the inscription is remarkably free from orthographical and other errors. I think it is a genuine record of the period cited in it.

43. We may now proceed to examine the grant in detail. Like the other grants it begins with an invocation of the god Padmanâbha, and, after describing the first king Konguñivarma-dharma-mahârâjâdhirâja paramâśvara parama-bhâttraka, as usual, as a sun in illumining the clear firmament of the Jâhnavâya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kânvâyana-gôtra, adds that he obtained great power by favor of the doctrine of Arhad-bhâttraka; that the pillar of his long arm, illuminated by the lustre of his terrible sword whose edge was rendered blunt by contact with the cluster of pearls in the high frontal globes of the rutting elephants his irresistible enemies, was surmounted by the creeper the goddess of Sovereignty; that he supported the circle of the earth by the strength of his arm; that he subdued his enemies by his strength and valour; that the greatness of his empire was noised abroad by suppliants coming from various countries; that he was the wind at the destruction of the world to the clouds the hostile army; that he was a sun in causing joy to the assemblage of lotuses the Ganga family; that he had, like the sun, loving subjects (*otherwise* a red orb); that he, like the moon, destroyed the prosperity of the hostile party) *otherwise* lost lustre in the dark fortnight); that he acquired great fame in battles (in which people were) rendered deaf by the sharp sound of the bells of hosts of rutting elephants; that he belonged to a celebrated family; that he had victory for ornament (or had the title *Jaya-bhûshaya*); that he was devoted to the worship of sages, gurus and gods; that he gratified groups of suppliants the bees by the stream of gifts (*otherwise* ichor flowing from the temples of an elephant) which he bestowed incessantly; that he was adorned with the chaplet of wonderful qualities praised by all the good and inherited from his ancestors; that he was the self-chosen lord of Lakshmi; that by favor of Simhanan-dyâchârya he (obtained) strength of arm and valour and cut asunder the great stone pillar with a single stroke of (his) sword; that his head was adorned with a frontlet made of *karmikâra* flowers; and that he was (also known as) Mâdhava-mahâdhirâja. Then the record proceeds with the genealogy thus:—His son, inheriting the qualities of his father, conducting himself agreeably to his culture and modesty, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on Dattaka's aphorisms, was Mâdhava-mahâdhirâja.

44. His son, possessed of the qualities of his father and grandfather, of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants, was Harivarma-mahâdhirâja. His son was the illustrious Vishnu-gôpa-mahârâjâdhirâja. His son, purchaser of the kingdom with the price of his strength of arm and valour, always ready to extricate the ox of virtue sunk in the mire of the power of the Kali age, was Mâdhava-mahâdhirâja. His son, the beloved sister's son of Krishnavarma-mahâdhirâja—a sun in the firmament of the Kalâmba family, of a mind filled with great learning and modesty, possessed of pre-eminent irresistible prowess, worthy of being reckoned first among the learned, was the illustrious Konguñivarma-dharma-mahârâjâdhirâja paramâśvara, whose first name was Avinita. His son, possessed of the three constituents of regal power spreading everywhere, causer of bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifices of battles at Andari. Alattûr,

Puruṣare, Pernagara and other places, author of a commentary on the fifteenth *sarga* of the Kirātārjunīya, had Durvinita as his first name. His son, whose pair of lotus feet were rendered yellow by the stream of nectar from the garlands on the crowns of arrogant kings vanquished in battle, had Mushkara as his first name. His son, of a clear understanding resulting from the study of the fourteen branches of learning, specially skilled among those who expound and practise the science of politics in all its branches, a rising sun in dispelling the mass of darkness his enemies, had Śrivikrama as his first name. His son, with his broad chest bearing brilliant tokens of victory in the shape of (scars of) wounds received in many battles by the strokes of the thunderbolts the tusks of lusty elephants, versed in the meaning of all sciences, accomplisher of the three objects of human life, of blameless conduct, of daily increasing glory, had Bhūvikrama as his first name. This king, named Śrivallabha, obtaine of the goddess of fortune by his victories in a hundred battles, conquered king Pallavēndra in a battle (at the place) named Vilanda rendered terrible by the dust from the feet of hundreds of elephants intoxicated by drinking the streams of blood issuing from the broad chests of warriors struck asunder by various kinds of weapons. His younger brother, with his lotus feet illumined by the rays of the suns the jewels on the tops of the diadems of bowering kings, the self-chosen lord of Lakshmi, beloved by the good, was named Navakāma, his fame in destroying the hosts of his enemies being the theme of song. He, Kogunivarma-mahārājādhirāja, had also another name Śivamāra.

45. His grandson, raging with fury at the head of battle horrid with the assault of heroes, horses, and groups of elephants; Bhīma-kōpa (terrific in anger); captivator of the glances of young women skilled in the art of love; Lōka-dhūrta (captivator of the world); obtaine of complete victory at the head of many arduous battles; a lion to the herd of elephants his enemies; Rāja-kēsari (a lion among kings),—was Kongunivarma-dharma-mahārājādhirāja paramēśvara, who had Śripurusha as his first name. Ever victorious is the crest-jewel of kings, king Śripurusha, a brilliant sun in illumining the clear firmament of the Ganga family, a terror to enemies, doer of good, protector of the virtuous path, possessor of a good kingdom, resplendent with excellent qualities in the assembly of kings. To women Cupid, in the use of the bow Daśaratha's son (Rāma), in valour Jāmadagnya (Paraśurāma), in great wealth Bañjari (Indra), in great glory the sun, in ownership of property Kubēra, possessor of well-known power, creator (*otherwise* benefactor) of all living creatures, a Prajāpati (therefore) created by Brahma,—thus do poets praise him every day. The interior of his palace echoed the sounds of the religious ceremonies accompanying the great gifts made by him every day. His son, a sun in the sky of the celebrated pure Ganga family, was Kongunivarma-dharma-mahārājādhirāja paramēśvara, who had Śivamāra-Dēva as his first name and Saigotṭa as another name, and whose anger in battle drove hostile kings in a moment into the mouth of Antaka, horrid to behold, filled with twining entrails, blood and flesh. His younger brother, whose breast was embraced by the lady Victory and who cut short the (evil) course of the Kali age, was Vijayāditya. Though possessed of great (kingly) qualities praised in the assembly of kings in all the earth, this devout and loving (prince), owing to the assemblage of virtues in him, considered, like Bharata, the earth (or kingdom) of his elder brother as his wife not to be approached without reproach. His son, brightening the circuit of the whole earth with the mass of fame of his victory brilliant like the rays of the moon, with his high breast embraced by the goddess of Sovereignty of all the countries conquered by him, was Satyavākyā Kongunivarma-dharma-mahārājādhirāja paramēśvara, who had Rāchamalla as his first name, and whom people describe as Karna in making gifts, as Sēsha in bearing up the burden of the earth, as Arjuna in war, as an ocean in profundity, as a powerful submarine fire in drying up the ocean the evil deeds of the Kali age, as a strong rampart of adamant in protecting refugees, and as Brahma in maintaining (the world).

46. His son, with his mind resembling a bee at the pair of lotus feet of the adorable Arhat-bhāṭṭāraka, was Nītimārga Kongunivarma-dharma-mahārājādhirāja paramēśvara, who had Ereganga-Dēva as his first name. In the rainy season of a terrible battle fought at Rājārāvadi accompanied with initial rain-drops of arrows shot from the bow, lightning of fierce swords, dark clouds of infuriated elephants, high winds of horses, and streams of blood, this eminent king defeated with ease his powerful enemies. The Vallabha army, terrible with towering elephants and horses, which

was commanded by the Pallava, Râshtrakûta, Kuru, Magadha, Mâlava, Chôla, Lâta, ? Samvalla and Chalukya kings and others, he caused to fall down in battle together with the tears of their wives. His son was Satyavâkya Kongunîvarma-dharma-mahârâjâdhirâja paramêsvara, who had Râjamalla-Dêva as his first name. These are the Vangas, the Paundras, the Magadha and Kôsala kings, and these the Kâlinga, Andhra and Dramila kings with their allies, that were pierced by the weapons discharged by this king—thus did the people praise his valour in the Sâmiya battle. His younger brother, conqueror of the invincible Râjarâja, was Bûtugêndra, who, as Vishnu Mura and as Indra . . . , conquered his enemy Mahêndra in Biriyûr and Sûrûr, as also in the Sâmiya battle. The fire at the destruction of the world in anger, a celestial tree in liberality, a Maminatha to women, a Brahîna in learning, a Pâlakâpya in the science of elephants, he overcame in battle the Kongas who resisted his tying up of the elephants and in accordance with the ancient method mentioned in ? Panchavâri captured, single-handed, hundreds of elephants which were difficult to catch.

47. To him, a devout Jaina, also known as Gunaduttaranga, who kept at a distance all the stain of the Kali age, by merely hearing whose name arrogant kings lost their pride, and who was possessed of truthful speech and conduct as enjoined by the purport of all sciences, and to Chandrobabalabbâ, daughter of the favorite of earth and fortune Amôghavarsha-Deva, a handsome-limbed beautiful lady, the outcome of many blessings, the source of the channel of good fortune, the abode of prosperity, modesty, fame and all virtues, versed in dancing and other accomplishments, was born a son, king Ereganga, a treasury of speech. As the new moon waxes daily with increasing digits, so he grew with daily increasing knowledge of the arts, and was crowned as Ereyappa by his uncle Râjamalla-Dêva. In a battle-field which was soaked with the blood issuing from the elephants falling under the stroke of his sword like mountains struck by the thunderbolt of Indra, and in which demons and *pisâchas* closely followed dancing headless trunks amidst the roars of goblins, the sky and the earth became as it were Pâpanâsha through showers of blood. In that battle he slew Mahêndra, as Indra Baâ; and, capturing speedily Sûrûr, Nâdugâni, Midige, Sûlisailendra, the lofty Tippêru, Penjaru and other impregnable fortresses, brought down the pride of their owners. By him—a Bharata in the arts of singing, instrumental music and dancing and in other minor arts, an authority to great grammarians, walker in the path of politics (or morality) illuminated by the jewels of all charming qualities, whose pair of lotus feet were rubbed by the foreheads of all feudatories, and by plunging into and emerging from the milk ocean of whose spreading fame resembling the cluster of rays of the autumnal moon, the stain of Kali was destroyed—was the earth protected without any obstruction. He was Nitimârga Kongunîvarma-dharma-mahârâjâdhirâja paramêsvara, who had Ereganga-Dêva as his first name. He was also known as Komaravedenga.

48. To him, whose pair of feet were rendered red by the rays of the gems in the crown of king Brahma, and to his queen Jâkâmbâ, daughter of king Nijagali of the pure Châlukya family, was born a son, king Satyavâkya. This intelligent prince learnt in his early age the science of politics, riding on elephants and horses, play at ball, wielding the bow and sword, the drama, grammar, medicine, poetry, mathematics, Bharata-sâstra, Itihâsas and Purânas, dancing, singing and instrumental music. When he entered the battle-field armed with his sword, the Andhras entered mountain caves, the Sâkâs the ocean, the Pândyas , the Sinhalas holes, the Kéralas the nether world, and the Pallavas the mouth of Yâma. He was Satyavâkya Kongunîvarma-dharma-mahârâjâdhirâja paramêsvara, who had Narasimha-Dêva as his first name. He was also known as Biraveđenga. His younger brother, punisher of hostile kings, had Râjamalla as his first name; and, being a walker in the path of politics (or morality) of former kings, had also another name Nitimârga. Slaying foot-soldiers with his arrows, horses with his sword, and elephants with his single scented elephant, king Râjamalla conquered and put to flight the Nolamba Anñiga in the famous Kottanangaâla battle, and, taking pity on the trembling enemy, took him under his protection. He was Nitimârga Kongunîvarma-dharma-mahârâjâdhirâja paramêsvara, who had Râjamalla as his first name. He was also known as Kachcheya-Ganga. His younger brother, Bûtuga, possessed of wealth acquired by his own arm, went to king Baddega in the Dahâla country, and then married his

daughter, along with the maiden Speech, according to the prescribed rites, at Tripuri. The fierce Bûtuga, conqueror of the host of his enemies, who through his valour ranked first in the enumeration of kings,—on Baddega going to heaven to seize the sovereignty of Indra, *i.e.*, on the death of Baddega, took elephants, horses, white umbrellas and the throne from the possession of Lallêya and gave them to king Krishña. Further, from this fierce king Ganga-Gângêya, did not Kakka-Râja, lord of Achalapura, enter the mouth of Yama?; did not Dantivarma, named Bija, obtain in war the state of living in the forest *otherwise* had he not to flee back to his Vanavâsi)?; did not Ajavarma, lord of Sântala (?the Sântaras), become quieted?; did not Dâmari, lord of Nulugugiri, obtain the breaking of his pride?; and did not Nâgavarina tremble with fear? Having conquered king Rajaditya, who was proud of his array of elephants; having driven out Emaganduga from (his) country; and having burnt Tanjâpuri, Nâlkêlo and other fortresses; this Ganga-Nârâyana gave to Krishña lordly elephants, horses and great wealth. This king Jayaduttaranga cleft open the frontal globes of the lordly elephants the arrogant false disputants of the *ekântamata* (Buddhism) with the thunderbolts the arguments based on the scriptures. He was Satyavâkya Konguñivarma-dharma-mahârâjâdhirâja parainêshvara, who had Bûtugu as his first name. He was also known as Nanniya-Ganga.

49. To him, a touchstone to poets, and to Rêvakanimmađi, also known as Châgavedengi, daughter of the virtuous Baddega-Dêva, was born a son named Marûla. This prince, of exceptional skill in politics, married the daughter of the destroyer of the host of his enemies, Krishña, whose lotus feet were bowed to by the Magadha, Kalinga, Pândya and Chôla kings. He also obtained from the affectionate emperor Krishña an umbrella called Madanâvatâra, never obtained by any other king. With his mind resembling a bee at the lotus feet of Jina, like a lake an asylum of all royal swans (*otherwise* prominent kings), of a fame pervading and illumining the points of the compass, Kirti-Manôbhava (a Maninatha in fame), he was known as king Ganga-mârtanda owing to his attachment to the lotus final beatitude, as Nitimârga owing to his conduct which was extolled by poets, as Ganga-Chakrâyudha owing to his destruction of mighty enemies, and as Kâmada owing to his affection to the helpless and the fulfilment of their desires. Fond women, on seeing him, think thus: "Our designation Kâma has now become fruitful." Victorious is Ganga-Chakrâyudha, an ocean of true virtues, whose purity is lovingly praised by the pure, poetry by great poets, liberality by suppliants, valour by the Kéralas, the Chôlas and the Pâûdyas, policy by statesmen, and virtue by the virtuous. He was Nitimârga Konguñivarama-dharina-mahârâjâdhirâja paramêshvara, who had Puñuseya-Ganga as his first name and Kaliyuga-Bhîma as another name.

50. His younger brother, protecting the world as the lion the forest, adorning the circle of the earth as the swan the lotus garden, of a fame resembling that of the kings of the Krita age, was Mârasimha, celebrated for (the strength of) his arm. He, of renowned prowess, was in his boyhood like a young lion created for breaking the pride of the elephants his enemies. When this king Guttiya-Ganga prepared himself for war, his enemies, though proud of their arm and fond of war, on hearing of his great valour, wealth and fame, desired his alliance. An example of righteous conduct to friends, protector of those overcome with fear, respectful to gurus, sender of enemies to heaven, giver of enjoyment to women, bestower of dignity on , obedient to teachers—such was king Ganga-chûdâmaṇi and therefore beloved by all. By his great learning he was like a prodigy in the midst of the learned; by his heroic valour he was like Yama in the minds of his enemies; by his great liberality he was like a treasure to the assemblage of bards; and by his distinguished truthfulness he was like Yudhishthira in the minds of all. The Brâhmaṇas reciting *mantras* in front of him, who was accoutred for war, who had a smiling face, who subdued by his valour his enemies during the conquest of the regions, and who knew the affairs of the three worlds by his statesmanship, were looked upon as evil spirits by his enemies afraid of the battle-field. By him—who was like a bee at the lotus feet of Jina, who washed out all taints with the water of the daily bath of Jina, who was devoted to the worship of gurus, who was an expert in grammar, logic, philosophy and literature, who was skilful in the management of horses and elephants, and whose good government was the theme of praise of the four castes and orders regulated by his

remarkable intellect matured by an investigation of all the Itihâsas and Purânas—may be host of his enemies be subdued, may all hostile countries be occupied, may all his kingdom be protected, may the conduct of the ancients be imitated, may continued prosperity be obtained, may the happiness of universal empire be enjoyed!

51. The crest-jewel of heroes king Krishña-Râja-Dêva, who took possession of the whole Chôla country, who brought under his control Simha-la and other various islands and the Kêra-la, Pândya, Konga, Ka linga, Kôsa-la and other countries, and whose breast was embraced by the goddess of Victory, when setting out on an expedition to the north with the desire of conquering Âsvapati who was proud of the strength of his arm due to the possession of large troops of horse etc., himself performed the ceremony of crowning Mârasimha as the ruler of Gangapâdi, on the grounds that he was quite worthy of union with the goddess of the Ganga kingdom inherited from his ancestors; that he was the beloved of the goddess of Heroism abiding in his sword which was fond of sporting in the lake the battle-field adorned with the assemblage of lotuses the severed heads, and filled with the streams of blood issuing from the wounds, of brave warriors; that he was possessed of the glory of holding the highest rank in being served by hostile kings afraid of the valour of the thunderbolt his arm skilled in splitting the mountain the pride of arm of hostile kings due to their large armies; that he had an auspicious body possessed of all lucky marks; that his conduct was worthy of his great prosperity, the theme of song of poets, bards and singers gratified by the streams of his gifts which allayed the heat of the fierce summer the poverty of all suppliants; that he was averse from conduct tarnished with the stain of Kali; that he was possessed of strength of arm acquired by his skill in captivating by statesmanship and other accessories the goddess of Victory; that his head was adorned with the ornaments (garlands) unswerving devotion and allegiance to his lord; that his ears were resplendent with the jewels the hearing of the counsel of the good; that his lotus face was ever adorned with soft and sweet speech; that his heart was charming with the jewel necklace gratitude for the good done to him; that he was profound like the ocean, unshakable like the Mandara mountain in maintaining the seven constituents of his kingdom, favorite of Lakshmi like Vishnu, dear to Uîna (otherwise fame) like Siva, of a pleasing form like the moon, and of a glory capable of destroying the mass of darkness his enemies like the sun; and that he was like himself (Krishña-Râja) able to bear up the burden of his kingdom. Such was Ganga-mânda-likâ Satya-vâkyâ Kongunîarma-dharma-mahârâjâdhîrâja, supreme lord of Kôlalapura, lord of Nandagiri, Chaladuttaranga Mârasimha-Dêva.

52. Born in the *agrahâra* named Pippala which was an ornament to the forehead of the lady Varâta-dêsa of the north; of the Pârasara-gôtra; a Cha lu ki-vâdîcha-charâna; of a mind purified by devotion to the practice of Vêdic study, Vêdic teaching, exposition of the scriptures, performance of sacrifice, officiating at sacrifice, ablution, muttering prayers, making oblations, hospitality to strangers etc.; with the forest of his *karma* burnt up by the fire of the glory of the motionless, stainless, defectless and unconditioned Supreme Soul revealed in the Upanishads; like an avenue tree an asylum of men foot-sore by constant walking in the path leading to Indra's heaven and final beatitude; like a rutting elephant gratifier of the bees the suppliants by the stream of ichor his gifts;—was Sridhara-bhatṭa. His son, gratifier of gods and *pitrîs* by his daily and occasional rites; filler of the earth, the sky and the circle of the regions with the sound of the drum of his fame accompanied with the shouts of the bards pleased with his liberality and the recitations of the Brâhmaṇas fed at his sacrificial sessions; quencher of the fire of enemies' valour with the water of the edge of his sword; causer of delight to the lord of the Varâta country by the fierce valour of his right arm skilled in protecting refugees; like an incarnation of Vîra full of unparalleled daring;—was Ayyapa-bhatṭa. His son, who had Munjârya as his first name, was Vâdîghangha-la-bhatṭa, a treasury of the jewels of wisdom, a mine of the pearls of intellect. With very little effort and labour on his part all learning came to him in a very short time as though it had been made ready in his previous birth. For instance, ? author of a grammatical system free from doubt and controversy, he, like Brahma, knew the essence of the science of grammar, and was looked up to as a great authority by grammarians. He was well versed in the three schools of logic, and in the Lôkayata, Sankhya, Vêdânta and Baudha systems of philosophy, and in Jainism he became celebrated as Vâdîghangha-la. He was besides an eminent poet. Like a sun on the eastern

mountain *syādrāda* (Jaina doctrine), he destroyed the mass of darkness arrogant scholars by the resplendent rise of his learning, cut off the expansion of the lilies proud disputants by the rays of his eloquence, and acquired the high distinction of Vādīghanghāla on the earth. His eloquence in the exposition of literature made king Ganga-Gāngēya, a cuckoo in the grove of delighters in all learning, his pupil; his instruction in polities induced the learned men of Vallabha-Rāja's capital to show him great honour which showed to the world his greatness and remarkable scholarship; and his counsel to Krishna-Rāja, which enabled him to enjoy the embraces of the ladies of the points of the compass (*i.e.*, to conquer all regions), procured for him the king's esteem along with that of all his *māṇḍalikas* and *sāmantas*. He showed his eager desire in doing good to others, his renunciation in the matter of seizing others' women and wealth, his love in hearing stories of the good, his aversion in the matter of giving ear to evil report regarding the good, his intentness in worshipping the lotus feet of Jinēśvara, his diligence in making gifts to sages and Brāhmans, his full consciousness in protecting refugees, and his faculty of recollection in remembering the good done to him.

53. To him, Vādīghanghāla-bhaṭṭa, the Ganga-māṇḍalika, Māṇḍalika-Tri-nētra, king Mārasimha, on Wednesday the fifth lunar day of the bright fortnight of the month Chaitra in the year Rudhirōdgārī corresponding to the Śaka year 884, granted, with pouring of water, as *śrutu-guru*'s (religious teacher's) fee, the village named Bāgiyūr included in the Badagare Three-hundred of the Pīmātu Six-thousand in Gangapati. The income of the village was 20 *gadyāgas* in cash and 12 *khaṇḍugas* in grain. Then follow details of boundaries of the village. After five usual final verses the record closes with these sentences:—He who violating *dharma* for gain or through greed or ignorance confiscates this *agrahāra* named Bāgiyūr granted by king Marasimha, shall be guilty of the five great sins condemned by the whole world; and he who maintains it shall acquire *dharma*, long life, merit and fame.

54. Such are the details given in this unusually long Ganga grant, the latest yet discovered of the dynasty. Before proceeding to remark on the new items of information furnished by it, it is desirable to exhibit the genealogy of the Gangas as given in it, as it may be looked upon as almost complete, there having been only two or three steps more before the dynasty was subverted by the Chōlas.

GANGA GENEALOGY ACCORDING TO THE PLATES OF MĀRASIMHA.

Konguṇivarma-dharma-mahārājādhirāja-paramēśvara-paramabhaṭṭāraka

1	Mādhava-mahādhirāja I Jaya-bhūshana
2	Mādhava-mahādhirāja II
3	Harivarma-mahādhirāja
4	Vishṇugōpa-mahārājādhirāja
5	Mādhava-mahādhirāja III

Konguṇivarma-dharma-mahārājādhirāja-paramēśvara (or briefly K. D. P.)

6 Avinita

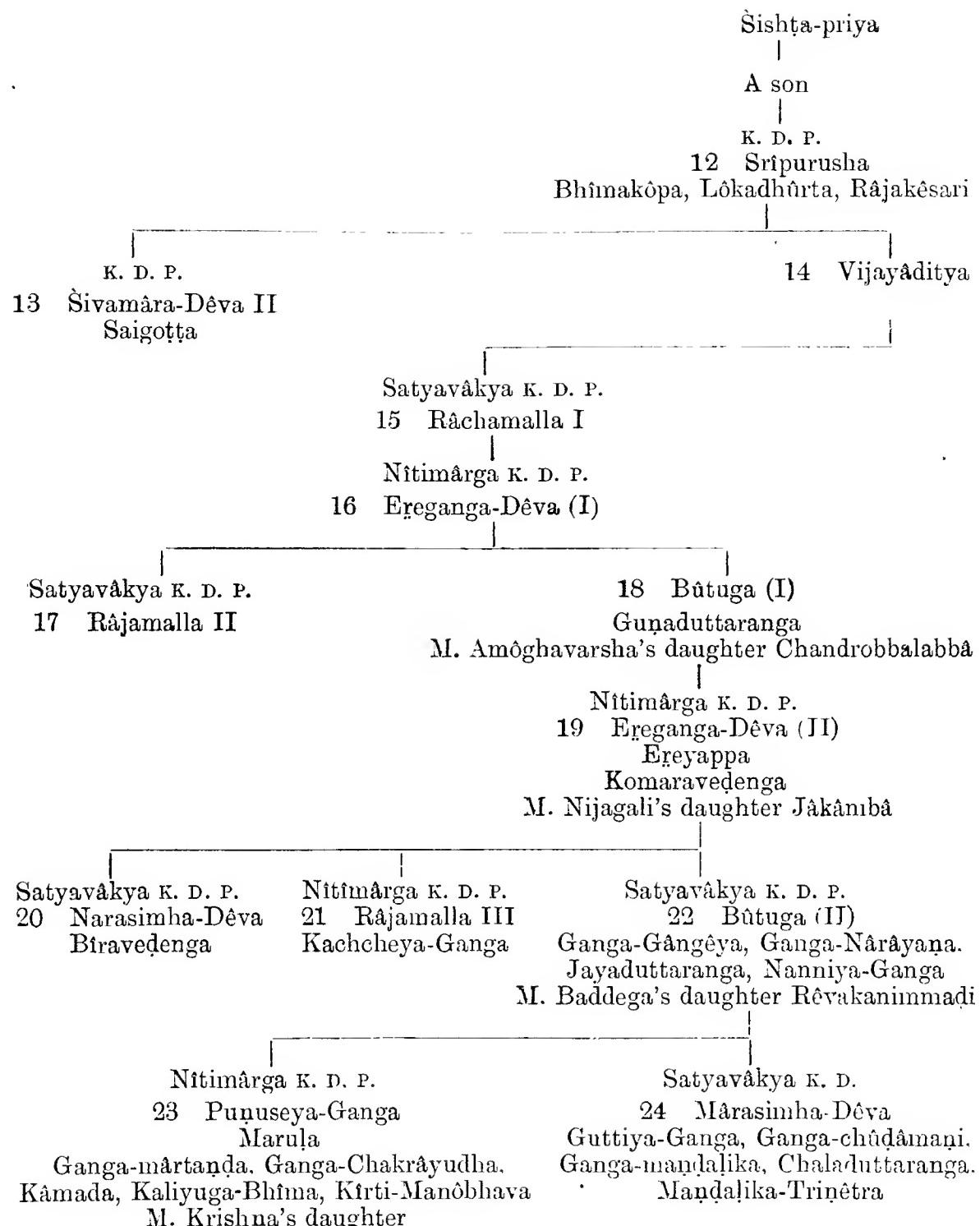
7 Durvinita

8 Mushkara

9 Śrivikrama

10 Bhūvikrama
Śrīvallabha

Konguṇivarma-mahārājādhirāja
11 Nava-Kāma Śivamāra I



This genealogy is mostly identical with that given in several of the published grants. The points however in which it differs from that given in some may be noted here. Unlike the present grant, the Sūdi plates of Būtuga (*Epi. Ind.*, III, 158) state that 11 was the son of 10, that 12 was the son of 11 and that 21 and 22 were the sons of 20. The Vallimalai rock inscription of Rājamalla I (*Epi. Ind.*, IV, 141) also makes 12 the son of 11. The mention of 12 as the son of 9 in the Narasimharājapura plates (last year's *Report*, para 61), unlike the majority of the published grants, has to be looked upon as a mistake. Like the present grant, the stone inscription EC, VIII, Nagar 35, of 1077, mentions 20, 21 and 22 as brothers. It is worthy of note that from 15 onwards to the end, omitting 18, the titles Satyavākya and Nitimārga are regularly applied to alternate kings. According to this grant Ereyappa (19) was a Nitimārga, as also his second son Rājamalla (21).

55. As stated in para 42, the plates of Mārasimha are partly similar in contents to the Keregōdi-Rangāpura, the Narsāpūr, the Gaṭṭavādi and the Sūdi plates. Some of the new facts given in them may now be noticed together with any peculiarities not observed in other grants. The first king is called Mādhava. The same is the case in a nearly contemporaneous stone inscription at Lakshmēśvar (*Ind. Ant.*, VII, 107), of 968, and in some later records in the Shiinoga District, Nagar 35, of 1077, and Shimoga 4, of 1122, which however make Mādhava, the younger brother of Dadiga to whom a few steps in the pedigree are prefixed. It is also stated in the present record that Mādhava obtained greatness by following the Jaina doctrine, that he severed the stone pillar by favour of the Jaina teacher Simhanandi and that his head was adorned with a frontlet made of *karnikāra* flowers. Shimoga 4 likewise states that Simhanandi presented him with a sword and procured for him a kingdom, and that he placed on his head a coronet of *karnikāra* flowers. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. The Udayēndiram grant of Hastimalla, of about 920, states that the Ganga lineage owed its greatness to Simhanandi. Nagar 35 and 36, of 1077, say that he made the Ganga kingdom and Śravāṇa Belgoḷa 397 (New Edition), of 1178, tells us that he was the creator of the Ganga kingdom. In an old commentary on the Jaina work *Gommaṭasāra*, it is stated that the Ganga family prospered by the blessing of this sage. The present grant seems to apply the title Jayabhūṣhaṇa to Mādhava. It does not say that Viṣṇugopā was a devotee of Nārāyaṇa, nor does it say that Mādhava, his son, was a worshipper of Tryambaka. Besides Bhimakopā two other titles, Lōkadhūrtā and Rājakēsari, are applied to Śripurusha. As in the Gaṭṭavādi plates, it is stated of Vijayāditya that he, like Bharata, refrained from enjoying the kingdom of his elder brother; of Rājamalla II that he distinguished himself in the battle of Sāmiya; and of Būtuga I that he defeated Mahēndra at Biriyūr, Sūrūr and Sāmiya and captured elephants after routing the Kongas who opposed him. With regard to the capture of elephants by Būtuga I, it is interesting to note the statement that the capture was effected according to the ancient method mentioned in *Panchavāri* which is probably a work on elephants. Ereyappa had the title Komaravedenga, married Jākāmbā the daughter of king Nijagali of the Chālukya family, and captured the impregnable fortresses of Sūrūr, Nādugāṇi, Miḍige, Sūlisailēndra, Tippēru and Penjaṇu. He had three sons: Satyavākyā Narasimha-Dēva with the title Bīravedenga, Nitimārga Rājamalla (III) and Satyavākyā Būtuga II. Rājamalla defeated the Nolamba king Añṇiga in the battle of Kottamangala. As regards Būtuga II, it is stated that he went to king Baddega in the Dahāla country and married his daughter at Tripuri; that on the death of Baddega he rescued the throne from Lallēya and gave it to king Krishna; that he killed Kakka-Rāja, lord of Achālapura, and defeated Dantivarma alias Bijja of Banavāsi, Ajavarina, the Śāntara king, Dāmari, lord of Nūlugugiri, and Nāgavarma; that he conquered king Rājāditya, drove out Ēmagandūga from his country, burnt the fortresses of Tanjāpuri and Nālkēlo, and gave lordly elephants, horses and great wealth to Krishna; and that he confuted the arrogant disputants of the *ekāntamata* (Buddhism). Many of these details about Būtuga are also given in the Sūdi plates which, I venture to think, have been declared spurious on very weak grounds. In them though Achālapura is mentioned as Alachapura, probably by a slip of the engraver, Nālkēlo of the present grant is correctly given as Nālkōṭe. The capture of Tanjāpuri is also mentioned in the Karhād plates of Krishna III (*Epi. Ind.*, IV, 290). Būtuga's consort Rēvakanimmadi had the title Chāgavedangi. Marūla's first name was Puṇuseya-Ganga and his titles Ganga-mārtanda, Ganga-Chakrāyudha, Kāmada, Kaliyuga-Bhīma and Kirti-Manōbhava. He married Krishna's daughter and obtained from him an umbrella called Madanāvatāra which had never been obtained by any other king. In the Gaṭṭavādi plates and in Kannada literature (see my Introduction to Nāgavarma's *Kāvyāvalōkanam*, p. 43) the title Kāmada is applied to Ereyappa, grandfather of Marūla. From the Hebbal inscription of Mārasimha (*Epi. Ind.*, IV, 350) we may infer that the name of Krishna's daughter was Bijabbe. The fact of Marūla obtaining the umbrella Madanāvatāra from Krishna is also mentioned in Nagar 35. With regard to Mārasimha it is stated that king Krishna, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning him as the ruler of Gangapāḍi.

56. It is interesting to note that the donee was an eminent scholar of varied learning, honored by several kings. He was the teacher of Bûtuga, an instructor in politics in Vallabha-Râja's capital, a councillor of Krishna III and the *śruta-guru* or religious preceptor of Mârasimha. He was a Jaina, though his grandfather appears to have been an orthodox Brâhman. His father, though a Brâhman, was also a great warrior causing joy to the king of the Varâta country by his valour. The donee was apparently the author of some grammatical work, as he is stated to have introduced a system of grammar free from doubt and controversy. It is curious to observe that the village granted by Mârasimha was the same as the one granted by Harivarma (see para 38) to Daramôdara-bhatṭa, who was, again, of the Chalukivadicha family like the donee of the present grant.

57. It may not be out of place to make a few remarks here about the Gangas and their chronology in the light of some of the Ganga pedigree. Oriental scholars are aware

of the controversy between the late Dr. Fleet and Mr. Rice with regard to the genuineness of the numerous Ganga grants published in the *Indian Antiquary* and the *Epigraphia Carnatica*. Dr. Fleet pronounced the whole series spurious, some of them at any rate on very weak grounds, and other scholars have simply followed suit. He also stated that the genealogy given in the grants was fictitious. Fortunately for the Gangas, the Penukonda plates came to light and Dr. Fleet admitted their genuineness and said "My conclusions about it (the grant) are that we have here at last a genuine early Ganga record" (*J. R. A. S.* for 1915, 472). This grant confirms with a slight difference in one detail the first three steps of the pedigree given in the other grants. My discovery of the date 437 for the accession of the Pallava king Simhavarma, probably the second of that name, (see my *Reports* for 1909 and 1910), has, along with the palaeographical evidence, led Dr. Fleet to assign the date 475 to the Penukonda plates. The Vallimalai rock inscription of Rajamalla I (*E. I.* IV, 141) confirms with the exception of one detail four steps from Śivamâra I as given in the other grants. The Manne plates discovered by me (*Report* for 1910) give 817 as the date of accession of Rajamalla I. On palaeographical grounds also the Vallimalai inscription may be assigned to about the same period. A stone inscription of Śrivikrama, father of Śivamâra I, has also been discovered (*Report* for 1917, 38). I have also discovered several genuine Ganga grants and published them with facsimiles in my Reports from 1910 up to the present time. About two of them, namely, the Gummareddipura plates of Durvinita (*Report* for 1912) and the Melkote plates of Mâdhava (*Report* for 1910), Dr. Fleet wrote to me thus in 1913: "It (the Gummareddipura grant) may quite possibly establish the existence of a Ganga king named Durvinita; and even if it should recite and establish all the early pedigree which I regard as fictitious, it would not thereby establish the authenticity of certain records, asserting that pedigree, which are palpably spurious. On the side of its being a genuine early record, there are, of course, the points which you have stated in your Report. But there are other points in it, and about it, on the other side, too. The question is a complex one, requiring much thought. For palaeographic reasons, it was certainly not written before about A. D. 650; that is, at least a century later than the time to which you refer it. A similar remark applies to the Melkote plates of Mâdhava which you refer to about A. D. 400." It will thus be seen that he was almost inclined to admit the genuineness of these grants, though he differed from me about their period. This was, it must be remembered, before the discovery of the Penukonda plates. Since his lamented death, I have discovered these genuine Ganga grants—the Bendigânhalli plates of Vijaya-Krishnavarma (*Report* for 1915), the Uttanur plates of Durvinita (*Reports* for 1916 and 1917), the Tagare plates of Polavira (*Report* for 1918), the Keregodi-Rangapura plates of Rajainalla II (*Report* for 1919), the Narasinhârajapura plates of Śripurusha (*Report* for 1920) and the Kudlur plates of Mârasimha of the present *Report*. If Dr. Fleet had lived to see these grants also, he would certainly have changed his opinion about the pedigree cited in the Ganga grants being fictitious. In fact, there were only a few intermediate steps from Mâdhava III to Śrivikrama that had to be admitted, those above and below these having already been confirmed by admittedly genuine records on copper and stone. The late Dr. Hoernle, in a letter dated 20th December 1912, wrote thus about the Gummareddipura record of Durvinita: "I must say that the appearance of the characters as seen on your facsimile does suggest

genuineness." Another scholar in England wrote thus about the Uttanûr plates of Durvinita: "The plates of Durvinita are, no doubt, most important. They continue the demonstration of the genuineness of the early Ganga inscriptions, being in full agreement with those previously known. I believe that the work of the Mysore Archaeological Department in connection with this dynasty will always be remembered to its credit." The Islampûr plates of Vijayâditya (E. I., XII, 48), which are unobjectionable on palaeographic grounds, have been pronounced spurious by Professors Sten Konow and Pathak on account of some errors of orthography. Several of the Râshtrakûta and other grants which are accepted as genuine are full of such errors.

58. It must not be understood from the concluding remarks of the previous para that I consider every one of the published Ganga grants to be genuine. Far from it. To be admitted as genuine, they have to stand certain well-known essential tests, and if they miserably fail, then we are at liberty to stamp them as spurious. Such appear to be the grants of Harivarma referred to in paras 38 and 39 above. A great difficulty with the Ganga grants, especially the earlier ones, is

that they are either wrongly dated, such as the grants
Ganga chronology. of Harivarma, or not dated at all. The only excep-

tion is the Merkâra grant, of 466, which, on palaeographic and other grounds, Dr. Fleet considered to be spurious. The specific dates assigned by Mr. Rice to Avinita and Durvinita are based on the date of the Merkâra grant and on his supposition that the word *vijaya* in the Mallôhalli grants (E C, IX, Dodda-Ballâ-pûr 67 and 68), which really means 'victorious', stands for the cyclic year of that name. These dates are therefore not tenable. As stated in my last *Report*, p. 48, the work *Avantisundarikathâ*, discovered by the Madras Oriental Manuscripts Library, gives a clue to the period of Durvinita. In the introductory chapter it says that Bhâravi stayed for some time at the court of Durvinita and that he was a contemporary of Vishnuvardhana, evidently the first Eastern Châlukya king, and of Simhavishnu, the Pallava king of Kâncchi. Briefly, the account given of Bhâravi runs thus:—In the city of Kâncchi in the south of India ruled a king of the Pallavas named Simhavishnu who was a great patron of learning. One day a stranger appeared before him and recited a Sanskrit verse in praise of the Narasimha incarnation of Vishnu. On hearing the lofty sentiments expressed in the verse the king enquired of the stranger who the author of the verse was. He replied thus: "In the north-west there is a town named Ânandapura, the crest-jewel of Ârya-dêsa, from which a family of Brâhmans of the Kausîka-gôtra migrated and settled at Achalapura. Nârâyanasvâmi, a member of this family, had a son named Dâmôdara, who became a great scholar and was known as Bhâravi. He became a friend of king Vishnuvardhana. On one occasion he accompanied the king on a hunting expedition and while in the forest had to eat animal flesh. To expiate this sin he set out on a pilgrimage and finally settled in the court of Durvinita. He is the author of this verse." On hearing this account the king, desirous of seeing the poet, invited him to his court. The poet caused great joy to the king by reciting his poems. The king gave him a respectable dwelling to live in and supplied all his wants.

This extract establishes the contemporaneity of the Pallava king Simhavishnu, the Ganga king Durvinita and the Eastern Châlukya king Vishnuvardhana (I). This connection of Durvinita with Bhâravi affords a clear explanation of the statement in most of the grants that Durvinita was the author of a commentary on the 15th *sarga* of Bhâravi's *Kirâtârjuniya*. The period of Durvinita, according to the newly discovered work, will thus be the first half of the 7th century. And this is exactly the period assigned to the Gumiaredipura plates of Durvinita by Dr. Fleet (see previous para) on palaeographic grounds. Durvinita had a long reign of more than forty years: his period may be taken to be 605 to 650. Taking this as the basis we have to adjust the periods of the earlier kings. There will be no difficulty in this if we take Avinita to be the sister's son of the Kadamba king Krishnavarma II. With regard to the later kings, my discovery of the date 788 in a stone inscription of Sripurusha (*Report* for 1918, para 76) will serve as a landmark. According to some of his published grants, 788 would be the 62nd year of Sripurusha's reign. This need not be considered an impossible length for a reign, for Amôghavarsha I had one as long. Further, it is almost certain that his father did not reign. In these circumstances the chronology suggested by Professor

Jouveau-Dubreuil on page 107 of his *Ancient History of the Deccan* appears to be reasonable and may be provisionally adopted. His separation of the Gangas into two dynasties, namely, the Paruvi and the Talkād, is rather ingenious. Collateral branches of the Ganga dynasty are referred to in some records, e.g., the Chikballāpur plates (*Report* for 1914) mention a branch, a member of which, named Jayatēja, was ruling in 810 and the Narasimharājapura plates of Śripurusha (last year's *Report*) mention a chief of the name of Nāgavarma who belonged to the Pasindī-Ganga family. But the Paruvi dynasty of the Gangas does not seem to be alluded to as such in any published record. The suggestion is, however, useful as it removes some difficulties in the allocation of some of the earlier kings.

THE VAIDUMBAS.

59. A fragmentary *vīragal* at Chāmalavārapalli, Bāgepalli Taluk, mentions a Vaidumban with the epithet ? *rayāntakan* (i Yama in war). It appears to refer to some battle, but the details are gone. A *vīragal* at *bēchirākū* Yerraguḍi of the same Taluk (E.C. X, Bāgepalli 62) refers itself to the reign of a Vaidumba-mahārāja with the title *gāyda-Trinētra* and mentions a battle between him and the Nolambas. The present record probably refers to a similar battle. Its period may be about 900.

THE CHOLAS.

60. There is only one record relating to the Chōlas: a Tamil inscription referring itself to the reign of Kulōttunga-Chōla I, engraved on the back of the image of Ānjanēya in the Ānjanēya temple at Chēlūr, Bāgepalli Taluk. The epigraph is fragmentary owing to the image having been carved out of the inscribed stone, as stated in para 12 above. It contains only a portion of the historical introduction beginning *pugal sūlñuda puṇari* and is dated in 1084. It records that in the 15th year of the reign of the emperor Kulōttunga-Sōla-Dēvar, who destroyed by his prowess in war , who took simultaneously the two countries Śingalām (and Ganga-maṇḍalam), and who was graciously seated on the throne of heroes along with Puvani-imulud-udaiyāl, while his valour and liberality shone like his necklace and the garland of flowers on his sacred shoulders and while his enemies prostrated themselves on the ground, some one (name gone) of the Kāṣyapa-gōtra, a resident of Sēlūr in Koyyakkurai-nāḍu of Iratṭapādikondā-Sōla-maṇḍalam, granted some lands (specified) in Sōlaśamittiram to the temple of mam-udaiyār at Sēlūr. He also granted 200 *kulis* as *patta-rūtti* and 50 *kulis* to Ālvān. One Śolavichchādara, probably an officer, is also mentioned.

VIJAYANAGAR.

61. There are about 10 records of the Vijayanagar period, beginning in the reign of Dēva-Rāya II and ending in the reign of Venkaṭapati-Rāya I. They cover a period of nearly 150 years from 1435 to 1589. Two of the records are copper plate inscriptions of Dēva-Rāya II and Venkaṭapati-Rāya I.

Dēva-Rāya II.

62. The plates of Dēva-Rāya II, referred to in the previous para, are three in number, each measuring 9 $\frac{1}{4}$ " by 6 $\frac{1}{2}$ ", engraved in Nāgarī characters. They bear the date 1435 and are in the possession of Mr. H. Srinivasa Jois, Clerk, Assistant Commissioner's office, Chitaldrug. The language is mostly Sanskrit. After obeisance to Gaṇapati and invocation in separate verses of Śambhu, Gaṇapati and the Boar incarnation of Vishnu, the record proceeds to give the pedigree of Dēva-Rāya II thus:—In the race of the Moon arose king Harihara, a combination, as it were, of Hari and Hara. During the rule of Harihara, an equal of Indra, possessed of a conduct worthy of the Kṛita age, the sport of Kali lost its vigour. His son, valiant like Rāma, a Kārtavīrya in punishing the wicked, was Dēva-Rāya. His son, virtuous like Yudhiṣṭhīra, a devout worshipper of Siva, was king Vijaya. To him, as Pārvati to Śambhu and as Lakshmi to Vishnu, Nārāyaṇi became wife. To them was born, as Kumāra to Siva and Pārvati, Dēva-Rāya, a Mammatha with a body. A Dharmarāja in virtue, a Karuṇa in liberality, a Bhūma in destroying enemies, and a Vijaya (Arjuna) in winning victory,—Dēva-Rāya was, as it were, a combination of Kunti's sons created by Brahma. He exhibited the prowess of a

lion in hunting rutting elephants. His younger brother was the great archer Vijaya-Râya, (also) celebrated as Dêva-Râya. After describing Dêva-Râya II's glory in a few verses and stating that his city, named Ghanaśaila, had to its east a rich and prosperous country, the inscription records that on the fourth lunar day which was the day of Karkaṭa-sankrânti of the bright fortnight of Ashâdha in the year Râkshasa corresponding to the Śaka year reckoned by the sentiments, the arrows, the qualities and the moon (1359), in the presence of Virûpâksha, the king granted, with all the usual rights, the village Kannênahalli near Dêvabetta, situated to the south of Hagaharya in Hagaharya-sthala of the Râyadurga kingdom, giving it another name Pratâpadêvarâjendrapura, to the knower of the purport of the Vêda, Vêdânta, and all sciences, proficient in grammar, logic and philosophy, slapper on the cheek of proud disputants, worshipper of Viṣṇu, Lakshmidharârya of the Harita-gôtra, Āpastamba-sûtra and Mâmilava family, son of Panchi-bhaṭṭa. And Lakshmidharârya, forming the village into 160 *vrittis* or shares, retained 30 for himself and bestowed the remaining *vrittis* on learned Brâhmans of various gôtras, sûtras and sâkhâs. Then follow details about the donies. It is also stated that 10 *vrittis* were set apart for the god Śrinivâsa of Tirupati and for the god Virûpâksha of Hênakûṭa Hampe). After giving details of boundaries of the village in Kannada the record mentions certain grants (specified) made to the treasurer Râma-chandrodeya and the accountant Chaundiara. By order of the king the grant was engraved by Viṣṇa. After five usual final verses the inscription closes with the signature of the king Sri-Virûpâksha in Kannada characters.

63. Two points mentioned in this grant deserve notice: (1) that Ghanaśaila (Penugonda) was Dêva-Râya II's city or capital and (2) that he had a younger brother Vijaya-Râya who was also known as Dêva-Râya. I do not remember

Vijaya-Râya, younger brother of Dêva-Râya II. having come across any inscriptions mentioning Penugonda as the capital of the Vijayanagar kings in the first half of the 15th century. The statement that Dêva-Râya II had a younger brother of the name of Vijaya-Râya is of great importance as it helps us in explaining a few inscriptions of Śaka 1368, the last year of Dêva-Râya II's reign, which refer to the reigning sovereign as Vijaya-Râya-mahârâya (*Madras Epigraphical Report* for 1907, 83). With regard to these inscriptions, the following observations have been made in the *Annual Report of the Archaeological Survey of India* for 1908, p. 246:—"It is disputed if this king is identical with Vijaya, the son of Dêva-Râya I, or if he is some unknown prince of the first Vijayanagar dynasty; or if, again, Vijaya is only a surname of Îmnaḍi-Praudhadêvarâya (Mallikârjuna), who was the grandson of Vijaya, and as such, was entitled to be called by that name in accordance with the well-known Hindu custom of naming grandsons after their grandfathers. The last alternative appears to be the most probable one; for, it is unlikely that a father would be ruling as a subordinate of his son or that he would have survived him to succeed once more to the throne. Consequently, Vijaya mentioned in these later records of Śaka 1368 may provisionally be taken to be identical with Mallikârjuna until the contrary is proved by future researches". Now the present record affords a satisfactory explanation in the matter. Vijaya of the inscriptions of Śaka 1368 is none other than the younger brother of Dêva-Râya II mentioned in this record, and there is nothing improbable in the supposition that he may have ruled along with his brother at the close of his reign.

Krishna-Dêva-Râya.

64. Two fragmentary records copied during the year appear to relate to this king. One of them at Kâlumaravârapalli, EC, X, Bâgepalli 24, dated 1512, which has now been revised, seems to record a grant by Ahôbalâśvara to some one for having built a tank. The other in the ruined Ânjanâya temple at bêchirâkh Chennarâyapalli of the same Taluk is mostly worn, and the portion that can be read merely gives the king's name. The date of the record may be about 1520.

Achyuta-Râya.

65. A worn epigraph on a rock behind the Châvaḍi at Châkavêlu, Bâgepalli Taluk, opens with the statement that Achyuta was ruling the earth, seated on the jewel throne at Pinugonda, and seems to record a grant by some mahâmañdalâśvara. Two more fragmentary records, one, dated 1537, in Giddaiya's field at Pillagutte of the same Taluk, and the other, dated 1539, at the entrance to the Venkaṭarainaṇasvâmi

temple at Mâragânakunṭe also of the same Taluk, may be assigned to the same reign. The former records the grant of the village of Kadiri as a *sarvamânya*.

Sadâśiva.

66. An inscription at Shêrkhânkôṭe, Bâgepalli 82, now revised, states that during the rule of Sadâśiva the mahâ-maṇḍalîka made a grant, as a *sarvamânya*, of in 1558.

Śri-Ranga-Râya I.

67. An epigraph on a boulder to the north of Timmâyyagâripalli, Bâgepalli Taluk, tells us that the village Ammadigûru had the surname Śrirangarâvасamudra. It is probable that the village was so named after Śrî-Ranga-Râya I. The date of the record may be about 1580.

Venkaṭapati-Râya I.

68. A copper plate inscription, dated 1589, in the possession of Mr. Kuraiyam Hanuinanta Rao of Chintanapalli in the Kâlyânadurga Taluk of the Anantapur District, received through my Assistant Mr. R. Rama Rao, relates to this king. It consists of 5 plates, each measuring 10" by 7½", engraved in Nâgari characters, the language being mostly Sanskrit. Its contents are mostly identical with those of the Dêvanhalli and the Âlamgiri plates (*Report* for 1910, paras 100 and 101), the Nanjangûḍ and the Sarjâpura plates (*Report* for 1917, para 115; and *Report* for 1919, para 93), the Vilâpâka plates (*Epi. Ind.*, IV, 269), and E C. XII. Tumkâr 1 and Chikkanâyakanhalli 39, with regard to the genealogy and details about the kings. Like the Vilâpâka and the Sarjâpura plates and Chikkanâyakanhalli 39, the present record opens with obeisance to Venkaṭêśa and invocation of the two feet of Râma and Vishvaksêna. After the description of the kings it proceeds to record that on the 12th lunar day of the bright fortnight of the month Mâgha in the year Virôdhi corresponding to the Śaka year reckoned by the earth, the moon, the arrows and the earth (1511), in the presence of the lotus feet of the god Venkaṭêśa, the king granted, as a *sarvamânya*, with all the usual rights, three villages, namely, Tûnakunṭa, surnamed Krishnasamudra, situated in Kambadûru-sthâla of Kundurpi-sîma in the Râyadurga kingdom, Nilvagalû-Râmâpura, surnamed Tirumalapura, situated in Nâtimadugu-sthâla of the same sîma and kingdom, and Chintalapalli, surnamed Śrirangavârdhi, situated in Kâmasamudra-sthâla of the same sîma and kingdom, to the maintainer of the good practices laid down in śruti and smrîti, rejoicer in making daily gifts of food, proficient in âgamas, dhârmasâstras and sciences, worshipper of the feet of Narasiṁha, the pious virtuous high-souled Singari-bhaṭṭa of the Jâmädagnyavatsa-gôtra, Áśvalâyana-sûtra and Rikśâkhâ, son of Nâga-bhaṭṭa and grandson of Tippârya. Then follow in Kannada details of boundaries of the three villages. By order of the king the grant was composed by Krishnâkavi-Kâmakoti, grandson of Sabhâpati, and engraved by Vîraṇa-mahâchârya, son of Gaṇapaya. After five usual final verses the record closes with the king's signature Śrî-Venkaṭêśa in Kannada characters. It may be noted here that the Âlamgiri plates and Chikkanâyakanhalli 39, which bear the same date as the present grant, were also composed and engraved by the same men

MISCELLANEOUS INSCRIPTIONS.

69. A few of the records which cannot be assigned to any specific dynasty of kings may be noticed here. As stated in para 13, an inscription on a Buddhist inscribed metallic image belonging to Monsieur Clemenceau was sent to me by His Highness the Maharaja for examination and decipherment of the inscription. The inscription, which is in four lines in Nâgari characters and in the Nêwâri language, runs thus:—

Sam 637 Hâguna
vadi 1

Ôm śrî 3 Vajrasatva-pratinâ Vajrâchâryâ śrî-Tala-
ghrikradhana Mayajuni snutya-nâmâna dayakâjulô.

The date of the record is the 1st lunar day of the dark fortnight (vadi of Phâlguna (Hâguna) of the year 637. The year given is of the Nepalese era which began in A. D. 880. It therefore corresponds to A. D. 1517. The inscription states that the image represents Vajrasatva and that it was a gift from Talaghrikradhana who was a Vajrâchârya. For an explanation of the terms Vajrasatva and

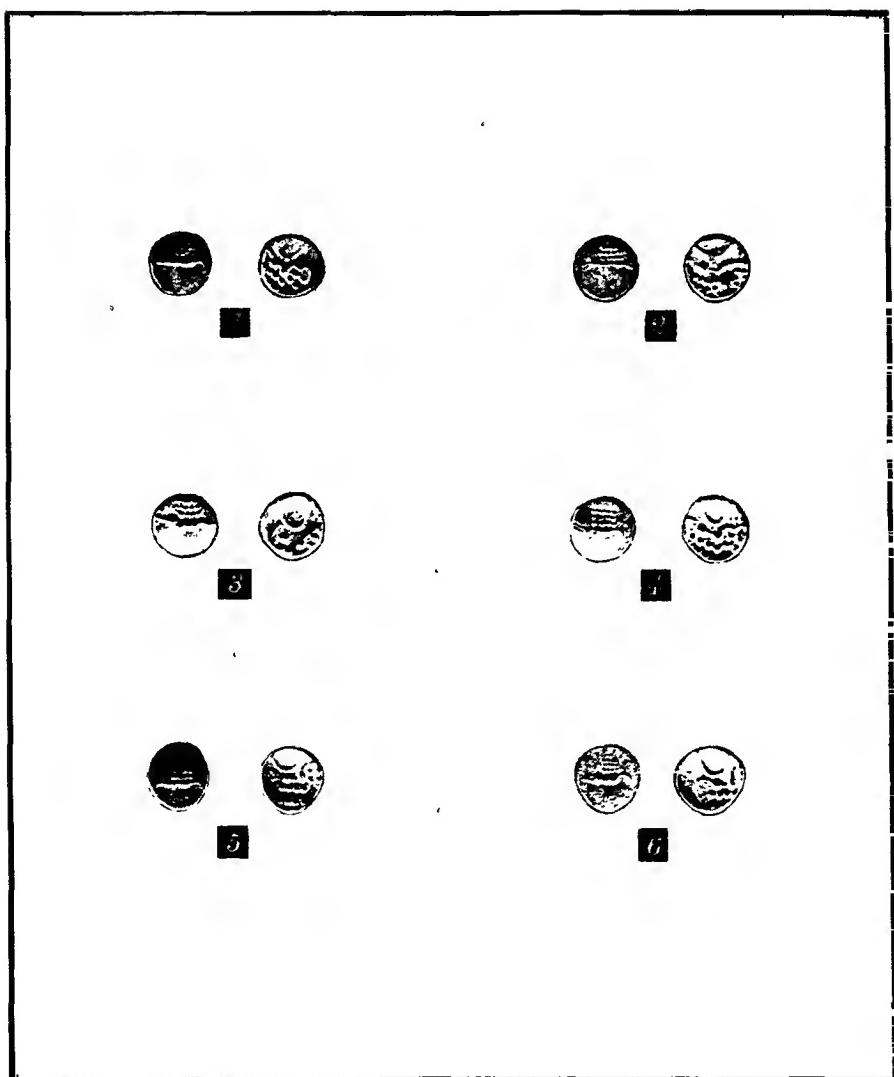
Vajrā-chāryā see para 13. Śrī 3 means that śrī is to be repeated thrice. The name of the donor Talaghrikradhana is in the third case-ending. Dayakājulō means that the gift is completed. The two remaining words of the inscription appear to be the epithets of the donor.

70. Of the remaining records, a Tamil inscription at Kārakūru, E C, X, Bāgepalli 21, now revised, which appears to be dated in 1221, says that some one granted 500 *kulis* or 50 *kandugas* of wet land in Nāgaśamittiram of nādu in Nigarili-Sōla-māṇḍalam to Brāhmans. He who violated the grant was to incur the sin of having slaughtered a tawny cow on the banks of the Ganges. A Telugu epigraph at Dabbalavārapalli, Bāgepalli 84, new re-examined, which seems to bear the date 1596, records that Kārumēda Nammi-nāyadī granted *dasavanda* at a certain rate (specified) to some accountants named. Another to the west of Sōmēnhalli of the same Taluk, of about 1600, states that the *mahājanas* of Gangānipalli-agrahāra gave a *mānya* to some one, fixing the boundaries. Another on the wall of the Śiva temple on the bank of the river at Paragōdu of the same Taluk, which seems to be dated 1682, records the renovation of the temple by Timmi-setti, son of *Pratipāla-nādhikari* Tipa-setti. Three short inscriptions in Telugu, of about 1700, engraved near three mortars cut in the rock in front of Maddepalli of the same Taluk, say that the donors of the mortars were Karaṭāla Chinnamāchāru, Savarāla Sēshādri and Mādaloraya. Three more on oil-mills at Miṭtamari of the same Taluk, tell us that two of them were presented in 1848 and 1849 by Vīraṇna, son of Tātāparti of Gūḍūru, for the maintenance of a perpetual lamp in the Śiva temple, and of another in the Vīrabhadra shrine of Niḍumāmaḍi-svāmī's *māṭha*, at the village, and that the third, also in 1849, by some one of Tirthamārapalli for the maintenance of a perpetual lamp in the temple of Lakṣmīnarasiṇhasvāmī.

2. Numismatics.

71. About half a dozen silver and copper coins were received for examination from Mr. H. A. Steel of the Civil and Military Station, Bangalore. The silver coins, which were two in number, were found to be tetradrachms of Alexander III, the Great, of Macedonia. They bear on the obverse the head of young Herakles in lion-skin and on the reverse Zeus enthroned, with eagle and sceptre, together with the usual Greek legends.

72. The Deputy Commissioner of Shimoga sent for examination 119 gold coins together with a broken piece said to have been unearthed in the *Umbli* land of the god Rāmēśvara of Chikkerehalli, Honnāli Taluk, Shimoga District. They were found on examination to be what are known as Vīrarāya *pāṇams* of the West Coast. But, locally, they appear to be known as Chandri *hayas*. Six of them are figured on Plate XI. They are similar to the specimens noticed in my *Report* for 1911 (para 139; Plate VI, 21-24) and Nos. 189-192 figured on Plate IV of Elliot's *Coins of Southern India*, though they differ in some respects from the pieces figured on Plate V (9-11) of my *Report* for 1910. These coins were originally issued from Malabar. They turn up in large numbers in different parts of Southern India and must therefore have once had a wide circulation. Tradition on the West Coast ascribes them to Paraśurāma, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse (second figures on plate XI) is supposed by some to represent Kāli and by others to represent a dagger or shield. This symbol also occurs on the Tanjore small gold *pāṇams* and was copied from these by both the Dutch and the French on some of their copper coins. It also seems to occur on a few Travancore copper coins. The symbol on the reverse (first figures on Plate XI) is supposed to have some connection with the zodiac because the Travancore name for these coins is *rāsi* (*i. e.*, a sign of the zodiac), and the twelve dots may represent the twelve zodiacal signs. Now, with regard to the symbol on the reverse, I venture to make a new suggestion. Besides the twelve dots the reverse shows an animal, evidently a crocodile, moving to the left. In the Plates referred to above, in my *Report* for 1911 and in Elliot's *Coins of Southern India*, the coins are figured upside down showing the dots below and the animal above lying on its back. If they are figured as they have been on Plate XI, the crocodile can be clearly seen moving to the left with its bent tail, and bearing the twelve dots on its back. I think the animal represents Śiśumāra or the heavenly porpoise supporting on its back the collection of the stars and planets.



VITTHAYA PANAMS

Mysore Archaeological Survey

3. Manuscripts.

73. Some of the manuscripts examined during the year under report have already been briefly referred to in para 9. Among the works contained in the manuscripts examined, the following deserve some notice :— *Śāstrasára-sumuchchaya*, a Kannada prose work bearing on Jaina philosophy by Måghanandi, a Jaina teacher who flourished in the middle of the 13th century. *Rasaratnákara*, a Sanskrit work on medicine by Bhaṭṭa Śrirämëśvara, son of Mahópàdhyäya Sarvajña-Vishnu. The author says that he has based the work on Mùlakòla and other *śastras* enunciated by Śiva and on the works of Govinda and other writers. His period may be about the 14th century. *Vaidyanighantusára*, another Sanskrit work bearing on medicine in the form of a lexicon by Chikkaṇa-pandita, a Jaina author who was patronised by the Mysore king Chikka-Déva-Råja-Odeyar (1672-1704). *Rándyana*, a Telugu *champu* work by Suyyalàrya, son of Appalàrya who was the younger brother of Nrisimha, the vanquisher of Śàkalyamalla. *Saugandhikáparinaya*, a voluminous Kannada poem in the *shatpadi* metre in the form of a romance by the Mysore king Krishṇa-Råja-Odeyar III (1799-1868). *Grahana-darpana*, a Sanskrit work by the same author, written in 1842, giving an account of 82 eclipses, 22 solar and 60 lunar, occurring in the cycle of 60 years from 1842 to 1902, illustrated with diagrams.

General Remarks.

74. It is satisfactory to note that the architectural and iconographic illustrations and the notices of newly discovered early records of historical importance in these Reports continue to receive the appreciation of scholars in India, Europe and America. One scholar writes from England: "Like its predecessors, your Report for 1920 is full of most interesting matter; and I rejoice to read in it that you have in preparation an index which will furnish us with a ready guide to the treasures collected in your Reports. It is very gratifying to see that the learned world is beginning to realise the great value of the contributions to knowledge which you are making in these Reports year by year. You have shown to them with exact and abundant scholarship what an active and important part has been played by Mysore in the stirring events of Indian history and in the development of the richest splendour of Indian art, and your country may well be proud to have you as interpreter of its past. I am glad to see that you have found in the Narasimharåjapura plates a Ganga record of unimpeachable authenticity. It will be useful in checking the statements of less reliable documents. It is noteworthy that they make no mention of Bhùvikrama, and represent Śripurusha as the son of Śrivikrama." Another scholar writes: "Your work is always most helpful and informative, and is of the greatest value to me. I am trying to write up a connected history of South India and am always collecting materials." Another writes: "Your Report for 1920 is full of matter as usual, and your trip northwards must have been interesting, though much too hurried. But even so much is I think of benefit. The Narasimharåjapura plates are of value so far as they go and give some fresh items but require adjustment. It is interesting to see in the Śripurusha grant (para 62) how the composer tries to account for the names Avinita and Durvinita. These names have puzzled others too. It seems clear now that Bhimakópa was a name of Śripurusha. The reference to a Pasinqi-Ganga faintly brings a new feature into the history. It is a great pity that a full copy and facsimile were not secured of the Ráshttrakúta Kamba's grant. It seems well engraved. I think on the whole my greatest interest is in some of the General Remarks at the end of your Report. You state that a manuscript discovered at Madras contains portions of a commentary on the Dattaka-sútra. All the inscriptions describe the early Ganga king Mádhava as having been the author of such a commentary, and this may perhaps be a part of it. Then the discovery that the Sanskrit poet Bháravi was at the court of the Ganga king Durvinita is of the highest importance. This may account for the king's interest in his poem. That the Pallava king Siñhavishnu and the Eastern Chálukya king Vishnuvardhana were then contemporary is most useful information. Another item of high interest is the discovery that the ambassador Abdur Razzak paid a visit to the Bélur temple in 1443, and says he was afraid to describe it lest he should be charged with exaggeration! These interesting and reliable incidents go far towards filling up the history of the past in Mysore, and impart life to the records." Another again writes: "Your Report for 1920 is most

valuable and interesting." Another still writes : " Your Report for 1920 is full of most interesting matter."

A scholar writes from France : " I have read with pleasure and profit your Archaeological Report for the year 1920. As usual, it is valuable and contains a great deal of interesting matter. I am very glad to see how much your researches advance in so many ways, for the benefit of science. Kindly accept my hearty congratulations." Another writes from Holland : " Your Annual Report for the year 1920 is a record of a year's very careful labour and contains much to interest archaeologists and students of Sanskrit. I was very much struck by the two curious reliefs reproduced in Plate III of your Report. Could you very kindly enlighten me whether "the Chain of Destruction" is referred to anywhere in Sanskrit literature ? I read with great pleasure your account of Panchavati and of the many traditions in connection with the Rāmāyaṇa clustering round the place." Another writes from Norway : " Your interesting Report for the year 1920 again shows how important the work is, which is carried on by your Department." Another writes from Brazil : " Being very much interested in Indian Archaeology, I would ask you to kindly forward to me a copy of your valuable Report for 1920. I have read an interesting article published on your work in the Times of India, number of Saturday May 28th 1921. I am much interested in the pages you wrote on Ellora and Kanheri".

A European scholar in India writes : " As usual I spent some very pleasant hours over your latest Report for 1920. The thing that struck me most was your discovery of some more Hoysala temples in the Hassan District—Mudgere, Jakkenhalli and Koramangala, all insignificant villages now, have the honor of possessing specimens of grand Hoysala architecture, of which the world knew nothing till to-day ! It appears to me that it is high time that the Mysore Durbar appointed one of your Assistants to be in permanent charge of the ancient fanes in the Hassan District with his headquarters at Hassan. His duty should be conservation and constant supervision of these gems of Kannada architecture. You are always so thought-provoking ! You mention for instance a niche in the Buchesvara temple for the Seven Mothers. Now, who are these seven deities ? At Triuttani, near Arkonain, on one of the two eminences in the place, there is a shrine dedicated to the Seven Virgins. All through Ancient History we find these seven mothers, or seven sisters, or seven virgins occurring as objects of worship down to the days of Tiberian Rome. In Eastern Europe and Western Asia Minor the belief in them is dead long, long ago. But in our wonderful South India the worship, though sporadic, lasts even at this moment. Will you tell us one of these days something about the *rationale* of this immemorial belief ? Is it Sabean in its origin, connected with the seven planets, or is it Vegetational ? Coming now to your brief North Indian tour, the description of the shrines in Panchavati will go a great way to strengthen one's belief in the historical kernel of the Rāmāyana. In para 30 of your Report is mentioned an inscription at Hampe registering a grant in 1199 by Hāchale, wife of a chief of the Phaṇi-vamsa or serpent race. The modern Bellary District and its neighbourhood are even now the happy hunting ground of a class of dacoits who go by the name of Pamalores or Pamalavadus. But let this go. Except the Takshaks of dim antiquity, I am not aware that there existed any other dynasty in India styling itself of the serpent race. Do you think that a branch of this North Indian line of princes may have settled down in Kuntala, that is, modern South Canara ? Anyhow, to my mind, the incident in the Mahabharata where Arjuna is said to have burnt up the huge Khaṇḍava forest lying roughly between the Mahanadi and the Tungabhadra and between the two ghats, gains some historic certainty by the inscription you quote in the direction of its having been from very ancient days the habitat of the Nagas, that mysterious race who have left behind them innumerable traces of their supremacy in India. I have made my letter already too long. But your Reports every year are such a mine of suggestiveness that one is provoked into launching on discussions, when he should rather merely congratulate you for placing before him splendid reading matter." Another scholar writes : " As usual your Report is brimful of most interesting and valuable information and will be of greatest value to me in the pursuit of my studies." Another writes : " I have read your Report with great pleasure, as I do all you write about Mysore architecture. In this case you have gone afield, and this part is no less interesting to me than the other, because

I have visited all the places you went to." Another again writes: "I congratulate you on the discovery of the Narasimharājapura plates." An Indian scholar writes: "I find your Report as learned and original as its predecessors. I congratulate you on the excellent work that is being done in Mysore under your care."

Among the illustrations of architecture and sculpture in the present Report, Plates I, II and IV give some fresh views of the temple at Bélûr which has been described and illustrated in my Monograph bearing on it; and Plate III shows the god Kēsava of the temple. Plates V and VI exhibit some views of the celebrated Hoysalēśvara temple at Halebîd. Finally, Plate VII shows the south view of the Amṛitēśvara temple at Amṛitâpura, Tarikere Taluk, and Plate VIII the figure of Śiva as Gajāsuramardana in front of its tower.

An important event of the year under report is the passing of orders by Government regarding the Preservation of Ancient Monuments in the State. A systematic inspection of the monuments has been prescribed and local officers directed to take more interest in their preservation. As these orders have made the Director of Archaeology solely responsible for the proper preservation of the monuments, the work of this department has considerably increased. Still, in the interests of these monuments, it is hoped that the Ancient Monuments Preservation Act will also be introduced at no distant date. An account of the work done in accordance with these orders is given in the Appendix to this Report.

The Kūdlûr plates of the Ganga king Mârasimha, examined in detail in paras 41 to 56, are of great historical importance as they not only corroborate the statements made in the published grants of the Ganga dynasty but also add several items of new information. They likewise form a valuable addition to the number of the authentic grants of this dynasty brought to light year after year in my previous Reports. It may further be stated that they are the only plates yet discovered of Mârasimha and are moreover the longest and the latest of the Ganga copper plate inscriptions hitherto known.

BANGALORE,
10th September 1921. }

R. NARASIMHACHAR,
*Director of Archaeological Researches
in Mysore.*

APPENDIX.

In accordance with Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, which lays down that Revenue Sub Division Officers should inspect all the monuments within their jurisdiction once a year and submit a report of inspection to this Department through the Deputy Commissioners, inspection reports from all the districts except those from Mysore and Shimoga have been received.

Owing to pressure of work at Headquarters it was not possible to make a systematic tour of inspection by this Department during the year. It is, however, hoped that the prescribed number of monuments will be inspected in the coming year.

As regards the lumpsum grants placed at the disposal of Deputy Commissioners out of the allotment of Rs. 1,000 annually made towards the up-keep of Non-Muzrai institutions, it is learnt from the Deputy Commissioners that no money was spent during the year. The Deputy Commissioner, Mysore District, states that the funds referred to in the order were not actually placed at his disposal for being utilised for the purpose.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments. It has to be stated here that in none of these cases a reference was made to this Department.

Statement showing the amounts spent during the year 1920-21 for the repair of Ancient Monuments in the State.

No.	District	Taluk	Place	Name of institution	Nature of repairs executed	Amount of sanctioned estimate	Amount spent during the year	Remarks
1	Ballaloro	Bangalore	City Fort	Venkataramanayya temple	Construction of steps to the verandah and of lathe work to the dwara-palas	110 0 0	140 0 0	
2	Do	Channapatna	Channapatna	Sved Ibrahim's tomb	Repairs to the front	20 2 9	20 2 9	The work is not yet complete
3	Do	Do	Maler	Sri Apprameyayya temple	Putting the Kalasas on the Gopura	990 0 0		
4	Kolar	Chintamani	Alankur	Venkataratnayyava temple	General repairs	515 0 0		
5	Do	Chikballapur	Nandi	Bhogamandisvara temple	Do	554 0 0	547 12 0	
6	Do	Do	Nandi Hill	Vaganandisvara temple	Do	1,657 0 0	900 0 0	
7	Do	Do	Ranipethala	Ranganatheswari temple	Do	639 0 0	570 0 0	
8	Do	Mulbagal	Kurudimale	Somanathesvaraswami temple	General repairs with a view to renovate the whole temple	1,150 0 0	202 0 0	Rs. 3,863.00 is said to have been spent up to date
9	Mysore	Seringapatam	Gajjana	Tippu Sultan's Tomb	Repairing the Gumbaz and the buildings attached to it	21,600 0 0	1,372 0 0	
10	Do	Do	Seringapatam	Dungons	General repairs	2,250 0 0	175 0 0	
11	Do	Do	Do	Daria Darwaz Bagh	Repairing and improving the building and the compound	10,131 0 0	5,970 0 0	
12	Do	T.Narsipur	Talukal	Kurti Narayanaswami temple	Works connected with the renovation of the temple	2,516 0 0	417 0 0	
13	Kodur	Chitradgulur	Khardya	Markandesvaraswami temple	General repairs	4,166 0 0	...	Work not yet taken in hand
14	Uttaran	Belur	Belur	Channakesavaswami temple	Improving the temple	1,193 0 0	42 0 0	
15	Do	Do	Halebid	Halebeleswara temple	Repairing the temple	264 0 0	283 0 0	
16	Do	Do	Do	Kedaresvara temple	Do	132 0 0	111 0 0	
17	Do	Do	Do	Jain Basti	Do	5,555 0 0	2,712 0 0	
18	Do	Arasikere	Arasikere	Sivatemp	Do	132 0 0	127 0 0	

27

W.B. 2

ANNUAL REPORT
OF THE
**mysore archæological
department**
FOR THE YEAR 1922

WITH THE GOVERNMENT REVIEW THEREON



2000.
2000.

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1922



Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. O. 2473-4—G. M. 56-22-2, dated 3rd November 1922.

Archæological Department.

Reviews the report on the working of the —— for the year ending 30th June 1922.

READ—

Letter dated the 27th September 1922, from Praktanavimarsa Vichakshana Rao Bahadur R. Narasimhachar, M. A., forwarding the report on the working of the Archæological Department for the year ending the 30th June 1922.

ORDER No. O. 2473-4—G. M. 56-22-2, DATED 3RD NOVEMBER 1922.

1. Recorded.

2. Consequent on the grant of privilege leave from 6th May 1922, to Mr. R. Narasimhachar preparatory to his retirement from service from 1st July 1922, Dr. R. Shama Sastry, B.A. Ph.D. was appointed Director of Archæological Researches, in addition to his own duties as Curator of the Oriental Library, and the administrative control of the Department was vested in the University at the same-time.

3. The Director made no tours in the districts, but 24 new records were discovered and revised copies of 12 incompletely printed inscriptions were procured by the Head Pandit in the re-survey of the Kankanhalli Taluk.

4. The draft bill relating to the preservation of ancient monuments is under the consideration of Government and the suggestion of the Director to publish in Kannada the orders passed regarding the preservation of these monuments will be considered after the bill is passed into law. The Architectural Draughtsman inspected some ancient monuments in Bangalore and Kolar Districts.

5. A noteworthy feature of the present report is the retrospect of Mr. R. Narasimhachar's work in the Department for the past sixteen years. Government take this opportunity of placing on record their high appreciation of the valuable work done by this officer in the Archæological Department.

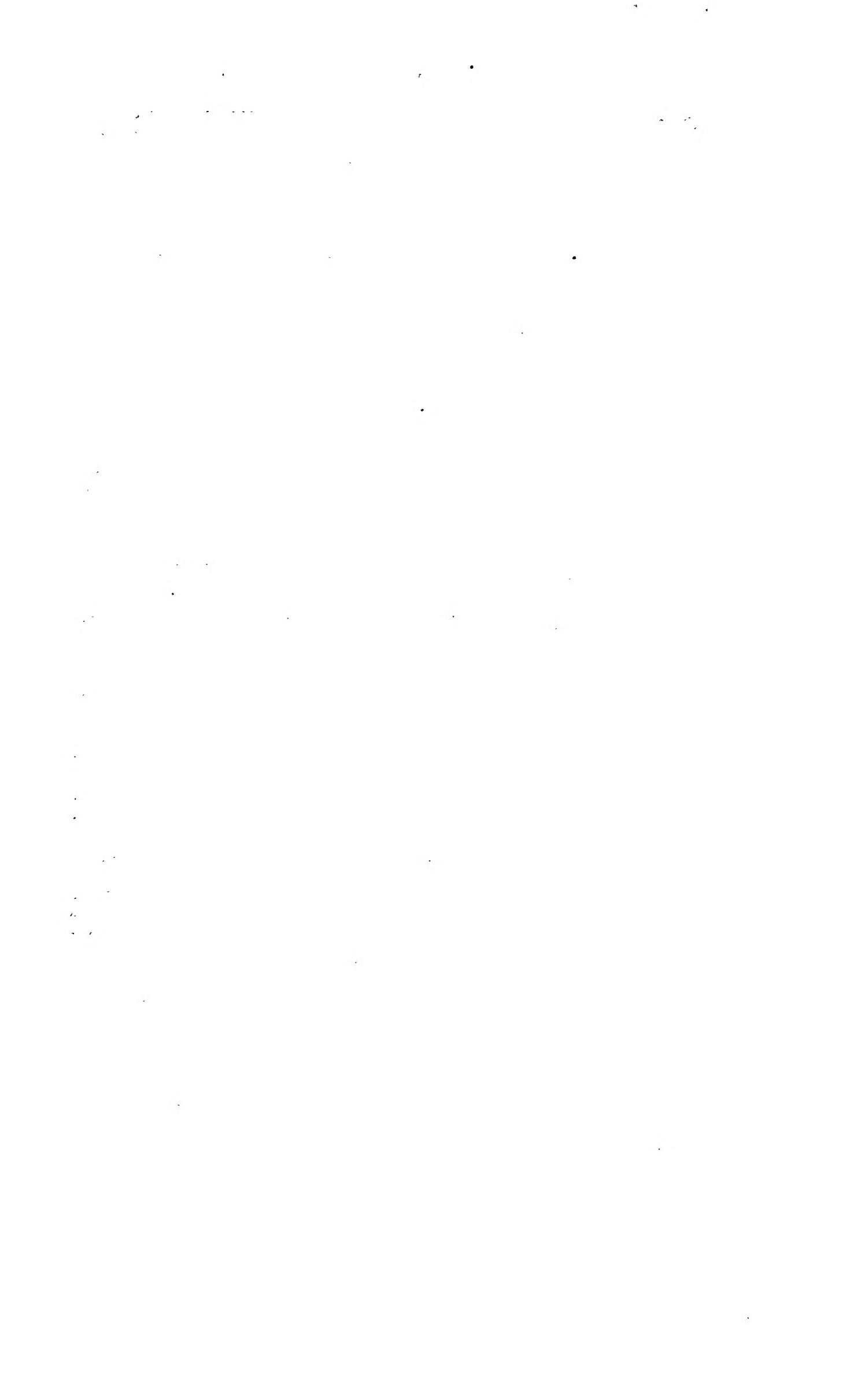
B. VENKOBA RAO,
Secy. to Govt., Genl. Dept.

To—The Registrar, Mysore University.

The Praktanavimarsa Vichakshana Rao Bahadur, R. Narasimhachar, M.A.

PRESS TABLE.

Exd.—A. M. K.



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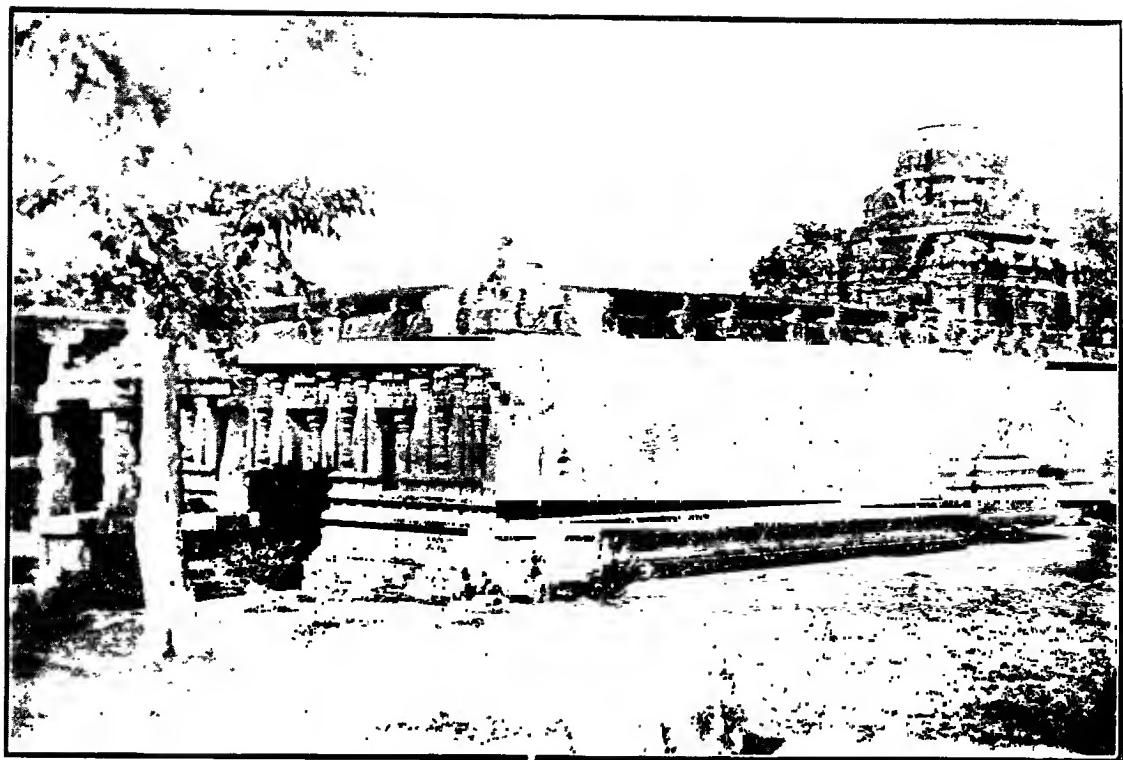
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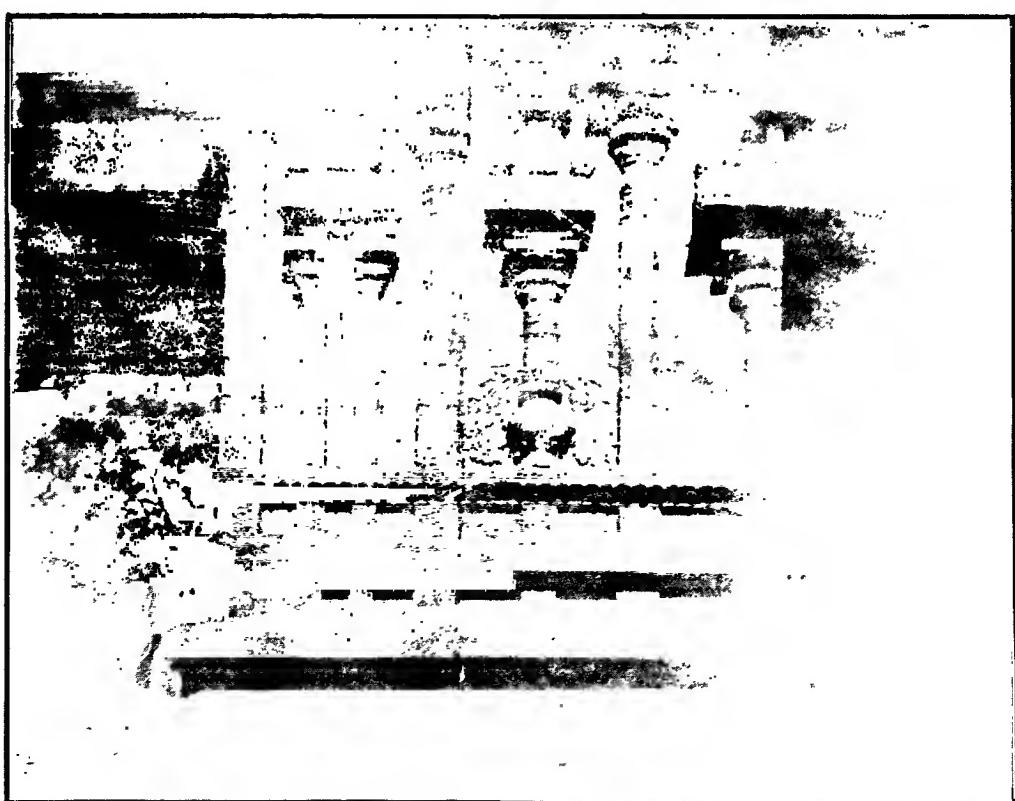
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SOMESVARA TEMPLE AT KURUDUMALE



NORTH VIEW



PORTION OF EAST WALL.

Mysore Archaeological Survey

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1922.

PART I.—WORK OF THE DEPARTMENT.

In their Order No. 2535-7—Education 175-21-5, dated the 26th December 1921, Government deputed me to attend the Second Session of the Oriental Conference held at Calcutta from the 28th January to the 1st February 1922.

2. In Government Notification No. 6456-8—C. B. 205-21-3, dated the 19th April 1922, I was granted privilege leave of absence for 1 month and 26 days with effect from the 6th May 1922, preparatory to retirement from the 1st July 1922.

Establishment.

3. In their Order No. M. 4984-7—G. M. 102-21-1, dated the 6th May 1922, Government sanctioned certain arrangements for the conduct of work in the Department which were to come into force from the date of my availment of the leave sanctioned to me, the chief of them being the appointment of Dr. R. Shama Sastri, B.A., as the Director of Archæological Researches.

4. Mr. R. Rama Rao had privilege leave for one month. S. Bonimarasa Pandit had leave without allowances for five and a half months. T. K. Venkataramanaiya and H. Sesha Iyengar had privilege leave for about one month each; M. C. Tirumalachar and P. M. Gurusami Achari for twelve days each; and M. C. Srinivasa Iyengar for ten days.

Tours : Exploration, Inspection of Temples, etc.

5. Owing to pressure of work at headquarters no tours were made by me during the year under report except my journey to Calcutta to attend the Second Session of the Oriental Conference. The Architectural Draughtsman and the Head Pandit, however, made tours under my instructions with the object respectively of inspecting some ancient monuments and of making a resurvey of the Kânkânhalli Taluk in the Bangalore District. This resurvey has resulted in the discovery of 26 new records. Revised copies of 12 incompletely printed inscriptions have also been procured.

6. The Architectural Draughtsman inspected the following monuments in the Bangalore and Kôlâr Districts :—The Cenotaph at Bangalore, Birthplace of Tippu at Dêvanhalli, Mokbâra at Kôlâr, Hyder Vali Dargâ and Śripâdarâya's Brindâvana at Mulbâgal, the Sômêśvara temple at Kurudumale (Plate I), the Amaranârâyaṇa temple at Kaivâra, the Venkataramana temple at Âlamgiri, and the Ranganâtha temple at Rangasthala near Chikballâpûr. Conservation notes prepared by him with regard to the temples at Kurudumale, Âlamgiri and Rangasthala, and inspection notes with regard to the other monuments were forwarded to the local officers for necessary action.

7. While in Mysore during the last Dasara, I visited some temples and a Mysore temples and a Dargâ. Dargâ not noticed before. The Viśvēśvara temple in the old Agraḥâr is a modern structure caused to be erected by Sir M. Kantaraja Urs, K.C.I.E., C.S.I., about twenty years ago. It is a small neat building with a *prâkâra* or enclosure. Four inscribed slabs ornamented with floral borders, which are built into the base of the temple, attracted my notice. They measure 5 feet by 2 feet. The inscriptions on them have nothing to say about the temple, but give some geographical information. One of them, built into the north base, names the five continents and gives their area and population. A rough stone by its side bears the inscription "Kaliyuga 5000." Another built into

the east base to the left of the entrance gives the area of Mysore as 28,000 square miles and the population as 49 lakhs. The first portion of the inscription is concealed by the flight of steps leading into the temple. Another, also built into the east base, but to the right of the entrance, names 22 languages, mostly foreign, such as Swedish, Armenian, Burmese and so on. The fourth, built into the south base, consists of two parts : the first part gives the number of Chakravartis as 5, of Mahârâjas as 35, and of Râjas as 38, these items being put in brackets ; while the second part names 19 Indian languages such as Kannada, Tamil, Uriya and so forth. A rough stone at the side gives the number of years that have elapsed since the creation of the world. There are, besides, ten more such slabs around the base, seven plain and three with similar ornamental borders, but bearing no inscriptions. From the inscription "Kaliyuga 5000" mentioned above, the period of these epigraphs can be made out, but the purpose for which they were put on stone is not clear. Evidently the slabs have been brought from some other place and built into the base. Outside the temple is a good pond with a pillared veranda all round with three niches in the three directions enshrining figures of Gaṇapati, Durgâ and Pârvati.

8. The Sômêśvara temple, situated in the north-east of the fort, consists of three cells standing in a line. The middle cell has a linga, the right cell the goddess Sômasundari and the left Nârâyaṇa. In front of the Nârâyaṇa shrine are set up on a raised embankment figures of the nine planets. All the figures except the linga, which is said to be very old, were set up by Her Highness the Mahârâñi Vâñîvilâsa Samnidhâna about thirty years ago. The south outer wall has a niche enshrining a good figure of Dakshinâmûrti. To the south of this temple stands a shrine dedicated to Bhairava, known as Kôdi-Bhairava or Bhairava at the outlet of the tank. This temple is of interest as according to tradition it was here that the brothers Yadu-Râya and Krishña-Râya, the progenitors of the Mysore royal family, who came from Dvârakâ, stopped for some time before going to Hadinâru to fight the Kârugahalli chief. Espousing the cause of a distressed maiden, the daughter of the deceased chief of Hadinâru to the south-east of Mysore, the royal brothers saved her from a forced marriage with the chief of Kârugahalli, who was of inferior caste, by slaying him. She then became the willing bride of Yadu-Râya, who assumed the government of Hadinâru and Kârugahalli. The image of Bhairava, about 3 feet high, has for its attributes a trident, a drum, a skull and a sword. It is flanked on the right by a female chauri-bearer and on the left by a female figure, apparently Bhadrakâli, with a bill-hook in the uplifted right hand. The Dargâ mentioned above is a fine building with stucco decorations situated about half a mile to the north-east of the fort (Plate II). It is said to contain the tomb of a Muhammadan lady and to have been erected in about 1830 at the instance of the Mysore Resident Casamaijor.

9. I left for Calcutta on the 23rd January 1922 to attend the Second Session of the Oriental Conference to be held there on the 28th Calcutta tour.

at 11 A.M. On the way I stopped for some hours at

Madras, Rajamundry and Cuttak. The Gôdâvari bridge, supported by fifty-four piers, is one of the longest in India. Similar, though shorter, bridges were noticed near Tuni, Anakâpalli and Cuttak, as also one between Chatrapur and Ganjam and one near Kôlâghât. From Tuni for a considerable distance wooded hills greet the eye on both sides of the Railway line. Near Rambha the Railway line runs close to the Bay of Bengal. There is a dam across the Mahânadi at a distance of about two miles from Cuttak.

10. The Second Session of the Oriental Conference at Calcutta was opened by the Governor of Bengal, and addresses were delivered by the Governor, Sir Asutosh Mukerji, President of the Reception Committee, and Dr. Sylvain Levi, President of the Conference. Delegates from all parts of India and from Burma and Ceylon attended the Conference. Before I left Bangalore a communication had been received from the Secretaries stating that I had been unanimously elected President of the Political History and Chronology Section of the Conference. From the second day Sectional Meetings were held from 10 A.M. to 1 P.M. and continued for four days. In the afternoons arrangements were made by the Secretaries for visits to places of interest by the delegates and for their entertainment with musical or dramatic performances. On the first day visits were paid to the Nahar Collections of Oriental Art and to the Bangiya Sahitya Parishat. The collections include

a good number of pictures, sculptures, coins and other antiquities. The Bangiya Sahitya Parishat also owns a fine collection of manuscripts, images and other sculptures, old pottery, tiles, etc. On the second day was arranged a river trip by steamer to the Royal Botanical Garden. An object of particular interest in the Garden is a magnificent banyan tree, about 51 feet in girth, with nearly 500 aerial roots. To prevent harm to the pendent roots, they are enclosed in bamboos and allowed to take root in the earth. On the third day visits were paid to the Exhibition of the Indian Society of Oriental Art and to the Indian Museum. A good number of beautiful pictures and fine bronzes was seen in the Exhibition. In the Indian Museum the Buddhist and other figures and sculptures and the Bharhut railings were inspected. There was no time to see anything more. The delegates also attended the Governor's Evening Party on the same day. On the fourth day the Victoria Memorial Hall, a grand marble structure, was visited. The antiquities consisting of manuscripts, pictures, heirlooms of royal families, coins and so forth, housed in this building, are of great historical interest. There were also musical and dramatic entertainments at the Calcutta University Institute the same day. On the fifth and the last day of the Conference a second visit was paid to the Bangiya Sahitya Parishat to attend a musical entertainment. The delegates also attended the Annual Meeting of the Asiatic Society of Bengal at 9-15 P.M. on the same day. Here were seen a large number of fine paintings and exhibits consisting of rare manuscripts, statues, bronzes and other antiquities. Some of the exhibits from Mylapore such as a picture of St. Thomas with long ear lobes, crosses of a peculiar kind, the *svastika* and so forth, were very interesting.

11. On the fifth day I read a paper on "The Western Gangas of Talkād." Recently a communication was received from the Secretary of the Publication Committee stating that my paper would be printed and included in the volume of the Proceedings of the Conference. On the next day I paid a visit to the *brindāvana* of His Highness the late Chāma-Rājendra-Odeyar of Mysore at Kālighāt. The lintel of the doorway has *Gaṇḍabhēruṇḍa*, the Mysore crest, and bears the motto *satyam evoddharāmy aham* in Nāgari characters. The ghāṭ is neatly built, and it is satisfactory to note that a covered portion is set apart for the exclusive use of women. The *brindāvana*, which is carved with a figure of Kṛishṇa on the front face, is worshipped every day, and rations are daily distributed to about fifty pilgrims. There is a good garden to the south with a fountain in the middle.

12. As my request for sanction to a tour to some places of archæological interest after completion of my work in connection with the Calcutta Conference was not granted by Government, I applied for short leave and visited on my own account Benares, Ayodhyā, Allahabad and Gaya. At Benares the Viśvēśvara,

Bindumādhava, Annapūrnā and other temples were
visited, as also the Astronomical Observatory known as

Māna-mandir. The first two temples are overshadowed by mosques, and a well known as Jñāna-vāpi, considered sacred by the Hindus, is situated within the mosque itself. The gold-plated tower of the Viśvēśvara temple is stated to be the pious work of Ahalyābhāyi. The ghāṭs known as Hauumān, Harischandra, Daśāsvamēdha, Manikarnikā, Panchagangā, Rāja and so forth were visited. There are big umbrellas set up on the bank of the Ganges to screen from the rays of the sun pious pilgrims engaged in muttering their prayers. The city is full of narrow lanes, though adorned with beautiful houses and shops. I saw only one big road flanked by mean-looking houses. The Tōtādri Mutt where I stopped is situated near the Railway station close to the Rāja-ghāṭ and stands in the middle of a garden free from the bustle of the city. It has a good temple dedicated to Vishṇu and a number of rooms for accommodating pilgrims. It is worthy of notice that among the disciples of the Mutt are some who, though possessed of a university education, have renounced the world and devoted themselves to an ascetic life and social service. About four miles from Benares is situated Sārnāth, a place hollowed by the

presence of Buddha, whose monuments were designed
to commemorate one of the important acts in his life,

namely, the preaching of his first sermon. A big stūpa is still standing, though in a dilapidated condition, and excavations are still going on. All the antiquities, consisting of fine figures of Buddha, the Bōdhisatvas, Tārā and other goddesses, and other sculptures, seals etc., are housed in a spacious building called the Sārnāth Museum. I went over the site and saw the fine inscribed Aśoka pillar standing

near the main shrine. Though the upper portion of the pillar is broken, the inscription on it is almost intact. The letters are beautifully engraved. I had the pleasure of meeting Rao Bahadur Dayaram Sahni who had come there for inspection, the place being within his jurisdiction. He was kind enough to show me over the place.

13. Ayôdhyâ, situated on the bank of the Sarayû, has hundreds of Mandirs enshrining marble figures of Râma, Lakshmana and Sîtâ. But the birthplace of Râma, marked by a Mandir, is overshadowed by a mosque. Among the Mandirs of the place, the one erected some years ago by the late Yôgi Parthasarathi Iyengar, B.A., B.L. of Madras and maintained by his wife, is the only structure that resembles South Indian shrines. Unlike other Mandirs, it enshrines metallic figures of Râma, Lakshmana, and Sîtâ, said to have been unearthed in the compound of one of the temples at Tiruppullâni or Darbhaśayana near Râméśvara. The confluence of the Gangâ and the Yamunâ at Allahabad or Prayâga is looked upon as one of the holiest spots in India. It is also called Trivêni-sangama as a third river, Sarasvati, which is believed to flow underground, is also supposed to join the other two at this place. Even after the junction of the Gangâ and the Yamunâ, they can be distinguished by the colour of their water for some considerable distance, the water of the former being white and that of the latter of a dark colour. In the fort the Akshayavaṭa (holy undecaying banyan tree) and the Aśôka pillar were visited. I could see the pillar only from some distance, as people are not allowed to go near it without a pass from the local Magistrate. I was not aware of this circumstance at the time of my visit. The Akshayavaṭa is situated in an underground building for entering which every pilgrim has to pay a fee of three pies. The tree, which is worshipped every day, consists of two dry branches, which are supposed to represent its root. Its trunk is supposed to be at Benares and the top portion at Gayâ. Around the tree are many stone figures representing Râma, Lakshmana and Sîtâ, Narasimha, Bhairava, Dattâtrîya, Subrahmanyâ, Âdiśesha (the lord of serpents), Vênumâdhava, Dikpâlas or the regents of the directions, Vyâsa, Dûrvâsa, Mârkaṇḍeya, Lakshmi, Sarasvati, Gangâ, Yamunâ and so on. Narasimha, killing Hiranyaśipu, is represented with the head of an antelope or some other animal with horns. Âdiśesha is a very fine figure with intricate coils. Both Gangâ and Yamunâ bear lotuses in the upper hands, a rosary in the lower right hand and a *kalâṣa* or water vessel in the lower left; but the former stands on a crocodile and the latter on a tortoise. There is also another female figure bearing a discus in the upper right hand and a lotus in the upper left, the lower right being in the *varada* or boon-conferring attitude and the lower left resting on the thigh. It is not clear which goddess is represented by this figure. At a short distance from the fort is lying a huge figure of Hanumân a few feet below the level of the ground. He bears Râma and Lakshmana on his shoulders and is supposed to be taking a nap after killing the demon Mairâvana. According to the Purânic account he had promised to slay the demon before sunrise, and as there was some time yet left after killing him he took a nap to refresh himself.

14. Gayâ, the celebrated place of pilgrimage where every Hindu believes that it is incumbent on him to perform śrâddhas for the spiritual welfare of his ancestors, is situated on the bank of the Phalguni river which is dry through the greater part of the year except for a few pools of water known as *kundas*. The river has several well-built ghâṭs, and good buildings on the bank for the accommodation of pilgrims. The place is adorned with a number of temples among which the Vishnupâda and the Gada-dhara are the most important. The object of worship in the former is a footprint of Vishnu enclosed by a silver-plated octagonal parapet, and it is on this footprint that every performer of śrâddha at Gayâ has to place *pindas* or balls of rice. Another temple, the Lakshminârâyaṇa, situated near the Vishnupâda, is said to have been erected by Ahalyâbhâyi. Here Nârâyana stands in the middle with Lakshmi standing to the right and the founder of the temple seated to the left. There are several shrines containing figures of Hanumân bearing Râma and Lakshmana on the shoulders. Most of the other temples enshrine Râma, Lakshmana and Sîtâ, and a few, Panchamukhi (or five faced) Hanumân. Opposite to Gayâ on the other side of the river is a pool of water known as Sîtâ-kunda. Some distance from this is a shrine in which Sîtâ is represented as placing a *pinda* of

sand in the hand of her deceased father-in-law Daśaratha. Only a hand is shown with a *pindā*. The traditional account states that Daśaratha asked Rāma for a *pindā*, and Rāma being absent at the time, Sītā, who had no rice with her, placed a ball of sand in the hand. About half a mile to the north-west of Gayā is the Akshayavaṭa under the shadow of which pilgrims are enjoined to place *pindās* after the performance of the *śrāddha* at Gayā. About six miles from Gayā is situated

Buddha-Gayā, another of the places hallowed by the presence of Buddha, as it was here that he attained

enlightenment under the Bōdhi tree. The temple here is a large structure adorned with a lofty tower which has figures of Buddha all round. The main shrine has a big seated figure of Buddha with the right hand pointing to the earth (*Bhūsparsn-mudrā*). It is, however, worthy of notice that the figure is marked with Tenkale *nāmam* on the forehead in order to make Hindu pilgrims believe that it represents Vishṇu, the temple being in charge of Vaishṇava Mahants. There are also in the temple several Buddha and Bōdhisatva images together with a few female figures, which are given Hindu names such as Sākshi-Gopāla, Dharmarāja, Arjuna, Lakshmi, Kunti and so on. In front of the Buddha in the main shrine is a short pillar carved with standing Buddha figures on all the four sides. A portion of the old railing is standing to the south of the temple with a few inscriptions in Brāhmī characters here and there. Well-carved votive stupas are found all over the place. While repairing the temple many of them seem to have been neatly fixed over the walls and gates. Behind the temple stands the Bōdhi tree under which Buddha attained enlightenment. To the south of the temple is a pond known as Buddhakūḍa. There are also near the temple several ornamental tombs of the Mahants surmounted by tall towers adorned with brilliant gold finials. At the time of my visit six Chinese lamas were seated in a row in the *garbhagṛīha* or adytum reading some sacred book written in the Tibetan script. They had in their hands a small drum and a bell which they sounded when they came to the end of a page. There were also some Chinese women with cropped heads outside the *garbhagṛīha* busily engaged in lighting small brass lamps which they placed in front of the Buddha figure. I saw hundreds of such lamps burning before Buddha, and as soon as one of them went out, it was quickly replaced by another lighted lamp. Several people took impressions on cloth of Buddha's right hand pointing to the earth after paying some fee to the Hindu *pūjari*. The pilgrims take these to their places for worship.

15. On my way back from Calcutta I stopped for some time at Bhuvanēśvar, Bhuvaneśvar.

Pūri-Jagannāth and Bezwāḍa. Bhuvanēśvar is adorned with a number of temples in the North Indian style of architecture, among which the Bhuvanēśvar appears to be the biggest. The plans of these temples are mostly similar to one another: a *garbhagṛīha* with a tall tower, a *sukhanāsi* or vestibule with a short tower, and four small shrines with smaller towers resembling that of the *garbhagṛīha* at the corners of the *prākāra* or enclosure. In the middle of the village is a fine tank known as Bindusāgara with a *maṇṭapa* in the centre called Chandana-maṇṭapa. The tank is used for the floating festival of the *utsava-vigraha* or processional image of the Bhuvanēśvar temple. The temples and other buildings around the tank present a fine view. Among the other temples of the place may be mentioned the Anantavāsudēva, the Lankēśvari, the Rājarāṇi and the Rāmēśvara. The Lankēśvari temple has a stone *gopura* or tower resembling those of the Dravidian temples of the south. Almost every temple has in the *prākāra* a *tōrana* or gateway. The one in the Lankēśvari temple shows elegant workmanship. Outside the village is a sacred reservoir known as Kēdārakūḍa. Bhuvanēśvar is considered to be a sanitarium, and there are some buildings for letting out to people who want to stay there for their health. There is also a Rāma-kṛishṇa Mutt with a spacious compound. About four miles from Bhuvanēśvar is Khaṇḍagiri which has a number of caves containing inscriptions of considerable

Khaṇḍagiri. antiquity. Judging from the sculptures, two of the caves appear to be Buddhist and three Jaina. Among the caves

may be mentioned Ganēśa-gumfā, Hāti-gumfā, Bāg-gumfā, Bēng-gumfā, Haridāsa-gumfā, Jagannātha-gumfā, Dhyāna-gumfā, Navamuni-gumfā, Durgā-gumfā Pārvatī-nātha-gumfā, Ananta-gumfā and Buddha-guhā. Ganēśa-gumfā has a figure of Ganēśa carved on the back wall and two elephants in front. By the side of Ganēśa is a short inscription which does not appear to be very old. Hāti-gumfā contains

the celebrated Khāravēla inscription in ten lines, about the interpretation of which there has recently been a great deal of controversy. Each of the next three gumfās bears a short inscription. Navamuni-gumfā has two rows of seven figures each, the upper row representing Jinas and the lower Yakshis seated in *lalitāsana*. There are also three more Jina figures at the sides. The cave bears a modern inscription. Durgā-gumfā has likewise figures of Jinas and Yakshis, the number in this case being twenty-four in all. There is, besides, a standing figure of Pārvanātha canopied by a seven-hooded serpent. Pārvanātha-gumfā has figures of the twenty-four Jinas with their cognizances, some standing and some seated. There are also three slabs below containing figures. The cave is surmounted by a *sikhara* adorned with a bell-shaped pinnacle. Ananta-gumfā has arched doorways with figures of serpents and the Bōdhi tree. Buddha-guhā has Gajalakshmi and a railing. The hill has a small natural pond in rocks known as Ākāśa-Gangā. An open ground with numbers of vase-like stones collected together is called Dēvasabhā, and the stones are supposed to represent sages who were thus metamorphosed in consequence of the advent of Kali. On the top of the hill is a Jina temple dedicated to Śāntinātha.

16. Pūri-Jagannāth, situated on the sea-coast, is a well-known place of pilgrimage always swarming with pilgrims from all parts of India. The temple of Jagannāth is a magnificent structure in the North-Indian style, consisting of a *garbhagriha*, a *sukhanāsi*, a *navaranga* or middle hall, a *mukha-maṇṭapa* or front hall and a *prākāra*. The *garbhagriha* is surmounted by a very lofty tower which is visible for miles around and the *sukhanāsi* by a short but thick tower of a dark colour. The *navaranga* has no tower, but the front hall, a grand structure adorned with paintings, pictures and stucco figures, has one resembling that of the *sukhanāsi*, but of a white colour. The *prākāra* has several shrines of minor deities. The temple walls and pillars are sculptured with figures intended to illustrate scenes from the Purāṇas. Opposite to the *garbhagriha* stand statues of Brahma and Śiva with folded hands. The east outer walls show excellent workmanship. The doorways of the temple, as also those of some Mutts of which there is a large number in the town, are flanked by figures of Ganga and Yamuna. These figures hold a water vessel in one of the hands, the other being in the *varada* or boon-conferring pose bearing a rosary. In some cases the attribute in the other hand is a flower. Tenkale *nāmams* are found carved in many places. In the *garbhagriha* there are three deities in a row—Subhadrā in the middle flanked by Balarāma to the right and Kṛishṇa or Jagannāth to the left. The figures, which are made of wood, present a weird appearance. On the sea shore at the town are several good buildings which are let out to people who go there for recruiting their health.

17. Bezwāda, situated on the bank of the Kṛishṇā, is surrounded by hills a few of which are of some archaeological interest. A hill to the east has a cave called Gōvinda-guhā and a *kundā* or natural pond near it. It is stated that one Gōvinda-Bābāji lived in this cave and died some sixty years ago. I was told that an inscription stone which was standing here was removed to some other place some years ago. Another hill known as Kanakadurga has at some distance above the foot a temple known as Durgā-Mallēśvara, in which are located a Sanskrit Pāṭhaśālā and the hermitage of a guru named Paramāśivēndra-Sarasvati. A few steps above this temple is situated a shrine of the goddess Durgā, who is named Kanakagiri-Durgā, with a fine pond close to it. Higher up are a few figures and inscriptions on rocks. The figures, as indicated by the labels near them, represent Durgā, Chāmundā, Rāvana, Gautama, etc. The inscriptions are mostly in Sanskrit and consist of one or two stanzas each. One of them mentions Gangādhara, the grandson of Yedavalle Tūrta-rāja; another, Mādhavavarma-chakravarti; and a third, a follower of the Yajuś-sākhā. The summit of the hill has a rude roofless shrine containing two figures of Hanumān and another perhaps representing Arjuna engaged in penance. According to tradition the hill is the Indrakila mountain on which Arjuna performed penance and fought with Śiva disguised as a hunter. From the summit we get an extensive view of the surrounding landscape. There is also a large temple in the town dedicated to Rāma with a lofty *gopura*. An important inscribed pillar is preserved near the Trigonometrical Survey Station on the above-mentioned hill, which can be easily approached from near the Kṛishṇā Canal.

18. While on privilege leave I examined a large number of palm leaf manuscripts, numbering about sixty, in the private library of His Holiness the Yatirājasvāmīgal of Mēlkōṭe. They

were found to contain a large number of Sanskrit and Tamil works bearing on the Viśiṣṭādvaita school of philosophy, a few works bearing on logic, rhetoric, mathematics, astronomy, astrology, ritual, architecture, Pāncharātra, Dharma-śāstra, and Gṛihya and Dharma sūtras, and commentaries on a good number of Sanskrit works. There were also a few Kannada and Telugu works. Several of the works contained in the manuscripts are unpublished.

19. The Head Pandit's tour in the Kānkānhalli Taluk and the result of his resurvey were mentioned in para 5 above. Other records examined during the year under report were two copper plate inscriptions, one relating to Vijayanagar and one to the Bēlūr chiefs, of which the former in the possession of Alasingra-bhaṭṭa of Chākōnhalli, Tarikere Taluk, received through Mr. Rājasabhbhūṣhaṇa Karpūr Srinivasa Rao, B.Sc., L.C.E., Retired Chief Engineer of Mysore, records a grant in 1534 by Achyuta-Rāya to Śrirangārya, and the latter, received from Mr. Venkatasubbaiya, son of Dasambhatta, of Mysore, a grant in 1685 by Krishṇapa-Nāyaka to Lakshmana-jōyisa; a copy of a copper plate inscription found in a palm leaf manuscript in the library of His Holiness the Yatirājasvāmīgal of Mēlkōṭe, which registers a grant in 1688 by the Yelahanka chief Doddā Virappa-Gauda to Tirumalaiya; a copy on palm leaf of a letter written in about 1729 by the Yelahanka chief Kempavirapa-Gauda to Krishṇarāja-Gauda of Hulikal, received from Mr. B. Puttaiya, B.A., of the Government Press; a *sanad* issued by Jayvādi Virappa-Nāyaka of Mēlupālem to Lakshminivallabhatirtha of the Abbūr *matha*, received from Mr. Jayasimha Rao of Maṭvalli; and an inscription on a *bṛindāvana* in Madhuvana at Mysore, recording the death in 1855 of Lingājammianṇi of Krishṇavilāsa-Sannidhāna, queen of the Mysore king Krishṇa-Rāja-Odeyar III.

20. Altogether the number of new records copied during the year under report was 44. Of these, 40 belong to the Bangalore District, 3 to the Mysore District, and 1 to the Kadur District. According to the characters in which they are written, 6 are in Tāmil, 1 each in Nāgari and Telugu, and the rest in Kannada. The number of villages inspected was 25.

Office Work.

21. An exhaustive Introduction to the revised edition of the Śravaṇa Belgoḷa volume has been drawn up and sent to the press. Thirty-two pages of the Introduction have been printed. All the plates required for illustrating the volume have been prepared. The preparation of an Index to the volume is approaching completion.

22. The preparation of a Monograph on the temples at Haṭebid did not make any progress during the year owing to pressure of other work.

23. The printing of the General Index to the volumes of the Epigraphia Carnatica made very little progress during the year.

24. A Supplement to Volume X (Kolar) of the Epigraphia Carnatica, consisting of about 400 newly discovered inscriptions, is nearly ready for the press. About 38 inscriptions newly discovered in the Kānkānhalli Taluk have been got ready for incorporation into the Bangalore Supplement. The transliteration of the Kannada texts in the Hassan Supplement has made fair progress. The translations of the Kannada texts in the Mysore and Hassan Supplements have been taken in hand.

25. A revised catalogue of the books in the Office Library has been got ready for the press.

26. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year as pressure of other work did not allow of adequate attention being paid to this item of work.

27. About 20 photographs of views of temples, etc., and 3 copies of the Monographs of the Mysore Archaeological Series were sold at the Archaeological Office. Three copies of the Monographs were also sold in England through Messrs. Probsthain and Co., Booksellers, London.

28. The Head Photographer and Draughtsman prepared illustrations for the Annual Report for 1921 and for the revised edition of the Śravaṇa Belgoḷa volume. He went out on tour to Mysore and Kharapur and prepared some photographs for

Government in connection with the visit of H. R. H. the Prince of Wales. He also went to Bhadravati and took some photographs of the buildings, machinery, etc., there for the Mysore Distillation and Iron Works.

29. The Draughtsman, besides preparing three pencil drawings of some buildings and three designs for repairing some monuments, completed two plates illustrating the temples at Kurudumale and Gôvindanhalli.

30. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1921 and for the revised edition of the Sravana Belgola volume. He has besides acted for the Head Clerk during almost the whole year under report.

31. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

32. The two copyists of the Office transcribed the following works during the year :—(1) Śâstrasâra-samuchchaya by Mâghaṇandi (in part), (2) Yâdavagirimâhâtmya (in part), (3) Tiruvâymoli-tîke (in part), (4) Hulikallu-Sanusthânikara-charitre, and (5) Mâgadî-Kempegaudara-charitre. They compared about 100 pages of transcripts. They also did, besides, some literary work.

33. A number of books and manuscripts received from the Inspector-General of Education in Mysore was reviewed and opinion sent.

34. The office staff have discharged their duties with willingness and zeal.

35. A few details relating to some ancient monuments of the State are given in the Appendix at the end of the Report.

LIST OF PHOTOGRAPHS.

No.	Size	Description	Village	District or Province
1	10×8...	Guest-quarters	Karapur	Mysore
2	Do ...	Do	Do	Do
3	Do ...	Darga, East side	Mysore	Do
4	Do ...	Do South side	Do	Do
5	8½×6½...	Varahasvami temple, doorway	Do	Do
6	Do ...	Nishadbag, Full view	Do	Do
7	Do ...	Band-stand in Nishadbag	Do	Do
8	Do ...	Public Offices, Full view	Do	Do
9	Do ...	Palace, North view	Do	Do
10	12×10...	Do Front view	Do	Do
11	Do ...	Do South view	Do	Do
12	6½×4¾...	Gold coins	.....	...
13	Do ...	Do	.....	...
14	Do ...	Silver coins	.....	...
15	Do ...	Do	.....	...
16	8½×6½...	Picture from Tank Bund Still House	Bhadrapati ...	Shimoga
17	Do ...	Picture of East of Machine shop showing pattern, Foundry and Machine shops	Do	Do
18	Do ...	General view from North looking south	Do	Do
19	Do ...	General view of Retorts and Coolers, cooling shed, transfer car, etc., from North	Do	Do
20	Do ...	Blast Furnace from North-West	Do	Do
21	Do ...	View of carbonizing plant from West	Do	Do
22	Do ...	General view from New Town road South-West of plant	Do	Do
23	Do ...	Retort building from South	Do	Do
24	Do ...	Blast Furnace from West	Do	Do
25	Do ...	Office building	Do	Do
26	Do ...	View of New Town from top of Stoves, European and Indian quarters	Do	Do
27	Do ...	Boiler House from East	Do	Do
28	Do ...	Do West	Do	Do
29	Do ...	Power House	Do	Do
30	Do ...	Anicut across River	Do	Do
31	Do ...	Stove fittings, East side	Do	Do
32	Do ...	Do West side	Do	Do
33	Do ...	Copper Triples	Do	Do
34	Do ...	Generating set	Do	Do
35	Do ...	Switch Board	Do	Do
36	Do ...	Close up Blast Furnace	Do	Do

LIST OF DRAWINGS.

No.	Description	Village	District
1	Ground plan of Somesvara temple ..	Kurudumale ..	Kolar
2	Do Panchalinga temple ..	Govindanahalli ..	Mysore

PROGRESS OF ARCHÆOLOGICAL RESEARCH.

PART II.

1. Epigraphy.

36. Many of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Nolamba, the Hoysala and those of Vijayanagar and Mysore. There are also a few records relating to the chiefs of Belur and Yelahanka. Among the epigraphical discoveries of the year, three fragmentary *viragals* at Sathanur seem to mention a hitherto unknown Nolamba king named Biyalachora. A set of copper plates received from the Tarikere Taluk is of some literary interest as it records a grant in 1534 by the Vijayanagar king Achyuta-Raya to one Srirangarya who is stated to be a lineal descendant of Sudarshanacharya, author of the *Srutaprakasika*, a learned commentary on the *Sribhashya* of Ramanujacharya. A palm leaf copy of a pathetic letter written by Kempavirapa-Gauda, the last Magadi chief, from the prison in which he was confined at Seringapatam, to a relative of his at Hulikal is of some historical interest.

THE GANGAS.

37. Two records relating to the Gangas were copied during the year under report. Both of them are *viragals* referring themselves to the reigns of Satyavakya-Permanadi and Ereyappa.

Satyavakya-Permanadi.

38. The *viragal* of Satyavakya-Permanadi referred to in the previous para is at Sathanur, Kankanhalli Taluk, being EC, IX, Kankanhalli 48, now revised. It is dated in the 29th year of the king's coronation and states that Singappa-Duggayya, a servant of Ereyapparasa's son Sthalavivasi (? a resident of the place) Marappa, fought with thieves during a cattle raid at Sathanur and fell. The year is described as the victorious year of the Srirajya, i.e., the fortunate Ganga kingdom. The king mentioned in this inscription is most probably Rachamalla II who succeeded Nitimarga I in about 870. The date of the record may therefore be 898.

Ereyappa.

39. The other *viragal* at Duntur, referred to in para 37, Kankanhalli 52, now re-examined, records the death of Mainda, son of Nolamba-Senemara, in a cattle raid at Dinetur (the modern Duntur) during the rule over the earth of Ereyappa. The period of the record may be about 900.

THE NOLAMBAS.

40. Three fragmentary *viragals* in Pattesab's field at Sathanur, Kankanhalli Taluk, seem to relate to the Nolambas. They refer to a cattle raid at Sathanur and record the death of certain individuals in the fight for rescuing the cattle which had been harried by Biyalachora. Judging from the name which is similar to Polalchora and Chorayya, Biyalachora was in all probability a Nolamba king or chief. One of the *viragals* mentions a Chorayya and his son; another a Savandi-nadu 70 and the sculptor who prepared the memorial stone; and the third a Rachayya. The period of these records may be about 900.

THE HOYSALAS.

41. A number of Hoysala records in Kannada and Tamil was copied during the year. All of them belong to the reign of Ballala III. One of them at Nayakanhalli, Kankanhalli 47, dated 1318, which has now been revised, states that, while (with usual Hoysala titles) the pratapa-chakravarti Vira-Ballala-Davarasa was ruling the earth, Bhujabala-Hoysala-vira-Ballala-Sigala-nadaluva Maradeva, the *maha-prabhu* of Sigala-nadu Marappa of Arulihalu, and all the *praje-gavudugal* of Sigala-nadu including Bambi-gavuda of Kanikarahaali and several others (named), made, in the presence of the great minister Dadiya Somaya-dannayaka's son Singeya-dannayaka's son Jayadeva, a grant, as a *setti-kodage*, of the village Arulahalli to Madhava-setti, chief of the *ubhaya-nanddeshi*. The record closes with the signatures of Maradeva-sri-Vishvanatha—and of the *gavudugal*—*sri-Malinatha*. Another at Hachchalu, Kankanhalli 68, of the same date, now revised, records that, during the rule of the king at Dorasamudra, Hoysala-Sigala-nadaluva Maradeva and the *maha-prabhus* and *praje-gavudugal* (several named) of Sigala-nadu, having assembled, sold the village of Achalu to the great minister Dadi Someya-dannayaka's son.... Jaya.... in payment of a debt of 5,000 *gadyanas* incurred during the years 1315 and 1316 by some one (name defaced) when he held the office of..... A number of titles is applied to Maradeva which cannot be clearly made out. Another at the same village and of the same date, Kankanhalli 69, which has now been re-examined, says that during the rule of the king the great minister Dadi Someya-dannayaka's son Javidева and Joggaiy akka made a grant of certain taxes to the *patanayavrmi* Parisa-setti. A Tamil inscription at Jodi-Bachahalli, Kankanhalli Taluk, dated 1328, tells us that while (with usual titles) the sender of Adiyama to Yaima's abode, destroyer of the Kadava family, niissanka-pratapa-Hosala-bhujabala-srif-vira-Vallala-Davarasar was ruling the earth in his heroic capital, Sikka-Vitthalappan granted, in the presence of the great minister Dadi Somaya-dannayakkha's son Vasainappa-degnayakkar, the village.... karipalli in order to provide for offerings of rice for the god Damodarap-perumal of Vanniyaka-tam alias Varadarajapatnam. Vanniyaka-tam is the modern Bannergatta in the Anekal Taluk. Another at Chikkoppa, Kankanhalli 30, now revised, which appears to be dated 1337, registers the grant of three villages, with all rights, to Vitthalachana-setti, son of Malitanda-setti, by Bhujabala-vira-Ballala-Hosala-Sigala-nadaluva Maradeva during the rule of the king. The donee was entitled to certain taxes (named) but was to forego 5 *gadyanas*, being the amount of *kanike* of the three villages. Another worn epigraph at Kankanhalli, Kankanhalli 92, now revised, states that the king granted a copper plate charter to the Panchalas, of which the present record was a copy on stone, authorising them to levy certain taxes among themselves and to spend them for certain charitable purposes. The grant was caused to be engraved by Haruvadeva of Halayur by order of Hariyantha, the achari of the Padumalesvara temple and the son-in-law of Sivuja, the palace artisan. The epigraph, which is somewhat similar to Kankanhalli 110, may be assigned to about 1310.

42. A few more records which, judging from the names occurring in them, belong to the same reign, though the king is not named, may now be noticed. An inscription at Edamaranhalli, Kankanhalli 38, now re-examined, records the grant of the village Mareyanahaali of Sigala-nadu together with its hamlet, as a *devadana*, by Somaya-dannayaka for the god Janardana. The date of the record may be about 1310. A fragmentary Tamil epigraph lying to the left of the Mari temple at Aralalu, Kankanhalli Taluk, dated 1316, seems to register a grant by Sigal-nadaluva Maradevan. The engraver was Kandappan, son of Panditachari of Tippur. Another Tamil record on a rock to the west of Gavikere at Sivanahanahalli, Kankanhalli Taluk, states that Madi-gainundar's son Semba-gamindar of Kanikkaranpalli situated in the kingdom of Vira-Vallalap-Poyosalach-Chigal-nad-alvar made a grant in 1341 of a tank and certain lands to the *sthapanatis* Govinda-bhatta's son Madhava-bhatta and Ambalavar's son Sovudaiyalvar, residents of Sevidapadi. The grant was made for the success of the arm and sword of Madi-jiyar. Kanikkaranpalli is the modern Kankanhalli.

VIJAYANAGAR.

43. About half a dozen inscriptions relating to Vijayanagar were copied during the year. They begin in the reign of Mallappa-Odeyar and end in the reign

of Sadāśiva-Rāya, covering a period of nearly 200 years from 1370 to 1563. They include a copper plate inscription of Achyuta-Rāya which is of some literary interest.

Mallappa-Odeyar.

44. An inscription to the right of the Ânjanēya temple at Sātanūr, Kānkānhalli Taluk, dated 1370, records that, while the *mahā-mandalika*, punisher of kings who break their word, lord of the four oceans, Vira-Bukkannodeya's son Vira-Mallappa-Odeyar was ruling the earth, the virtuous follower of pure Sivâchâra, possessor of all good qualities, Guḍappa of Kommere, son of Mâchidêva-odeyar of Kôdihalli and younger brother of Goundappa, the *mahā-prathu* of Beṭṭasavitti, made a grant at Sātanūr. The latter portion of the inscription being mostly defaced, it is not possible to make out clearly the nature of the grant. Some encouragement appears to have been shown to new settlers in the village.

Dēva-Rāya II.

45. There are two records of the reign of Dēva-Rāya II. One of them, a *vîragal* to the north of the Kabbâlamma temple at Kabbâla, Kānkānhalli Taluk, seems to record the death in 1422 of Jayinôja's son Malôja and.....'s son Mârôja in some battle during the rule of Pratâpa-Dēva-Râya-mahârâya. The other at the same place, Kānkânhalli 65, dated 1429, now revised, tells us that the worshippers of the lotus feet of Kâlikâdêvi and Paramâśvara, all the Vîra-Panchâlas including Malapâchâri and Yatirâyâchâri, sons of the leader of the community Nakharâchâri who was the superintendent of the treasury of the palace of Vîrapratâpa-Dêva-Râya-mahârâya in the original? Bhayirava capital, and several others (named) granted to Mallôja-Bayirôja of Perugâlu the right of performing the duties of carpenters, blacksmiths and goldsmiths and certain other privileges in three villages (named).

Virûpâksha.

46. A worn inscription at Chiraṇaguppe, Kānkânhalli 101, now re-examined, which appears to bear the date 1469, states that, during the rule of the mahârâjâ-dhirâja râja-paramâśvara vîra-pratâpa Praudha-Dêva-Râya-mahârâya's son Virûpâksha, Chennavîraṇṇa, son of Vighnêśvaragauda, granted a village, with the consent of his wife, sons and agnates, to some one whose name cannot be made out.

Achyuta-Râya.

47. A copper plate inscription in the possession of Alasingra-bhatta of Châkônhalli, Tarikere Taluk, received through Mr. Râjasabhâbhûshaṇa Karpur Sri-nivasa Rav, B. Sc., L. C. E., retired Chief Engineer of Mysore, refers itself to the reign of this king. It consists of three plates, each measuring $1\frac{3}{4}$ " by $7\frac{3}{4}$ ", engraved in Nâgari characters, and bears the date 1534. The seal, about $1\frac{1}{2}$ " in diameter, bears a boar, the usual Vijayanagar crest, standing to the left. After obeisance to Gaṇapati and invocation of Śaṅbhû, the Boar incarnation of Vishnu and Ganapati in separate verses, the record gives the Purânic genealogy from the Moon to Turvasu and then proceeds to give the pedigree of Achyuta-Râya thus:--In the line of Turvasu arose Timma, husband of Dêvaki; his son was Îśvara, husband of Bukkamâ; his son was Narasa, who made great gifts at Râmâśvaram and other holy places; damned the Kâvâri, seized the enemy alive and took possession of the Tancha-râjya and Śîrangapaṭṭana (see Report for 1918, para 106); and subjugated the Chêra, Chôla, Pândya and other kings; his sons by Tippâji, Nâgalâ and Obâmbikâ were respectively Vîra-Narasimha, Krishnâ-Râya and Achyuta. King Vîra-Narasimha made various gifts to the temples at Chidambaram and other holy places. On his death Krishnâ-Râya came to the throne. His glory, valour and liberality are described at some length. His successor was Achyuta. After describing his fame, prowess and munificence, the inscription records that on the 8th lunar day, which was the holy Krishnâshântami, of the dark fortnight of Śrâvâna in the year Jaya corresponding to the Saka year 1456, in the presence of the god Viṭṭhalâśvara on the bank of the Tungabhadrâ, the king granted, with all the usual rights, the village Hale-Tarikere (boundaries given) situated in the Kâtûrapura-sîme of the Hoysâna kingdom, giving it another name Kônasamudra, to the performer of the six *karmas*, a full moon to

the ocean the Kûra family, acquirer of brotherhood with the primaeval Brahma, family priest of the god Ranganâtha, born in the celebrated lineage of Śrutaprakâśikâchârya, proficient in grammar logic and philosophy, rejoicer in establishing the Vaishnava doctrine, Śrirangârya of the Harita-gôtra Āpastamîba-sûtra and Yajuś-sâkhâ, son of Peddayâchârya and grandson of Śrirangârya. Then follow details of boundaries in the Kannada language, two of the usual final verses, and the signature of the king Śri-Virupâksha in Kannada characters. When mentioning the usual rights it is stated that the tank called Bidirekere together with the lands below it is also included in the grant.

48. A few of the epithets applied to the donee require some explanation. The Kûra family is the family of Kûrattâlvân, also known as Śrivatsânka, a great Śrivaishnava scholar and author who was the immediate disciple of Râmânujâchârya and wrote the *Yamakaratnakara*, the *Pañchastava* and other works. His son Parâśara-Bhaṭṭa, popularly known as Bhaṭṭa, was likewise a celebrated scholar and author, some of the works written by him being the *Śrirangarâjastava*, the *Śrigunaratnakôṣa* and a *bhâshya* or commentary on the *Vishnusahasranâma-stôtra*. He was a younger contemporary of Râmânujâchârya and was, according to tradition, looked upon by god Ranganâtha of Śrirangam as his own son and family priest (*purôhita*). This fact is also referred to in his *tanîyan* or memorial verse which runs thus:—

Śri-Parâśara-Bhaṭṭâryah Śrirangêśa-purôhitah !
Śrivatsânka-sutaś śrimân śreyasê mēstu bhûyasê ॥

As he was the son of god Ranganâtha, he was the brother of Brahmâ who was likewise the son of Vishnû, having been born from his navel-lotus. It will thus be seen that two of the epithets which properly belong to Parâśara-Bhaṭṭa are applied to the donee who was a descendant of his. Again, the donee is stated to have been born in the celebrated lineage of Śrutaprakâśikâchârya. Śrntaprakâśikâ is a learned commentary on the *Sribhâshya* of Râmânujâchârya Śrutaprakâśikâ. and the author of the commentary, Sudarśanâchârya, who flourished in the middle of the 14th century, is also known as Śrutaprakâśikâchârya. He was likewise a descendant of Parâśara-Bhaṭṭa.

Sadâśiva-Râya.

49. An epigraph at Chikka-Mudade, Kânkânhalli 27, dated 1563, which has now been revised, states that while (with usual titles) Sadâśiva-mahârâya was ruling the earth, the *mahâ-nâyaka* Poleyâ-nâyaka's son Mânika-ayya granted to some setti the village Ambigâhalî, with all rights, with the condition that he should pay 72 *gadyâñas* every year.

BELUR.

50. A copper plate inscription in the possession of Mr. Venkatasubbaiya, son of Dasambhatta, residing in Chamarajapet, Mysore, relates to the Belûr chiefs. It consists of only one plate measuring 11 $\frac{3}{4}$ " by 8 $\frac{1}{4}$ " and bears the date 1685. After invocation of Śambhu and the Boar incarnation of Vishnû, the inscription records that Belûr Krishnappa-Nâyaka of the Kâsyapa-gôtra and Āpastamîba-sûtra, son of Venkatâdri-Nâyaka, grandson of Krishnappa-Nâyaka and great grandson of Venkatâdri-Nâyaka, granted, with all the usual rights, 5 *khanḍugas* of land in the village of Hulugałale situated in Kodali-sthaṇa included in Kunnâlu belonging to Belûr-sîme, whieh had been favoured to his *vridhâ-prapitîmâha* Yara-Krishnappa-Nâyakaraiya by the râjâdhîrâja râja-paramâśvara vîra-pratâpa Vira-Krishnappa-Dêva-mahârâyârâiaya, to Purâṇa Lakshmînâra-Joyisa of the Bhâradvâja-gôtra Âsvalâyanâ-sûtra and Rik-sâkhâ, son of Kondi-bhaṭṭa, grandson of Lakshmînâra-bhaṭṭa and great grandson of Râmâ-bhaṭṭa. The titles applied to Yara-Krishnappa-Nâyakaraiya are *sindhu-Govinda*, *himakara-gaṇḍa*, *dharalâṅka-Bhîma*, lord of the excellent city of Maṇinâgapura, and *tarîyada-saptâṅga-harâṇa*. The donor's signature *Śri-Krishnâ* is given at the end.

YELAHANKA.

51. There are two records relating to the Yelahanka chiefs, one a copy of a copper plate inscription recording a grant by Dodda Virappa-Gauda and the other a copy of a letter written by Kempavirapa-Gauda to a relative of his at Hulikal.

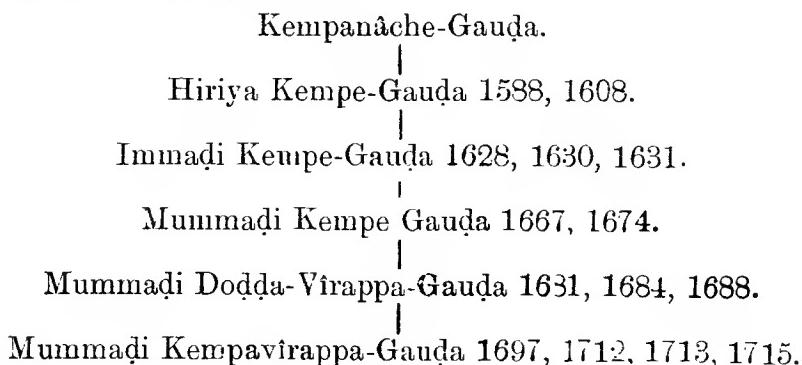
Dodda-Virappa-Gauda.

52. The copy of a copper plate grant referred to in the previous para was found in a palm leaf manuscript in the private library of His Holiness the Yatirâja-svâmîga of Mêlkôte. After invocation of the Boar incarnation of Vishnu, it records that the Yelahanka-nâdu-prabhu Dodda-Virappa-Gauda of the *chaturtha* (or the fourth) gôtra, son of Mummađi-Kempe-Gauda and grandson of Immađi-Kempe-Gauda, granted in 1688, in order to provide for the car and other festivals of the goddess Lakshmiñdêvi, the crowned queen of the supreme god of gods, the emperor of gods, Tiruvêngalanâtha of Mâgadî, the village Bêdarahalli belonging to Mâgadî-sime and certain taxes of Tirumale and (other) villages to Tirumalaiya of the Kâsyapa-gôtra Âpastamba-sûtra and Yajuś-śâkhâ, son of Timmaññaiya and grandson of Dodda-Tirumalaiya. Then follow two of the usual final verses and the scale of expenditure to be adopted for the various necessary items.

Kempavirapa-Gauda.

53. The copy of a letter mentioned in para 51 was found on a palm leaf received from Mr. B. Puttaiya, B.A., of the Government Press. It is a confidential communication written by Kempavirapa-Gauda, the last Yelahanka chief of Mâgadî, while he was confined in prison at Seringapatam, and sent by a secret messenger to his relative Krishnarâja-Gauda, the chief of Hulikal. It says: "Our blessings to you. We are doing well at Seringapatam up to this 10th lunar day of the dark fortnight of Phâlguna. Write to us about the welfare of you all. As you know, we are subjected to this misfortune by the sport of god Sômanâtha. Our health at present is in a bad state and there is every likelihood of death overtaking us soon. There does not appear to be any chance of recovery. As you are the only heir in our family, I send to you by Sôma the chief insignia of royalty. Be prudent and after making enquiries about our state of health have the necessary items of work done. Other matters which ought not to be written in a letter you will learn from Sôma. Send some of your friends here." The signature of the chief *Kempayya* occurs at the end. As the chief was sent as a prisoner to Seringapatam in 1728, the letter might have been written some time after that period. The chiefs of Hulikal formed a collateral branch of the Yelahanka family of Mâgadî.

54. It may not be out of place to say a few words here about the pedigree and chronology of the Yelahanka chiefs. Owing to the similarity of the names of most of the chiefs, who are all called Kempe-Gaudas, it is rather difficult to make up a correct succession list. A careful study of all the available inscriptions of this family has however enabled me to put together the following pedigree with the dates cited in them for the several chiefs:—

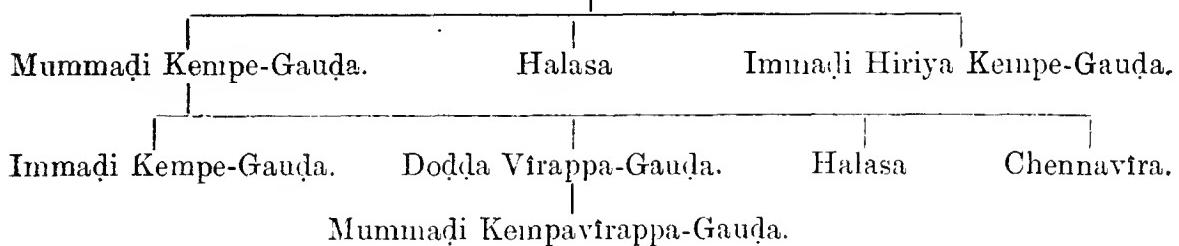


The inscriptions also mention a Yelahanka-nâdu-prabhu Chikka Giriyappa-Gauda of Duttanhalli, son of Sonnatamme-Gauda, in 1567 and another, his elder brother's son Chikka Houña-Gauda, in 1597; but these do not appear to have ruled as their dates seem to fall within the reign of Hiriya Kempe-Gauda. The pedigree

given in the Mysore *Gazetteer* (II, 20-22), which is apparently based on some traditional account, gives two steps before Kempanâche-Gauda, namely, Jaya-Gauda (1418-1433) and Gidde-Gauda (1433-1443), and stops at Immadi Kempe-Gauda. According to this pedigree Kenipanâche-Gauda had a reign of 70 years (1443-1513) and the reign of his son ended in 1569. The first two steps and the chronology do not however derive any support from the inscriptions. A palm leaf manuscript containing accounts of the Yelahanka and the Hulikal chiefs in Telugu and Kannada respectively has recently been received from Mr. B. Puttaiya, B.A., of the Government Press. The pedigree of the Yelahanka chiefs given in this manuscript interposes a chief of the name of Vire-Gauda (1506-1524) between Kempanâche-Gauda and Hiriya Kempe-Gauda and another of the name of Giddappa-Gauda (1557-1577) between Hiriya Kempe-Gauda and Immadi Kempe-Gauda. It will be seen that this pedigree agrees neither with the one made up from the inscriptions nor with the one given in the Mysore Gazetteer. Further, the dates assigned to the several chiefs in this manuscript are not at all supported by the inscriptions. Thus it says that Hiriya Kempe-Gauda ruled from 1525 to 1556 and Mummađi Kempe-Gauda from 1637 to 1663; and that Immadi Kempe-Gauda died in 1636 and Mummađi Dodda-Virappa-Gauda in 1682. A glance at the pedigree from the inscriptions given above will show that none of these dates are correct except perhaps the date 1636. In these circumstances it is satisfactory to note that the following pedigree of these chiefs given in a Sanskrit work called *Virabhudhavijaya* composed by Ékâinra-dikshita, the court poet of the last Yelahanka chief Mummađi Kempavirappa-Gauda, mostly agrees with the pedigree made up from the inscriptions:—

Hiriya Kempe-Gauda.

Immadi Kempe-Gauda.



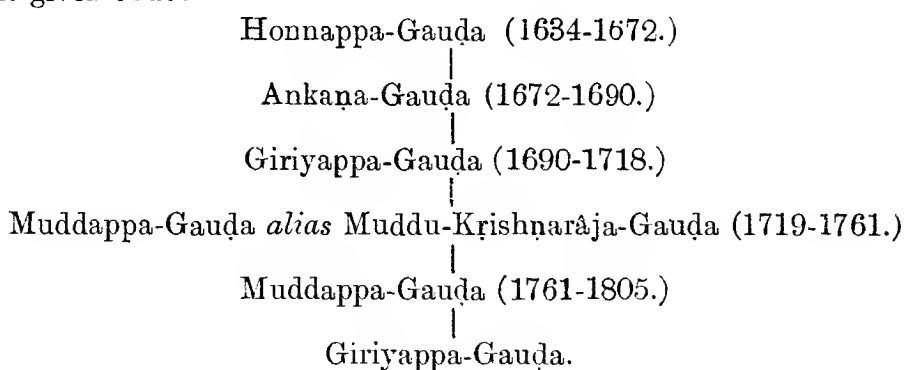
This pedigree, though it omits Kempanâche-Gauda, gives a few additional details which are of some importance as they help us in the interpretation of some inscriptions. For instance, E C, XII, Kunigal 12 mentions a chief Immadi Hiriya Kempe-Gauda and states that his wife Venkaṭakrishnâjamma made an *agrahâra* named Venkaṭakrishnasâgara after her for the spiritual welfare of her father-in-law Immadi Kempe-Gauda and mother-in-law Lingâjamma. Now this pedigree makes it quite clear who this chief was. The date given in the inscription, 1599, is most probably a mistake for 1659. The chief Chennavira seems to be mentioned in Bangalore 126.

55. Some of the details given in the manuscript received from Mr. Puttaiya

Details about the chiefs. about the chiefs may be briefly noticed. Kempanâche-Gauda's son Vire-Gauda came to Mysore from Alûr, a village near Conjeeveram. He built the village Yelahanka and set up the god Gôpâlakrishna there, took possession of Bangalore and constructed a tank named Kempânbudhi. His son Hiriya Kempe-Gauda built in Bangalore a fort and four watch towers known as *râiyâli-sikhara* in the four directions. He went to Vijayanagar and received from king Krishnâ-Dêva-Râya Ballâpura, Dêvanhalli and Hoskote. Immadi Kempe Gauda captured Hulikal, Huliyûrdurga, Hutridurga and Sivaganga, took possession of Mâgadî and built on Sâvandurga a fort and the temples of the gods Narasimha and Virabhadra. He also built at the instance of his family guru Śrinivâsadêśikâchârya the *nârârangâ* or central hall of the Ranganâtha temple near Mâgadî. As there was some misunderstanding between his two sons Mummađi Kempe-Gauda and Honnappa-Gauda, he made a division of the kingdom and made the younger son Honnappa-Gauda the ruler of Hulikal in 1634, directing him to have Anayyâchârya of Hulikal as his guru. On a representation made by

his guru Tiruvenkaṭāchārya that owing to the circumstance that Sātānis were the *pūjāris* in the Ranganātha temple the Brāhmans could not receive *tirtha* or holy water there, Mummaḍi Dodda-Virappa Gauḍa made arrangements for the worship being conducted by the Brāhmaṇa *pūjāri* of the Kēśava temple at Hāragadde appointing to his place the Sātāni *pūjāri* Periyālvāraiya of the Ranganātha temple, and ordered that the Sātānis might continue as the *sthānikas* of the temple receiving half the share of the money offerings, etc., made to the god. Subsequently Tiruvenkaṭāchārya became a *sanyāsi* under the name of Dodda Parakālasvāmi and resided in the *matha* at Seringapatam. Kempavīrappa-Gauda sanctioned a money grant to the Ranganātha temple at the instance of Dodda Parakālasvāmi who sent for consecration in the temple metallic figures of the goddess Lakshmi and Vēdāntāchārya. The scale of expenditure was also drawn up in consultation with the svāmi's grandson Rāghavāchārya. In 1711 the chief set up for his mother the god Cheluvarāyasvāmi in Cheluvarāyapēṭe to the south of Māgaḍi with the assistance of Śrirangāchārya who had come there from Śrirangam, and in 1712 the god Varadarājasvāmi at Baichāpura with the assistance of his guru Rāghavāchārya. Some time after, in consequence of his intimacy with a Lingāyat woman named Bhargāvati, he became a Lingāyat and changed his *gōtra* from Chaturtha into Sadāśiva. He then built a large temple to the west of Māgaḍi and dedicated it to Sōmēśvara. He enlarged and beautified the Gangādhareśvara temple at Śivaganga and built a pond and several *maṇṭapas* and Lingāyat *maṭhus* there. On his refusal to send a fine elephant which was in his possession to the Mysore king Dodda Krishnānahārāja who had asked for it, Daṭavāyi Dēvarājaiya of Mysore marched against him with a large army, besieged Māgaḍi, killed the chief's general Virabhadra-nāyaka in battle and took possession of the kingdom. He then sent for the chief who was on Sāvandurga, took him prisoner and returned to Seringapatam with a large booty. The chief was confined in prison where he died soon after.

56. As stated in the previous para, the Hulikal branch of the Yelahanka family began to rule in 1634, the first of the line being Hulikal chiefs. Honnappa-Gauda, younger brother of Mummaḍi Kempe-Gauda. As the letter of Kempavīrappa-Gauda is addressed to the Hulikal chief Krishnarāja-Gauda (para 53), it is desirable to know something about these chiefs. I shall therefore proceed to give the pedigree and the details about them contained in the manuscript referred to in para 54. The pedigree is given thus:—



Honnappa-Gauda renovated and enlarged the Narasimha temple at Śulapuri at the instance of his guru Annayyāchārya, grandson of Śrirangadēśika, and appointed a Brāhmaṇa to conduct the worship according to the Pāncharātrāgama in place of the former Sātāni *pūjāri*. Ankaṇa-Gauda built a palace and a fort at Hulikal and his son Giriyappa-Gauda erected Vishnu and Śiva temples in the fort. It is stated that Muddappa-Gauda was a good horseman and that the Mysore king Dodda Krishnā-Rāja-Odeyar, having heard of his skill as a rider, sent for him and admired his horsemanship. We are also told that the king bestowed upon him the name Muddu Krishnarāja-Gauda and directed him to pay an annual tribute of 500 *varahas*. This was the chief to whom Kempavīrappa-Gauda's letter was addressed. During his son Muddappa-Gauda's time Hyder paid a visit to Māgaḍi in 1771 and increased the tribute to be paid by the chief to 1,000 *varahas*. This continued till 1793, but in the following year Tippu annexed the chief's territory to Mysore. When the chief waited upon General Harris who had come to

Bangalore on business with Garret after taking possession of Seringapatam in 1799, the general directed him to go to Divān Pūrnaiya and represent his case to him. He accordingly went to Pūrnaiya who granted him in 1804 a *sanad* to the effect that land of the revenue value of 24 *varahas* was bestowed upon him. On Mud-dappa-Gauda's death, his son Giriyappa-Gauda waited upon Pūrnaiya, who got him inmarried and renewed the *sanad* granted to his father.

MELUPALEM.

57. A Telugu *sanad* in the possession of Kundāpura-Vyāsarāya-māṭha at Abbūr, Chennapāṭṇa Taluk, received from Mr. Jayasinha Rao of Maḷvalli, records a grant in 1772 to a svāmi of the *māṭha* by a chief named Javvādi Virappa-nāyaka of Mēlupālem. It is not clear who this chief was and where he ruled. He is stated to be of the Vālmiki-gōtra and of the Mannala-vāṁśa, the son of Venkāṭa-pati-nāyaka and the grandson of Kambi-nāyaka's (son) Javvādi Varamūti-nāyaka. The titles applied to him are *Gutti-hannibara-gaṇḍa*, *Konkaṇadalavibhāla*, *Basuvaśankara* and *Anganamalaśāsanādhiśvara*. Curiously enough, the record mentions in the place of an overlord the god Venkaṭarāmaṇasvāmi of Tirupati as ruling the earth. It states that, while the lord of Bhūvarāhakshētra, resider in the Ānandanālāya-vimāna, dweller in Śeṣaśaila within two *prākāras* or enclosures, beautiful as Manmatha, resplendent like a crore of suns, controller of Lakshmi, Brahma and other deities, protector of all the worlds, a *manilāra* tree to devotees worshipped by great kings the lords of the earth surrounded by the four oceans of the four directions, Venkaṭāchalaśvāmi was ruling the earth seated on the jewel throne at Venkaṭāchala, Javvādi Virappa-nāyaka granted, with all the usual rights, on the holy occasion of a lunar eclipse, the village of Pachchārlapalle in Adāvipatṭeda of Cheṭṭu-sīma which was under his rule, to the *paramaṭamsa-parivrājakaśairya*, *padarākyapramāṇa-pārīrāra-pārāngata*, *sarratantra-svatantra*, establisher of the Vaishṇava-siddhānta, lord of the Karṇāṭaka throne of Vidyā-nagara, worshipper of the lotus feet of the god Gopālakrishṇa who granted boons to Vyāsamuni, head of the *māṭha* of Vyāsarāya, Lakshmīvallabhatirtha, spiritual son of Lakshmīdharatirtha who was the spiritual son of Lakshmīmanoharatirtha, for the service of the god Veṇugopālakrishṇa. The grant was written by Rūvarāju Venkaṭāchalaun. The sanad bears two seals, one at the beginning and one at the end. The latter contains the donor's name—Virarāja-nāyadū in two lines in Nāgari characters, while the former has a Sanskrit verse in the *anushṭubh* metre stating that it was the seal of Varamūrti, son of Mannala-Javvādi-Venkaṭēndra. The verse, which is in five lines in Nāgari characters, runs thus:—

Śrī-Mannalādi-Javvādi-Venkaṭēndra-tanūbhuvah!
Varamūrti mudrā-chandrō virājatē॥

Here the name of the donor seems to be given as Varamūrti, which was the name of his grandfather.

mysore.

58. Only one inscription relating to Mysore was copied during the year. It is an epitaph on a *brindāvana* in Madhavana in the south of the Mysore City stating that Lingājamīnaṇi of Krishnasvilāsa-Sannidhāna, queen of the Mysore king Krishṇa-Rāja-Odeyar III, died in 1855.

MISCELLANEOUS INSCRIPTIONS.

59. Some of the records which cannot be assigned to any specific dynasty of kings will be noticed under this head. A fragmentary Tamil epigraph built into the wall of Patel Sambegauda's house at Sātanūr, Kānkānhalli Taluk, records the grant of some wet lands and a tank called Kudiraikirai by Seyyaīnbarkilān. The period of the record may be about 1200. An inscription on a rock in Malle-gauda's field at Gērahalli of the same Taluk states that Vasuva-Māraima's son Malappa granted a *khaṇḍuga* of wet land, with exemption from all imposts, to

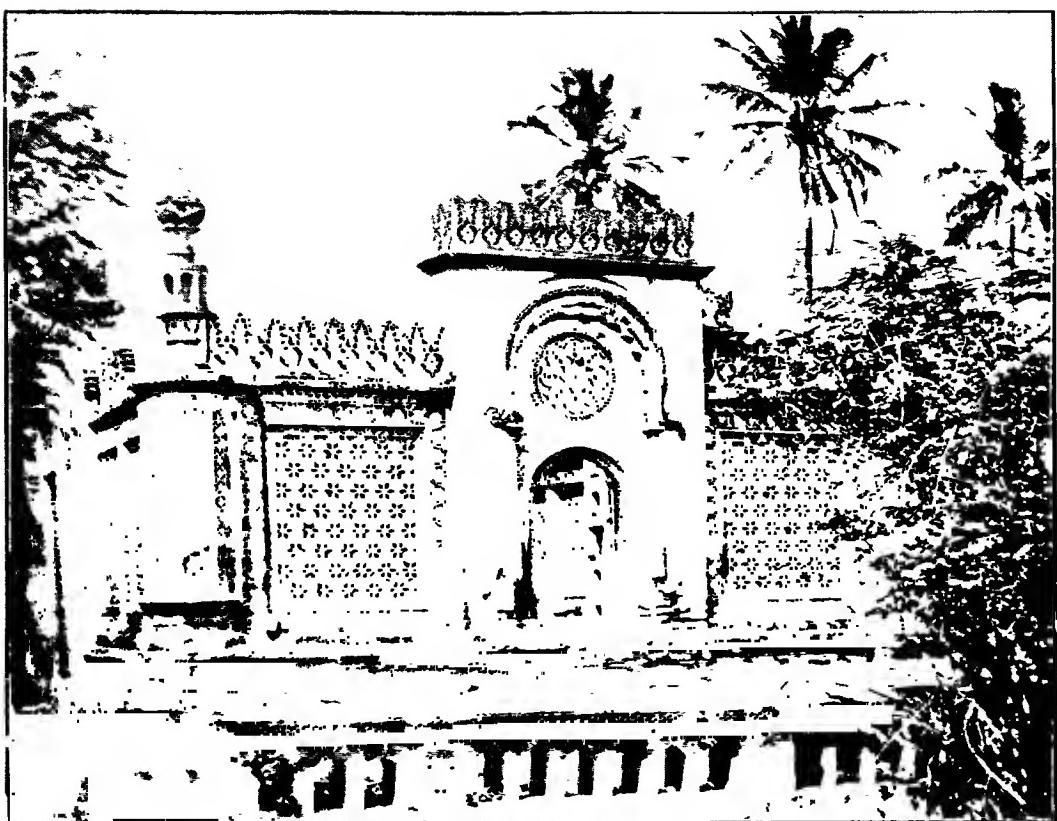
Doddā Jasayya for having built a tank at Atihāli. The record may be assigned to about 1400. A *viragāl* in Kempegauda's field at Kallahalli of the same Taluk, which appears to be dated 1508, merely states that the stone was prepared by Ēchōja for Tāmaṇṇa's son Tāmaṇṇa of Kallanahali. An epigraph on a boulder known as Mudreguṇḍu to the south-east of Sivanahalli of the same Taluk, which seems to bear the date 1558, records that Śivanappa-gauḍa's son Amīritavīrappa-odeyar granted a village for the god Sāvaodi Vīrēśvara who had taken up his abode at Sivanahalli. There was a Śivanappa-Gauḍa among the Sugatīr chiefs: it is not clear if his namesake of the present record is identical with him. Another at Chikka-Mudade of the same Taluk, standing close to Kānkānhalli 27, which appears to be dated 1568, says that Mahānāyaka-ayya granted some lands, as a *sarvamānya*, to some *matha*. A third at Alahalli, Kānkānhalli 33, now revised, which seems to be dated 1600, states that it was set up by Brappa-odeyar of Mukodalu for regulating the levy of certain taxes within the four boundaries of his principality. It is not clear who this chief was. An inscription on the brass-plated base of the *dhvaja-stambha* or flag staff of the Venkaṭaramāṇasvāmi temple at Kallahalli of the same Taluk says that the plating was caused to be done by Gajarāja-modali, son of Punyakōti-modali of Arukādu (Arcot), as a service to the lotus feet of the god. A portion of the record is also repeated in Tamil. The inscription is not dated, but may be assigned to about 1840.

2. Numismatics.

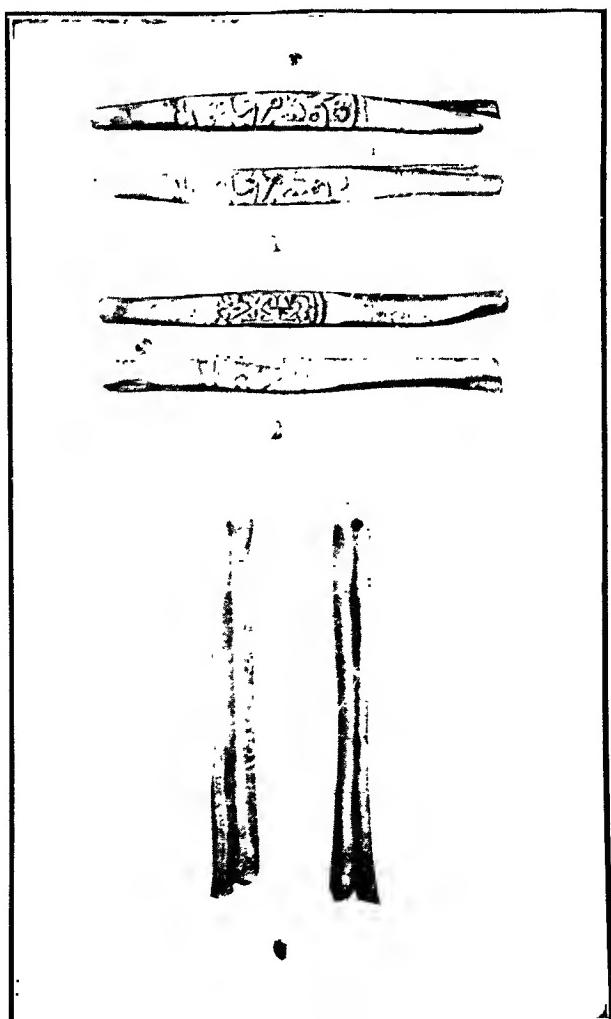
60. Two silver wire coins known as Larins (Plate II) were received for examination from the Archæological Superintendent, Western Circle, Poona. They are doubled up and measure $1\frac{3}{4}$ " by $\frac{1}{8}$ ". Their thickness too is about $\frac{1}{8}$ ". One of the coins has the Kalima on one side and a design consisting of a double sword and what looks like a shield on the other. The other has the same Persian legend on both sides. The name Nasīr Shāh appears to occur in the legend. If this reading is correct, the reference may be to the Persian king of that name. The provenance, if known, will be of some help in the decipherment of the legend.

3. Manuscripts.

61. The manuscripts examined by me while on leave were briefly referred to in para 18. Among the works contained in them, the following deserve some notice:—(1) Bhagavannāma-chintāmanī by Vēṅkaṭanāthaśūri; (2) Śrīgunaratnakōṣa-vyākhyā by Śrinivāsa of the Kauśika-gotrā, disciple of Tāta-dēśika and Lakshmanāchārya; (3) Gṛihyapradipikā by Gārgya Varadārya; (4) Rāmānujanakshatramālā by Śrinivāsa of the Vādhūla family; the Pāñcharātra works (5) Pādmatantra, (6) Vishnūtantra, (7) Jayākhyasainhitā, (8) Viśvāmitrasainhitā and (9) Vishṇusainhitā with a commentary called Tattvapradipikā; (10) Pārāśaryavijaya by Rāmānujadāsa alias Mahāchārya, disciple of Śrinivāsāchārya of the Vādhūla family; (11) Rahasyatraya-vyākhyā called Tātparyadipikā by Vīrarāghava of the Śrīśaila family, son of Rāmānujāchārya and disciple of Śrinivāsārāmānujāinuni and Śāthāri-sūri; (12) Ashṭaślōki-vyākhyā and (13) Divyasūrivaibhavadipikā by Vēdānti Rāmānujāinuni, disciple of Lakshmana-yōgi and Vādhūla-Varadārya; (14) Vēdāntakaustubha by Vēdāntāchārya of the Śrīvatsa family, son of Ādivarāhāchārya and Kōneṭyainbā and grandson of Paravastu Vēṅkaṭēśa-dēśika; (15) Vēdāntavijayamangaladipikā by Sudarśana-guru of the Vādhūla family, son of Sundarajāmātri and disciple of Mahāchārya; (16) Śrutaprakāśikā-tūlikā by Vādhūla Śrinivāsa, disciple of Samarapringava; (17) Prapannāhnika by Raṁya-jāmātri-muni of Kānchi; (18) Pramānasangraha by Krishnapāda; (19) Adhikārasangraha-vyākhyā by Kausika-Śrinivāsa; (20) Rasatarangini by Bhānuḍatta; (21) Sakalādhikāra, a work on architecture and sculpture; (22) Prakīrṇa-gaṇita, a Telugu work on arithmetic by Peddana, son of Eluganti Kondayāmātya; (23) Telugu songs on the Mysore king Chikka-Dēva-Rāja-Odeyar; and (24) Anubhavarasāyana, a Kannada work bearing on Advaitavēdānta by Krishnarāja of Salem.



SOUTH VIEW OF DARGA AT MYSORE.



WIRE COINS

Mysore collector's report, 1866.

Of the other manuscripts examined during the year, *Atharvaśikhāvīlāsa* is a Sanskrit work treating of the greatness of Vishṇu by Rāmānujāchārya who flourished in the first half of the 18th century. The author says that he wrote the work at the instance of the Mysore king Krishṇa-Rāja-Odeyar I (1713-1731) and his general Kālale Nanja-Rāja. *Harināhātmya-darpana* is a similar Sanskrit work by Basava-bhūpāla, son of Jangama-bhūpāla, who probably flourished in the 17th century. *Tiruvāyamoli-tike* is a Kannada commentary on *Tiruvāyamoli*, the celebrated Tamil work of Nammālvār or Śāthakōpa consisting of about 1000 stanzas in praise of Vishṇu, by Chikkupādhyāya, the minister of the Mysore king Chikka-Dēva-Rāja-Odeyar (1672-1704). *Rāmiyaṇa* is a Telugu poem by Buddharāja who says that he wrote the work in the name of his father Viṭṭhalarāja. *Nālachakravartikathe* is a *yakshagāna* or rustic drama in Kannada by Kempayya, son of Kempāṇna and Timmamma, who lived at the close of the 18th century. The author says that the story was formerly written in the form of a *dvipada-kārya* by Rāghavayya. Two more manuscripts, namely, *Māgadi-Kempegaudara-charitre* and *Hulikalbu-samsthānikara-charitre*, which contain accounts of the Yelahanka and Hulikal chiefs, respectively, have been noticed in detail in paras 54-56 above.

General Remarks.

62. I have at the outset to apologise for the meagreness of, and the paucity of illustrations in, the present Report owing to causes over which I had no control.

It is, however, pleasing to note that my last Report, though meagre, has received, as usual, the appreciation of scholars in and outside India owing chiefly to the detailed notice contained in it of a newly discovered early record of great historical value. One scholar writes from England: "I have read your Report with very great pleasure. I am sure you need not apologise for what you modestly call its 'meagreness'; for, not to mention the charming illustrations, the Kūdlūr grant of Mārasimha which you publish in it is important enough to justify a Report all to itself. These plates seem to me to satisfy all the criteria that can be reasonably applied, and I am sure that the late Dr. Fleet would agree with me. His was an eminently fair mind; though probably he went a little too far in his disbelief in the genuineness of Ganga grants, his scepticism was a wholesome antidote to the blind credulity with which they were accepted in certain quarters, and was perfectly amenable to reason, as was seen in the case of the Penukonda grant. The present document seems to be sound in all respects—linguistically, for only a childishly captious criticism could condemn it for its occasional slips in spelling, which are fully paralleled in stone epigraphs of undoubted genuineness; palaeographically, for its writing is quite suitable to its date; and substantially, inasmuch as in essentials it agrees with the most reliable of other documents. You are much to be congratulated on having brought to light this valuable record, which, though naturally it does not illuminate all the dark places of Ganga history, certainly furnishes the most trustworthy information that we are likely to obtain." Another scholar writes: "The distinguishing feature of your Report for 1921 is the splendid copper plate inscription of the Ganga king Mārasimha. It gives a summary of the whole history of the dynasty almost to the end. In some cases, for instance in that of Maruladēva, it supplies fresh information, as well as in other parts. But the general course of events hitherto adopted is not disturbed. Untoward occurrences are of course not alluded to, such as the interregnum in the time of Sivamāra-Saigotṭa, and the Rāshtrakūṭa usurpation. But such omissions are easily accounted for. This is an exceedingly fortunate find and there seems little prospect of any thing later or better being discovered. Your general remarks on the Ganga genealogy are no doubt justified in some respects. But I think you are disposed to push forward Durvivūta too much in date. The history of Mysore for the early period as now determined suffices to show that the State was no negligible backwater. On the other hand it has held a prominent position, and been in intimate connection with some of the greatest figures in history,—from Chandragupta, of the time of Alexander the Great, and Aśoka, to Napoleon Buonaparte and the great Duke of Wellington. You have been very fortunate in many of your

discoveries." Another writes : "Your Archæological Report for 1921 is very interesting. I hope you will continue to send me one, as the epigraphical studies greatly interest me."

A scholar writes from Holland : "It is very gratifying that each new year brings fresh discoveries which are dealt with in your Annual Reports in such a scholarly manner." Another writes from Norway : "Your Report for 1921 is as usual full of useful information. It has given me great pleasure to read it." Another writes from Germany : "I have found much material of high interest in your Reports for 1920 and 1921. You will much oblige me by informing if there are more notices about king Durvinta's translation of the *Bṛihatkathā*. It is very desirable to have new contributions towards a solution of the *Bṛihatkathā* riddle and I think that M. Lacote in his *Essay sur Gunādhyā* (1908) has not said the last word about this problem. It will also be a good work if we could get better information about the Tamil translation." Another writes from France : "Your Archæological Report for 1921 is still more interesting than the previous one. I wish to thank you particularly for your gifts which are greatly appreciated. You may have received a letter from some French (architectural) students who wished to buy your beautiful Monographs. You can hardly imagine how keen French people are about your wonderful ancient Indian art. Unfortunately they have so far had but few opportunities of studying it." Another scholar writes : "Your Archæological Report for 1921 is very interesting and useful." Another writes from America : "I have received your valuable Report for 1921. May I ask you to supply the Museum of Fine Arts, Boston, with 150 selected prints of Mysore architecture, including all those that have been published in your Reports hitherto."

A European scholar in India writes : "Though special work kept you at Head Quarters during the period covered by your last Report, the Report itself is in my opinion as interesting and illuminating as its predecessors. Your note on the Buddhistic image of Nepal, belonging to Monsieur Clemenceau, was of personal interest to me as the great Frenchman had shown me the image asking me who was the best scholar in Mysore to interpret the meaning of that image and to decipher the inscription on it. Needless to say that I did not hesitate for a moment to suggest your name. The most important epigraphical discovery of the year is, undoubtedly, the copper plate grant by king Mārasimha and I make bold to say that this discovery is an event of the greatest historical importance. If the dark period of Mysore history is to be written some day, the history of the Gangas should play an important part in it, and it redounds to your credit that you have unearthed some more of the genuine grants of this dynasty with which many places in this State are closely connected. I quite agree with you in thinking that if Dr. Fleet had lived, he would have changed his opinion about the fictitious nature of the Ganga grants. His theory has held the field too long and has misled many a student of Mysore history. I might confess that it impressed me when I first undertook the study of the Gangas, but I am thankful to say that you have for a long time past made a convert of me and I am glad that your new discovery has proved that you are a safe guide in the history of the Gangas. I agree with you that Professor Jouveau Dubreuil's theory regarding the separation of the Gangas into two dynasties is ingenious. I am inclined to believe it is correct and have an idea that some day some record may come to light to put beyond doubt the existence of the Paruvi dynasty. Your surmise that Vijayarāya, younger brother of Dēvarāya II, is identical with Vijaya of the inscriptions of Saka 1368 is noteworthy. Under numismatics, your explanation of the symbol in the first figures of Plate XI that 'The animal represents Śiśumāra or the heavenly porpoise supporting on its back the collection of the stars and planets' appears to me to be correct. I am glad to know that on your recommendation the Mysore Government have passed orders for the preservation of the Ancient Monuments which was a long felt desideratum and that those relics of the past are to be under your care. No one knows them and loves them better than you and they could not have been placed in better hands. I close my brief remarks with my heartiest congratulations on your last Report and with the hope, shared, I am sure, by all the admirers of the glories, archæological and historical, of Mysore, that you will continue for some more years to come to preside over a Department which yields in importance to no other Department in the State."

Another scholar writes : " Many thanks for your valuable Report for 1921. The Kūḍlūr grant is a splendid discovery and I heartily congratulate you. The friend of Bhāravi was king Narasimhavishnu I (630-660), the adversary of Pulakēsi II, and not his grandfather Simhavishnu (575-600)." Another writes : " Your Report for 1921 is most interesting reading and I sincerely congratulate you. The clarification of Ganga history is of special interest. The photos, especially those of Belur, are most happily chosen." An Indian scholar writes : " Your Report this year is replete with interest. I began to read it and did not leave it till I finished. It clears the history for nearly a thousand years of an important kingdom of South India. These very Gangas later came to Orissa and reigned there for two hundred years, and the temple of Jagannāth is a *Jayastambha* to them. But I am afraid you shall have to re-adjust the dates of Vishnuvardhana and Durvinita in order to make Bhāravi a little older. He is mentioned in the Aihole inscription of 632. He and his patrons must have flourished some decades before 632." Another writes . " Your Report for 1921 is most interesting. The portion relating to the history of the Ganga kings is extremely valuable."

One of the scholars quoted above refers to the orders passed by Government for the preservation of the Ancient Monuments in the State. Many of these monuments are architectural genius of which any country may be proud. Consequently the importance of the work of conservation with regard to them cannot be overstated. In order that the activities of this Department in this connection may bear fruit, it is very necessary to introduce the Ancient Monuments Preservation Act as early as possible. A draft bill drawn upon the lines of the British India Act, which had come up for opinion, was returned with suitable suggestions, and it is earnestly hoped that steps will be taken to bring the Act into force without further delay.

In the meantime I would make a suggestion with regard to the orders already passed by Government for the preservation of Ancient Monuments. These orders were passed in 1920 and the circular giving instructions for the guidance of the Revenue and Public Works officers was issued early in 1921. Still it is found that considerable ignorance prevails in the taluks as to the intentions of Government in the matter, and the importance of the maintenance of monuments is not yet sufficiently recognised. It is therefore very desirable that the Government orders so far passed on this subject are translated into Kannada and published throughout the State.

The Chākōnhalli plates of Achyuta-Rāya (paras 47-48) are of some interest as they refer to some great Śrīvaishṇava authors of the 12th and 14th centuries in whose line the recipient of the grant was born. In paras 54 and 55 is given all the information that could be gathered from inscriptions and literary works about the family of the Yelahanka chiefs together with a succession list made up from the inscriptions.

A Retrospect.

63. I may take advantage of the opportunity afforded by this, which is my final Report, to refer briefly to the work done during my tenure of office as the head of the Archaeological Department from July 1906 to July 1922. For detailed information reference is invited to the sixteen Archaeological Reports published year after year ; but, roughly speaking, the number of new records deciphered and dealt with during this period was about 5000, the number of Hindu, Jaina and Muhammadan buildings visited and described more than 1000, the number of coins dealt with about 4100, and the number of palm leaf manuscripts examined nearly 1800. Further, about 1250 photographs and nearly 120 drawings were prepared under my instructions, and about 100 bound volumes of transcripts containing 125 Sanskrit and Kannada works copied under my direction were sent to the Oriental Library, Mysore. Other items of work done during the period were: preparation of an exhaustive General Index to the volumes of the *Epigraphia Carnatica*, an Architectural Portfolio for illustrating some of the notable artistic structures of Mysore, an Index to the Annual Reports of the Department, and Selections from the inscriptions concerning matters of historical and social interest ; publication of a revised edition of the Śravana Belgola volume of inscriptions, three

Monographs on the temples at Sômanâthapûr, Bêlûr and Dodda-Gaddavalli forming Nos. I to III of "Architecture and Sculpture in Mysore" in the Mysore Archaeological series, a revised edition of the Karnâṭaka-Śabdânusâsanam, a standard work on Kannâda grammar, and an account in Kannâda of Halebid and its temples by Paṭel Śivananjegauḍa; drawing up the chapter on Kannâda Language and Literature and the sections on Epigraphy and Architecture for the revised edition of the Mysore Gazetteer; passing through the Madras Government Press the Mysore and Coorg articles for the Imperial Gazetteer of India; and review of nearly 250 books and manuscripts received from the Secretaries to H. H. the Maharaja, the General and Revenue Secretariat and the Inspector-General of Education in Mysore. Excavations on a small scale were conducted at Chitaldrug, Talkâd and Halebid and old coins, pottery and other antiquities unearthed. A few cromlechs were likewise opened and ancient pottery and other relics obtained.

The newly discovered inscriptions have brought to light several facts, not known before, with regard to the Kadambas, the Râshtrakûṭas, the Châlukyas, the Chôlas, the Sântaras, the Kongâlvâs, the Changâlvâs, the rulers of Punnâd, Vijayanagar and Mysore, and the chiefs of Âvati, Bêlûr, Hadinâdu, Hole-Narsipûr Hulikal, Sugatûr, Ummattûr and Yelahanka. They have added considerably to our knowledge especially with regard to the Gangas whose history may now be regarded as almost definitely settled. The work of the Department in connection with this dynasty has been appreciated by several competent scholars. A scholar in England writes: "I believe that the work of the Mysore Archaeological Department in connection with the Ganga dynasty will always be remembered to its credit." Of the new records, about 350 have been included in the revised edition of the Sravana Belgola volume, and most of the remainder got ready to be issued as Supplements to the Mysore, Hassan, Bangalore, Tumkur and Kolar volumes. The Kannâda texts of the Mysore and Hassan Supplements have been edited, those of the Bangalore and Tumkur Supplements are in the Press and those of the Kolar Supplement are almost ready for the Press.

Many temples in the Dravidian and Hoysala styles of architecture, mostly not noticed before, have been described and illustrated. A large number of individual works of art, signed works of artists, portrait statues, and *viragals*, *mâstikals*, Nâga stones and other sculptures of archaeological interest has been published for the first time. This item of work of the Department has induced authorities on Indian art and sculpture not only to take greater interest in the artistic works of Mysore but also to form a more favourable estimate of their merit as works of art. The late Dr. Vincent A. Smith wrote thus in the *Indian Antiquary* (May 1915): "Mr. Narasimhachar's well-illustrated Reports add largely to the information concerning the Hoysala temples and furnish an immense amount of entirely new matter descriptive of the sculpture. In my *History of Fine Art in India and Ceylon* (pages 44 and 226) the interesting fact was noted that many of the individual statues decorating the temples are signed by the artists, but at that time examples of such statues were not available. I further observed that 'the artists who designed such enormous sheets of rich sculpture aimed at producing an imposing effect by the splendour of a mass of carvings of the highest complexity, rather than by inviting attention to individual figures. Nevertheless, the individual figures will bear examination in detail, the elephants especially being exquisitely true to nature. The gods and human figures are less satisfactory.' Mr. Narasimhachar has now published many examples of the signed statues. In the light of the fuller knowledge thus acquired it must be confessed that the remarks made in 1911 are inadequate and fail to do justice to the subject. If a new addition of my book should ever be called for, a separate section would be required for the discussion of the Hoysala sculpture and a more favourable verdict on its merits would have to be recorded."

Under numismatics may be mentioned the Ândhra, Roman and Chinese coins unearthed at Chitaldrug, and the Hoysala coins found at Halebid. The Ândhra coins relate to the Ândhrabhritya kings Mudânanda and Chutukadânanda and to their viceroys, probably stationed at Chitaldrug, the Mahâraṭhis Jadakana Kaṭaya and Saṭjakana Chaṭaka. The Roman coins are silver denarii of the emperor Augustus, and the Chinese coin is supposed to have been issued during the reign of the emperor Han Wu-ti. The Hoysala gold coins include *panams* not noticed

before. At the time when the coins were unearthed at Chitaldrug, Professor Rapson, the great authority on Andhra coins, wrote to me thus: "I am most interested in the account of your discovery of Roman silver and Andhra lead coins, as well as pottery at Chitaldrug. These discoveries of objects, which can be dated, found in association are most important historically. As you point out, Dr Hultzsch's reading of the Mahārāthi's coins may have to be revised in the light of your new specimens. I may say, by the way, that if your Roman coins were actually found with these, it will settle a point which I leave doubtful as to their date." The silver coins in the Bangalore Museum were examined and identified. They consisted of Bactrian, Persian, Burmese and Siamese coins, coins of the Native States of Mysore, Hyderabad and Baroda, and coins of the British and other East India Companies. A coin cabinet was formed for the office containing a pretty large number of gold, silver and copper coins issued by the Mughals, the Vijayanagar kings, the Ikkeri chiefs, most of the Native States of India, the British and other East India Companies, and several colonies and countries outside India, which have all been described and illustrated.

With regard to manuscripts, it may be stated that two of Bhāsa's dramas, namely, *Svapnavásavatattva* and *Pratijñāyangandharāyaṇa*, were discovered by this Department before they were published in Travancore. Another important discovery was the Jaina work *Lokavibhāga* which incidentally furnishes the earliest Saka date yet known, viz., 380, and states that this was the 22nd year of the reign of Simhavarina, the king of Kānchi, thus supplying a welcome standpoint for Pallava history. Another manuscript of some interest is the medical work *Kalyāṇakāraka* of Ugrāditya, a Jaina author, who was a contemporary of the Rāshtrakūta king Amoghavarsha I and of the Eastern Chālukya king Kali Vishṇuvardhana V. The work opens with the statement that the science of medicine is divided into two parts, namely, prevention and cure, and gives at the end a long discourse in Sanskrit prose on the uselessness of a flesh diet, said to have been delivered by the author at the court of Amoghavarsha, where many learned men and doctors had assembled. One more manuscript that deserves mention is the *Alankārasudhānīdhī* of Sāyanāchārya, which gives incidentally some items of information regarding the Vijayanagar prince Sangama II and Sāyanāchārya's younger brother Bhōganātha. For other important manuscripts that have been discovered and described reference is invited to the Annual Reports.

The Annual Reports of the Department have all along received the commendation of scholars both in and outside India. The illustrations of architecture and sculpture, the iconographic notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical importance in these Reports have been greatly appreciated. I have to express my obligations to the late Drs. Fleet, Burgess and Vincent A. Smith, and to Mr. Havell for their appreciation and valuable suggestions for the improvement of the Reports, and to other scholars for the highly appreciative terms in which they have spoken of them. The opinions and suggestions of some of the scholars have been briefly given under "General Remarks" in the Reports from 1913 to 1922. The demand for copies of these Reports has increased, and requisitions for them are being received not only from scholars in and outside India but also from notable institutions in Europe and America. The late Dr. Vincent A. Smith wrote: thus about these Reports "Your Reports record an immense amount of hard work done in a scholarly fashion much to the credit of the Department as organized by the Government of His Highness. They exhibit the results of amazing industry and are the fullest and most substantial which come from India being free from padding which wastes so much space and money in the others. Probably your Reports may be ranked as the best in India."

Before concluding I may say a word or two about the staff of the Archaeological office. My Assistant, Mr. R. Rama Rao, B.A., and the Architectural Draughtsman, Mr. B. Venkoba Rao, B.A., both of whom joined the office a few years ago, have done useful work in the epigraphical and architectural sections of the office. The Head Photographer and Draughtsman, Mr. T. Nannassivayam Pillai, an old hand in the office, has rendered valuable service in preparing illustrations for the several publications of the Department. The Head Pandit, Pandit C. Venkannachar, another old hand, has been very useful in deciphering inscriptions of all

kinds. The Draughtsman, P. M. Gurusami Achari, is a quiet and steady worker. The Junior Pandit, N. Nanjunda Sastri, and the Senior Copyist, H. Sesha Iyengar, both of whom joined the office some years ago, have done good work. The Assistant Photographer, M. C. Tirumalachar, is a diligent worker. M. C. Srinivasa Iyengar, recently appointed as the Junior Copyist, has done useful work in connection with the General Index. The Tamil Pandit, Venkataramanaiya, and the Typist Clerk, Srinivasa Rao, recently attached to the office, have made fair progress in learning their work. Lastly, the Assistant to the Photographer, Muhammad Sikandar, has been very useful to the Photographer in his work.

At the time of my availment of privilege leave preparatory to retirement there were some items of work left incomplete. I selected three of these items, namely, (1) the Śravaṇa Belgola volume, (2) the Karnāṭaka-Śabdānuṣāsanam and (3) the Halebid Monograph, for completion after retirement, as a patriotic duty, and have been working at them with the permission of Government. The first item has been finished and every thing printed except the Index which is under active preparation in the office. The remaining two items are receiving attention.

R. NARASIMHACHAR,

Director of Archaeological Researches

BANGALORE.

in Mysore.

APPENDIX

The monuments inspected by the Architectural Draughtsman have been mentioned in para 6 above.

In accordance with para 12 of the Circular issued with Government Order No. G. 18265-325—G.M. 44-20-9, dated the 31st March 1921, laying down that an Ancient Monument should not be used for profane purposes even temporarily, the Inspector-General of Education and the President of the Municipal Council were requested to shift elsewhere the offices and the school respectively located in Tippu Sultan's Palace in the Fort, Bangalore City. Both of them have written to say that the building would be vacated early. Similar action was also taken in the case of the Kesava temple at Dharmapura, Hunsur Taluk, in which the village school was being held.

Four estimates prepared in consultation with this Department, viz., one for Rs. 23,000 in connection with the Kesava temple at Belur, another for Rs. 6,630 in connection with the Amritesvara temple at Amritapura, Tarikere Taluk, another for Rs. 773 for repairing the Asharkhana at Doddaballapur, and the fourth for Rs. 1,406 for repairing the Kirtinarayana temple at Heragu, Hassan Taluk, which were submitted to Government for sanction, have been ordered to lie over for some time for want of funds.

The sum of Rs. 1,000 allotted in the Government Order of the 14th September 1920 for distribution among the Deputy Commissioners on account of petty repairs to Non-Muzrai institutions was not provided in the Budget this year also. Consequently no expenditure has been incurred under this item.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments.

Statement showing the Amounts spent during the year 1921-22 for the repair and maintenance of ancient monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Nature of expenditure incurred	Sanctioned amount	Amount spent during the year	Remarks
1	Bangalore	Bangalore	Bangalore City.	Sri Venkataramana-swami Temple, Fort.	Sinking a well in the compound.	Rs. 930 0 0	Rs. 60 1 6	Estimate sanctioned in 1919-20.
2	" ..	" ..	" ..	Tippu Sultan's Palace, Fort.	Annual repairs ...	450 0 0	426 11 0	
3	" ..	" ..	" ..	The Cenotaph ..	Special repairs on account of the visit of H. R. H. The Prince of Wales.	380 0 0	362 0 0	
4	" ..	Nelamangala.	Sivaganga	Santeswaraswami temple.	Annual repairs ...	100 0 0	92 6 0	
5	" ..	" ..	" ..	Sri Gangadharaswara-swami and Honnadevi temples.	Repairs to the temple and putting up Compound wall ...	495 0 0 150 0 0	24 9 10 86 12 0	Estimates sanctioned in previous years.
6	Mysore ..	Mysore ..	Mysore ..	Varahaswami temple.	Chunam plastering, etc. Repairing the Car Preparing Dhwaja-stambha.	229 14 0 200 0 0 383 0 0	229 14 0 203 0 0 166 0 0	Work completed. Do Do
7	" ..	" ..	" ..	Sri Lakshmiramana-swami temple.	Putting up new niches with figures, karnakootas, etc.	4,060 0 0	241 0 0	Do
8	" ..	Seringapatam.	Seringapatam.	Obelisk Monument	Repairs executed during the visit of H. R. H. the Prince of Wales.	180 0 0	180 0 0	
9	" ..	" ..	" ..	De Haviland Arch?	Repairs executed during the visit of H. R. H. the Prince of Wales.	160 0 0	161 0 0	
10	" ..	" ..	" ..	Daria Dowlat Bagh	Repairing and improving the building and the compound.	55,231 0 0	7,147 0 0	Rs. 49,068-0-0 have been spent up-to-date.
11	" ..	" ..	" ..	" ..	Improving approach road.	1,000 0 0	897 0 0	
12	" ..	" ..	" ..	Dungeons ..	Repairing approach road and jungle clearing.	10 0 0	36 0 0	
13	" ..	" ..	" ..	Jumma Masjid ..	Repairs executed during the visit of H. R. H. the Prince of Wales.	122 0 0	122 0 0	
14	" ..	" ..	Ganjam ..	Gumbaz ..	Repairs executed during the visit of H. R. H. the Prince of Wales.	1,000 0 0	835 0 0	
15	" ..	" ..	Seringapatam.	Sri Rangauathaswami temple	Repairs to the temple and its surroundings.	1,400 0 0	1,447 0 0	
16	" ..	T.Narsipur.	Talkad ..	Kirthi Narayana-swami temple.	Removing sand and exposing the basement to trace out inscriptions, if any.	2,800 0 0	1,471 0 0	Rs. 1,888 spent up-to-date.
17	" ..	" ..	Sominathpur.	Kesava temple ..	Maintenance charges	72 0 0	72 0 0	Pay of a watchman.
18	Kolar ..	Mulbagal	Kurudumale.	Someswaraswami temple.	Restoration of the temple.	4,150 0 0	4,349 0 0	Work completed in October 1921.
19	Hassan ..	Arsikere ..	Arsikere ..	Iswara temple ..	Clearing stone boulders in the compound and maintenance charges.	132 0 0	101 0 0	Pay of a watchman is included in this.
20	" ..	Belur ..	Halebid ..	Hoysaleswara temple.	Maintenance charges	261 0 0	116 0 0	Pay of watchmen.
21	" ..	" ..	" ..	Kethareswara temple.	Maintenance charges	132 0 0	63 0 0	Pay of a watchman.
22	" ..	" ..	" ..	Jain Basti ..	Repairing the roof, reconstructing compound wall and cement painting.	5,585 0 0	153 0 0	Rs. 4,339 spent up to date and the work is completed.
23	" ..	" ..	Belur ..	Channakesava-swami temple.	Providing props to cracked beams.	193 0 0	84 0 0	Work closed.
24	" ..	" ..	" ..	Channakesava-swami temple.	Reconstructing fallen portions of compound wall.	1,400 0 0	1,028 0 0	Work completed. Under orders of Government. Complete scheme for the restoration of this temple was submitted at an estimated cost of Rs. 23,000.
25	Chitaldrug	Molakalmuru	Jatangi Rameswara Hill.	Asoka inscription	Maintenance charges	72 0 0	72 0 0	Pay of a watchman.
26	" ..	Harihar Sub-Taluk	Nanditavare.	Nandikeswaraswami temple.	White-washing ...	10 0 0	10 0 0	

University of Mysore.

ANNUAL REPORT

OF THE

mysore archæological
department

FOR THE YEAR 1923

WITH THE GOVERNMENT REVIEW THEREON



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PRINTED AT THE GOVERNMENT PRESS
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Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 1568-70—Edn. 166-25-2, dated 14th November 1923.

Archæological Department.

Reviews the report on the working of the — for the year 1922-23.

READ—

Letter No. 2217, dated 29th August 1923, from the Registrar, Mysore University, forwarding the report on the working of the Archæological Department for the year 1922-23.

ORDER No. E. 1568-70—EDN. 166-25-2, DATED 14TH NOVEMBER 1923.

Recorded.

2. The Department of Archæological Researches was placed under the administrative control of the University during the year and the office of the Director of Archæology was therefore shifted to Mysore and located in the Jubilee Hall from September 1922.

3. The Director made no tours in the districts during the year under report owing to pressure of work at Headquarters, while his Architectural Assistant made some tours in four districts. The only tour for exploration made during the year was a visit to the Belavadi temple in Chikmagalur Taluk. The Channakesava temple at Belur, the Hoysaleswara and Kedareswara temples and the Parsavanatha Basti at Halebid in the Hassan District were inspected. It is observed that the first mentioned temple requires some urgent repairs and that the others at Halebid are in need of some improvements. The attention of the Deputy Commissioner of the Hassan District is invited to paragraphs 3 and 4 of Part I of the report and he is requested to take needful action with reference to the remarks of the Director, so as to prevent further damage to these ancient monuments. Twenty-three fresh monuments were recommended by the Deputy Commissioners of Districts for inclusion in the standard list and four unclassified ones were classified during the year.

4. The total number of manuscripts acquired by the departmental staff was fifty-three while the number of fresh epigraphical records obtained was 130. The majority of inscriptions discovered during the year relate to various periods between the 10th and 19th century. One relating to the 7th century recording the death of a commander in fighting with hunters led by Mahendra opposing Siladitya's claim to sovereignty over Shimoga deserves special mention.

5. An interesting attempt has been made in the report to put together all the traditional, astronomical and synchronistic evidences bearing on the controversial question of the chronology of the Brihadbanas, the Kadambas and the Gangas, so as to arrive at a satisfactory conclusion regarding the date of the early Guptas, who are understood to be the contemporaries of the Kadambas.

6. It has been observed in the report that the department was not consulted by the Public Works Department in effecting repairs to ancient monuments. The existing orders provide for such consultation whenever repairs are undertaken in the case of monuments in which the Archæological Department is interested. The question is also engaging the consideration of Government in connection with the proposals regarding the future programme of work of the department.

7. The Director has observed that it is urgently necessary to bring the Ancient Monuments Preservation Act into force as early as possible, so as to provide for the proper preservation of the ancient monuments in the State. A draft bill framed on the lines of the British India Act is under consideration of Government.

No. E. 1568-70—EDN. 166-25-2, DATED 14TH NOVEMBER 1923.

8. As many as 100 silver and copper coins were examined during the year and one silver coin of Nepal is reported to bear the name of Sri Rajendra Vikrama Sahadeva on the obverse and Bhavani and Sri Sri Gorakhnatha on the reverse.

9. It is satisfactory to note that of the three works selected for completion by Prak-tana Vimarsa Vichakshana Rao Bahadur R. Narasimhachar after his retirement, the revised edition of the Sravana Belagola Volume was completed and published.

10. The following are the new items of investigation and research made during the year:—

- (i) The date of the erection of the statue of Gomatha in Sravana Belagola, (A. D. 1028).
- (ii) The dates of birth, accession and death of Kalki, (A. D. 402, 432 and 472 respectively.)
- (iii) The initial date of the chronology of the Guptas, (A. D. 200-201).
- (iv) Extension of Harshavardhana Siladitya's rule to Mysore about A. D. 640.

11. Government are glad to note that the report furnishes an interesting record of work done during the year.

K. MATTHAN,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Deputy Commissioner, Hassan District.
The Chief Engineer for Roads and Buildings.

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Exd.—P.S.R.N.

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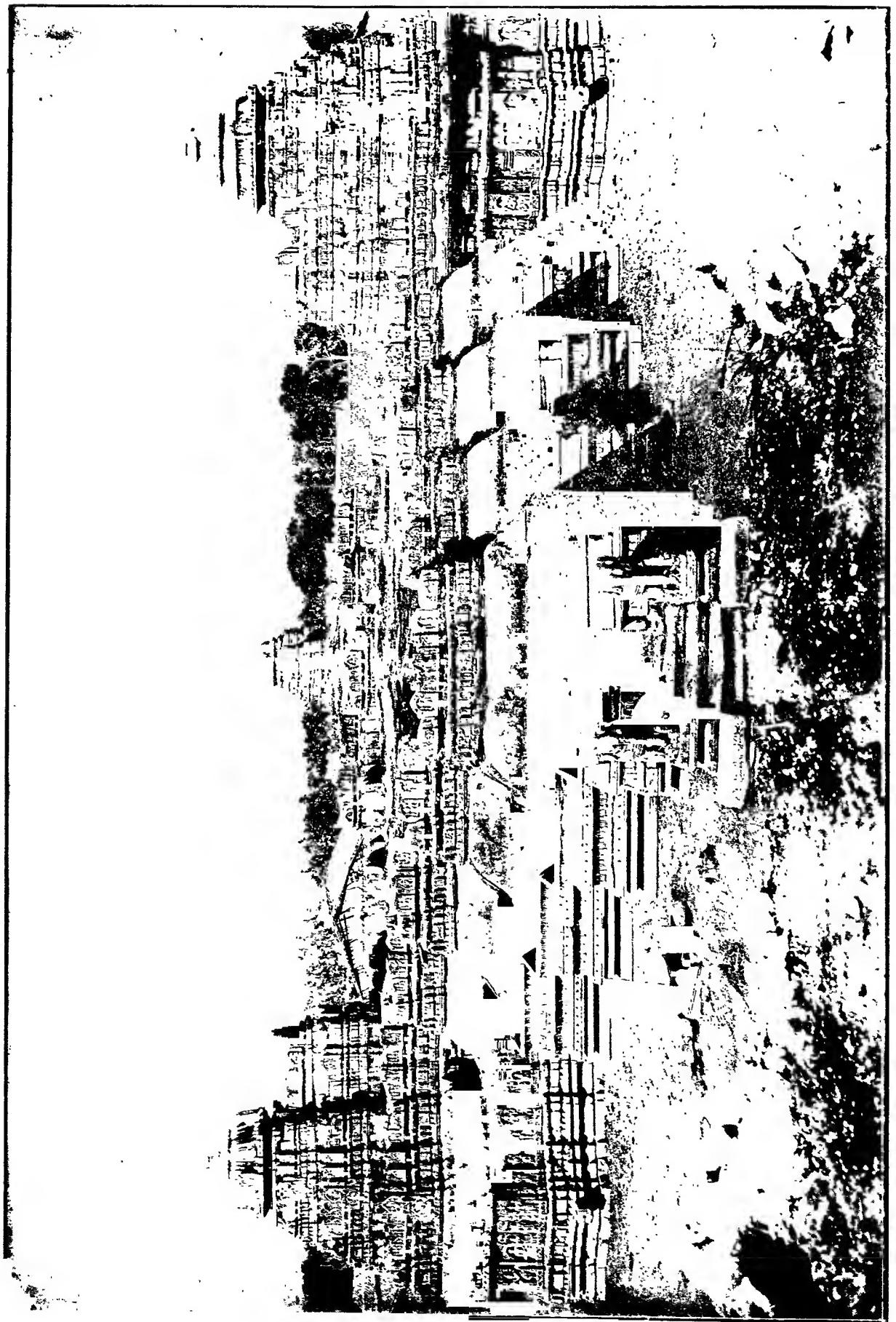
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PLATE I



GENERAL VIEW OF THE VILLAGE NARAYANA THANGAL, MELLAVAL

Madras District Surveyor's Office.

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1923.

ADMINISTRATIVE CHANGES.

(1) In their Proceedings No. O. 21-90—G. M. 102-21-8, dated the 4th July 1922 the Government passed orders placing the Archaeological Department under the administrative control of the Mysore University and transferring the headquarters of the same to Mysore. Accordingly the office was shifted to Mysore in September 1922 and was located in the Jubilee Hall, Mysore.

(2) In their Proceedings No. M. 5485-6—G. M. 102-21-5, dated the 31st May and 10th June 1922, Government passed orders retiring the Head Pandit, the Head Photographer and the Assistant to the Photographer from service. Accordingly the orders were given effect to partly in August 1922 and partly in December 1922.

(3) In accordance with the Registrar's Memo No. 5932, dated the 6th January 1923, the post of the Head Clerk of the Archaeological Office was abolished.

(4) In accordance with the Government Order No. G. 1935-6—G. M. 42-22-12, dated the 30th January 1923 the menial staff of the Archaeological Office was reduced from 5 to 3.

TOURS, EXPLORATION AND EXCAVATION.

Owing to pressure of work at headquarters the Director could make no tours during the year. Mr. Venkoba Rao, the Architectural Assistant made some tours in the Kolar, Hassan, Kadur and Tumkur Districts.

PART I.—ARCHÆOLOGICAL.

1. Archaeological work of all kinds on the monumental side was for various reasons considerably reduced during the year. The only tour for exploration made during the year was a visit to the Belavadi temple in Chikmagalur Taluk. A few short journeys were also made to certain other places in the districts of Kolar, Hassan and Mysore, for purposes of either affording technical advice to local officers or for furnishing designs for the repairs of monuments undertaken by the Public Works Department.

2. The monuments inspected in the Hassan District were:—

- (1) The Chennakēśavasvāmi temple at Bēlūr,
- (2) The Hoysalēśvara and Kēdārēśvara temples and
- (3) The Pārvanātha Basti at Halebid.

3. A scheme for the complete restoration of the Chennakēśava temple at Bēlūr had been submitted last year at an estimated cost of Rs. 23,020 and had been ordered by Government to lie over for a year on account of financial stringency. It was observed during the recent inspection that the temple stood in need of urgent attention and this fact has since been reported to Government. The scheme prepared by this department has to be taken up and carried out gradually if not all at once. Immediate measures are, however, necessary to keep watch over the monument for preventing acts of vandalism and to check the deterioration of the

stones noticed here and there. Plants have grown on the walls of the Kappe Chennigarâya shrine and these have to be rooted out as early as possible. The Vira Narayana shrine is always kept closed and has consequently been an asylum for innumerable bats which have made the place very filthy. Arrangements should be made to keep it open during the day time and the premises cleaned at frequent intervals. The heavy shutters of the *Sukhanâsi* doorway in the main temple should be detached early from the thin carved slab, as already suggested in the Conservation Note. Otherwise, there is the danger of the slab getting damaged on account of the successive shocks it sustains by the constant banging of the shutters against it.

4. The monuments at Hañebid are in a good state of preservation, but the compound of the monuments requires to be cleared of vegetation, proper paths of sufficient width being formed leading to and round the monuments. There are mounds of earth here and there in the compound of the Hoysalêsvâra temple. It is desirable to remove these and reduce the surface to a level. The big Gañêśa is a piece of exquisite workmanship but unfortunately its right arm is broken. It can possibly be restored and a railing put round the image to prevent the repetition of such mischief.

5. There is a pond in ruins in the compound of the Basti overgrown with thorny bushes. The pond should be cleared of vegetation and kept clean. There is a rude doorway constructed in front of the Mantapa of the Pârśvanâtha Basti. This does not seem to be part of the original scheme and is an eyesore. Cooking in the Mantapa by travellers should not be allowed.

6. In the Tumkur District some portions of the Turuvêkere Sub-Taluk and of the Tiptur Taluk were visited. The eastern end of Turuvêkere Town shows a number of house-sites in ruins and there is a Basava temple with a framework in stone in front of it. This framework is called *Chintâlukambha* (weighing balance) and consists of two pillars fixed side by side and a cross beam with iron rings over them. It is said that Turuvêkere was once a great cotton centre and that this part of the town was called Aralepete. All the cotton sent out was being weighed in front of the temple and the weighment marked on each bale here was accepted as the hall-mark of accuracy throughout the cotton world.

7. The Gangâdhareśvara temple at Turuvêkere is well preserved. The Nandi in the *Pâtalâṅkâna* is a good piece of workmanship. A railing has been fixed round it as suggested by this department; but it is too close and has cut off the front view completely. The height of the railing requires to be lowered and it should be fixed a little away from the Bull. Plants have grown abundantly on the Chennigarâya and Mûle Śankarêśvara temples. These should be rooted out.

8. The Bêterâya temple is the most important of the temples at Turuvêkere and has been briefly noticed in para 9 of the Archaeological Report for 1916 and in para 36 of the Report for 1918. On the door lintel of the *Mahâdvâra*, Krishna with a ball of butter in his hand is carved. The entrance mantapa has got a raised *Jagili* on either side. The pillars of the *Jagali* have got Vêñugôpâla and Kâlingamardana carved on them. On the outer jambs of the inner doorway of this mantapa are carved Hanumân and Garuda. As already noticed Varada Bêterâya is carved on the pillar facing the temple. The temple faces the East. Besides the entrance mantapa it consists of *Garbhagudi*, *Sukhanâsi*, *Navaranga*, and a front verandah about eight feet deep. There is a small portico attached to the north wall of the *Navaranga* and to the south wall of the same there is a small room for keeping the *Utsava-Vigraha* (Processional image). In front of the verandah and on a lower level is the *Pâtalâṅkâna* consisting of 9 *ankanas* and supported by twelve pillars. These latter are of two kinds. Six are octagonal, and the remaining six are sixteen-sided. These are elegant in design and look decent for the height which is 14'-0" from the ground to the bottom of the ceiling. The shrine of the goddess is at the south-west corner of the compound and consists of *Garbhagudi*, *Sukhanâsi*, *Navaranga* and an open verandah. In front of the last there is a *Pâtalâṅkâna* of fifteen *ankanas*. The temple is no doubt well preserved. The local people, however, represented that it was leaking in many places and that an estimate for its repairs had been sent up long ago. The terrace of the main temple and that of the goddess shrine have developed cracks in places and the water-spouts provided seem to be defective. The temple requires early attention by the Muzrai Department. A car festival takes place in the month of *Phâlguna* every year.

9. The Lakshmi Narasimha Temple at Vighnasante, Tiptur Taluk, was the monument visited next. It is a very fine specimen of Hoysala architecture, and has been described in para 35 of the Archaeological Report for 1918. The front door lintel also has got Vēnugopāla carved on it and on the drip stone above the lintel of the Lakshmi Narasimha shrine is carved a tiny beautiful image of Kālingamardana. Above the *Sukhanāsi* and in front of the tower a big Garuḍa in the act of flying is carved. (See Plate XI.) The outer slabs of the Kēśava shrine are out of plumb and the front porch, which is the best and the most interesting part of the temple, is slanting away from the structure. Early steps will have to be taken to fix the slabs with cement grouting and to reconstruct the porch. A pillar of the porch is illustrated in plate X Fig. 2.

10. The Bāla Lingēśvara temple seems to have been a Hoysala structure at one time. The Hoysala crest still stands on the top of the *Sukhanāsi*. But the rest of the building has recently been repaired and does not show any indications of its original style. The doors of the temple are rotten and require to be replaced by decent ones.

11. The Dungeon in the Fort-wall at Bangalore was visited next and suggestions were given to the Municipal authorities to keep it in good condition. The Government have, in their Proceedings No. G. 8482-86 G. M. 18-22-17, dated the 16th May 1923, entrusted the preservation of this monument to the Bangalore City Municipality.

12. The Cenotaph at Bangalore is well maintained and the only improvement that can be suggested is the planting of nicely trimmed trees of good foliage within the enclosure in place of the crooked ones now standing there.

13. Estimates for repairs in the case of the Chennakēśava temple at Marle, Chikmagalur Taluk, Keśava temple at Hārnahalli, Arsikere Taluk, and Kīrti Nārāyaṇa temple at Heragu, Hassan Taluk, have been called for from the Deputy Commissioners concerned. Suitable designs after personal inspection were furnished in the case of the Sōmeśvara temple at Kurudūmale, Mulbāgal Taluk, Venkaṭarāmaṇa temple at Ālamgiri, Chintānani Taluk, and the new village sites of Anandur and Majjigepura villages in the Mysore Taluk. The question of repairing the Kēśava temple at Sōmnāthpur and maintaining it in perfect good condition is engaging the attention of the department. The Government have decided to entrust the work to this department and have called for a revised estimate.

14. With regard to the Śrī Rāmānujāchārya's temple at Sāligrāma, Yedatore Taluk, the acquisition of wet lands adjoining the temple wall has been suggested to Government and approved of by them. The necessary declaration statements called for from the Deputy Comissioner, Mysore District, have been received and forwarded to Government for further action.

15. There is a fine mosque at Santebennur, Channagiri Taluk, built of dressed stones with a beautiful pond in front of it also paved with dressed stones. This is a structure said to have been built in the 17th century by the Bijapur Chief Randulla Khān. From the plan available in the office it can be seen that it seems to be an imposing structure after the Bijapur style and is well worthy of preservation. It is learnt that it is being used at present as *Musafirkhana* for travellers and that the pond is full of filth and rank vegetation. A separate *Musafirkhana* may be built, if necessary, and this building with the pond may be preserved in perfect good condition without putting it to any profane use. The Deputy Comissioner, Shimoga District, has been addressed in the matter.

16. The monument selected for exploration during this year was the beautiful temple at Belvādi in the Chikmagalur Taluk. Belvādi is a village about eight miles to the north of Halebid on the Bānāvar-Belūr Road. It is now a Jahagir granted by Śrī Krishṇāraja Odeyar II in 1760 A. D. to the Sringeri Matha. During the time of the early Hoysala kings it seems to have been an important Jaina settlement. Two inscriptions carved on a single slab of stone standing on the site of the old village (Hale Belvādi), *Belur 171 E. C. V.*, dated 1160 and 1203 A. D. respectively, record the grant of certain lands to the god Jannesvara of Belavādi. It is said that there was a Jaina Basti in the village, though no traces of the same could be discovered now. It also appears that many pillars and other carved stones presumably of some Jaina Basti lie submerged in the village tank bed.

17. Belvâdi is, however, now famous for a beautiful Vishnu temple it contains. The temple is a *Trikûṭâchala*, i.e., triple-shrined, in design and is dedicated to Vêṇugôpâla, Yoga-Narasimha and Vîra Nârâyaṇa, the last being the principal image after which the temple is named. It is a fine specimen of Hoysala architecture and is perhaps the biggest in size among the *Trikûṭâchala* temples in the State. The date of its construction is not known, nor is there any means of ascertaining it. A huge stone slab measuring 11' × 6' is lying by the side of the temple showing indications of its having contained inscriptions from top to bottom. The whole of the inscription is now effaced except a few letters at the edges. Another inscription stone standing in front of the above is dated Saka 1531 recording the grant of the village Timmapura for the service of god Vîra-Nârâyaṇa. Both these are not of any help in fixing the date of the temple.

18. The style and the architectural character of the temple, however, enable us to determine the date of the temple approximately. The period between the 11th and the 13th centuries was the period of the greatest building activity in this country and the conversion to Vaishnavism from Jainism of the Hoysala king, Bitî Deva (afterwards called Vishnuvardhana) about the year 1116 may be said to mark the beginning of this building activity. During the two centuries that succeeded this memorable event temples dedicated to Vishnu and Śiva began to spring up with great rapidity throughout the country and it is this extraordinary religious zeal that soon brought into existence a new style of architecture, which has been called till recently as "Chalukyan."

The following are some of the famous *Trikûṭâchala* temples of the Hoysala style in the State.

Kêdârêśvara temple at Belgami, 1060 A. D.
 Chaṭṭeśvara temple at Chatchathalli, 1200 A. D.
 Lakshmi-Narasimha temple at Nuggihalli, 1249 A. D.
 Lakshmi-Nârâyaṇa temple at Hosaholalu, 1250 A. D.
 Keśava temple at Somnathpur, 1268 A. D., and
 Narasimha temple at Vighnasante, 1286 A. D.

The plan generally adopted in the case of all these temples is that the three cells containing the images, with or without *Sukhanâsi* attached to them, are connected with a *Navaranga* usually of nine *ankanas*, the *Navaranga* having a porch or a *Mukhamantapa* of two or three columns deep in front of it. The Vîra-Nârâyaṇa temple at Belvâdi (*vide* Plate IV) is more elaborate than any of these in design and presents many interesting points not met with in any other *Trikûṭâchala* temple so far discovered. For these reasons a date later than any of the above, *viz.*, 1300 A. D., may be safely assigned to it.

19. The temple (Frontispiece) faces the East and consists of a pillared hall or *Sabhâmantapa* measuring 45'-0" square and of the shape of a "broken square". The hall is supported by forty-six freely standing pillars. Along the two axial lines of the *mântapa* there is the main entrance on the East, flanked by two beautifully carved elephants, and on the South and North there are two cells with their *Sukhanâsis* containing the Vêṇugôpâla and Yoga-Narasimha images respectively. On the West, however, instead of a simple shrine as is usually the case, there is a complete temple in itself with a *Mukhamantapa*, *Navaranga*, *Sukhanâsi* and *Garbhagudi* and it is connected with the *Sabhâmantapa* with a small corridor. At the east end of this corridor and at right angles to it there is an open verandah 10'-9" deep facing the Vîra-Nârâyaṇa shrine and running across the whole width of the *Sabhâmantapa*.

20. Sixteen pillars in the middle of the *Sabhâmantapa* form an inner square measuring 25'-0" each way and stand on a slightly raised platform. All the three shrines and their *Sukhanâsis* measure 8'-6" square and 8'-2" × 8'-6" respectively. The *Navaranga* of the Vîra-Nârâyaṇa shrine measures 22'-10" each way. The *Navaranga* must necessarily have been very dark formerly but a window of about 3'-0" wide has been recently opened in the south wall to admit light inside. The *Mukhamantapa* is of the shape of a "broken square" and is supported on twenty-two pillars, the four central ones forming again a raised platform as usual. Both *mântapas* are surrounded by a low screen wall which also forms a raised seat inside.

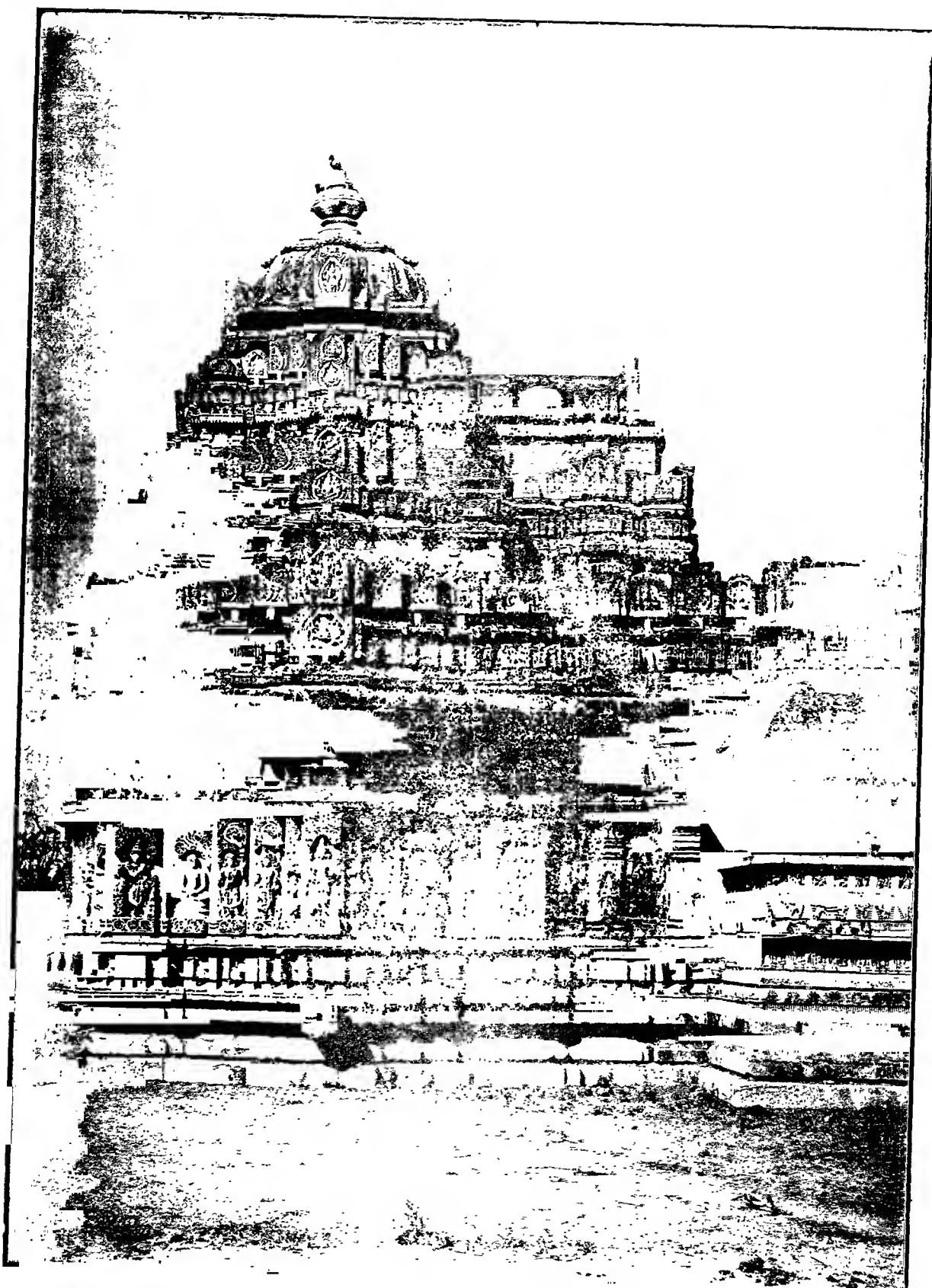
21. In front of the temple and at a distance of about fifty feet from it there is an entrance *Mântapa* on a raised platform called 'Upparige' by the local people

PLATE II



Museo Trichinopoly. NORTH VIEW OF "UPPARAI" OF THE VIRA-NARAYANA TEMPLE AT BELAVADI
Musée Trichinopoly. Vue du Nord de l'« Upparai » du Temple de Vira-Narayana à Belavadi.

PLATE III



FAREWELL COPY OF THE VITTHALA TEMPLE AT HAMPI.
Mysore Technical Service

with a flight of steps leading to it. It consists of a hall 28' square with a front porch 14' x 11' having stone benches on either side. The porch is supported by eight pillars in front and two pillars at the back. Both the front and the back entrances of the *Upparige* are flanked by beautifully carved elephants placed on raised pedestals. The construction of the roof of the 'Upparige' is peculiar. The middle *ankona* which is supported on four massive pillars has got flat terraced roof while sloping roof is provided on all the four sides over the remaining *ankanas*. Plate II shows the north view of the *Upparige*.

22. All the ceiling panels of the temple, except those of the verandah, are well carved. Some of these are flat and are made up of small compartments either 4, 6, or 9 in number divided by flat bands, and containing nicely chiselled rosettes. The majority, however, are dome-like ceilings containing intricate geometrical patterns of various designs and exhibit unrivalled skill and consummate mastery of details possessed by the artisans. Plate V shows the central ceiling of the *Mukhamantapa*.

23. Besides these there are three other flat ceilings which are very interesting. The first has got *Vēṇugopāla* surrounded by two circles of creepers, one enclosing drummers and dancing figures and the other enclosing *Chakra* and *Sankha* alternately. See Plate VI.

The second ceiling has got Krishna as *Kālingamardana* in the centre enclosed by entwining serpents and creepers. On the outer circle are cows, Gopikas and a tree with Hanuman on the top. See Plate VII.

The third ceiling has got a central circular panel and a band round it containing warriors in different postures. In the four corners of this panel, instead of the usual *Yāli* there are birds in the act of suckling their young ones.

24. Plate VIII shows the interior view of the temple. The pillars of the *Mantapa* and of the *Navaranga* are all nicely carved and are in good proportion. Two of the pillars of the connecting corridor, however, are star-shaped in plan. Plate X, fig. 1 shows one of them.

25. As in the case of the temples at Sōmnāthpur and Nuggihalli, the outer walls of the two subsidiary shrines of *Vēṇugopāla* and *Yoganarasimha* have got images carved on them. Beginning with the north end of the east wall of the *Vēṇugopāla* shrine and going round it the images carved are as follows:—(See Plate III).

26. (1) A male figure with *Akshamāla*, *Agni*, *Chakra* and *Sankha* as attributes, (2) Garuda, (3) Nārāyaṇa, (4) Kēśava, (5) A Sanyāsi with *Danda* and *Kamandalu*, (6) Vishnu with two attendants and a chouri-bearer on either side, (7) A figure, probably Jain, in Yoga posture on a *Padmāsana*, (8) *Vēṇugopāla*, (9) Kālingamardana, (10) Garuda, (11) Purushottama with two attendants and a chouribearer on either side, (12) Narasimha, (13) Śridhara, (14) Nārāyaṇa, (15) Arjuna in the act of shooting a fish, (16) Gōvardhanadhāri, (17) Gōvinda with two attendant deities, one with *Parasu* and fruit and the other with *Ankusa* and fruit, (18) Female figure with *Padma*, *Chakra*, *Sankha* and fruit as attributes, (19) A warrior with a bow and arrow and (20) Varāha.

27. Beginning with the south end of the east wall of the Yoga Narasimha shrine, the images in order are (1) Drummer, (2) Female figure with bells in both hands, (3) Kālingamardana, (4) Female figure with *Vīṇa*, (5) Drummer, (6) Varāha, (7) Female figure with *Padma* and fruit, (8) Warrior with sword and shield, (9) Garuda, (10) Vishnu with a female attendant and a chouri-bearer on either side, (11) Figure with *Parasu* and fruit, (12) Female figure with water pot and *Padma*, (13) Nārāyaṇa, (14) Narasimha, (15) Female figure with fruit and *Pāśa*, (16) Female figure with fruit and *Padma*, (17) Pradyumna with a female attendant and two chouri-bearers on either side, (18) Female figure with mirror in hand, (19) Female figure with *Padma* and fruit, (20) Kēśava, (21) Śri Krishna, (22) Female attendant, (23) Warrior with bow and arrow, (24) Garuda, (25) Pradyumna with Garuda, chouri-bearer and a female attendant on either side, (26) Figure with *Ankusa* and water pot, (27) Female figure with *Pāśa* and water pot, (28) Vāmana, (29) Figure with *Padma* and water pot, (30) Yoga Narasimha with chouri-bearer on either side and (31) Bhakta Vigraha.

All these are, however, unfortunately disfigured. It is a pity that such beautiful images should have been allowed to be mutilated in a ruthless manner.

28. The image Narasimha in the north cell is about 6' in height including the pedestal and about 7'-6" including the *Prabha* or arch behind. The god is seated on a *pālmāsana* in the *Utkulika* posture, the *Yogapatṭa* (band) going round and keeping the legs in position. The god has got four hands and is holding *Chakra* in the upper right hand, *Sankha* in the upper left, while the two other hands are stretched forward and supported on the knees. This form of the image is called *Kevala Narasimha* or *Yoga Narasimha*. The image is flanked by Śrīdēvi and Bhūdēvi and the *Daśāratāras*, (Ten incarnations of Vishṇu) are carved on the *Prabhāvali*.

29. The image Vēṇugopāla in the south shrine is also a very beautiful one. The figure is about 8' in height including the pedestal and the *Prabha*. The god is flanked by Śrīdēvi and Bhūdēvi and is surrounded by cows, cowherds and Gopis. *Chakra*, *Padma*, *Gada* and *Sankha* are carved on the *Prabha* on the back of the image. Garuḍa is carved on the pedestal as usual. The image may be said to be one of the best Vēṇugopāla figures so far discovered.

30. The Vīra Nārāyaṇa image in the back cell excels both these in beauty and workmanship. The image is more than 8 ft. in height including the pedestal and *prabha*. The god has four hands, is standing on a *Padmāsana* and is flanked by two female chouri-bearers in addition to Śrīdēvi and Bhūdēvi as usual. He holds a *Padma* and *Gada* in the two upper hands. The two lower are out-stretched, the right hand of which is in the *Kaṭuka-hasta* pose, while the left hand holds something which is called *Viramudrā*. The *Prabhāvali* is profusely carved and contains the *makaras* and *Daśāratāra* images as usual. The graceful outline of the body, the excellent proportion of the limbs and the characteristic delicate chiselling of the jewels and of the drapery mark this as one of the best specimens of Hoysala art in plastic work. See Plate IX.

31. The present condition of the temple is far from satisfactory. As already stated no image on the walls has escaped mutilation at the hands of mischievous people. The verandah behind the *Sabhāmantapa* is much dilapidated. The pillars of the verandah are out of plumb and the capitals of two of these are broken. The southern half of the verandah is closed by an ugly mud wall. The raised seats in the mantapas require resetting. The drip stone of the *Sabhāmantapa* is broken in places. The temple suffers much for want of a decent compound wall. The front wall of the *Upparige* has sunk and the temple is said to be very leaky.

32. Some of the villages surrounding Belvādi were also explored. The Lakshmi Nārāyaṇa temple at Iṣvarahalli was once a *Trikūṭāchala* temple and is reported to have once contained Lakshmi Nārāyaṇa, Yoga Narasimha and Vēṇugopāla images. The present structure however, is quite a modern one built mostly of old materials and contains only the first two images, a big image of Nammālvār taking the place of the third. The temple consists of a *Garbhagudi* and *Sukhanāsi*, each measuring 6' × 6', an open *Navaranga*, 18' × 10' and a covered portico with pials on either side. On both the sides of the *Navaranga* are two small cells containing the Yoga Narasimha and Nammālvār images. The old materials utilised for the building have been used indiscriminately; for example, the perforated slabs which are usually seen on either side of the *Sukhanāsi* doorway now form part of the walls of the main entrance.

33. Lakshmi Nārāyaṇa is about 4' high and is sitting on a pedestal of 1' in height. He holds a lotus in the back right hand, *Gada* in the back left and *Sankha* in the front right. The front left hand holds *Chakra* and goes round the waist of Lakshmi who is sitting on his lap. Lakshmi embraces her lord by her right hand and holds a lotus in her left hand.

34. Gālihalli, Chikkalasāpura and Kalsāpura were visited next. The Cheluva Nārāyaṇa temple at the last village is of some importance. The temple, which is an old one with a newly built exterior, is very dark and the doorways provided are too narrow to admit any light inside. The temple faces the East and consists of a *Garbhagudi*, *Sukhanāsi*, *Navaranga* and *Mukhamantapa*. A cell to the left of the *mukhamantapa* contains the goddess. The image Cheluva Nārāyaṇa, which is beautiful, is about 7' high including the pedestal. The figure holds *Padma* and *Gada* in the back hands and *Chakra* and *Sankha* in the front hands. It is flanked by Śrīdēvi and Bhūdēvi and there is the usual Garuḍa carved on the pedestal. Images of Garuḍa, Ānjaneya and Nammālvār are kept in the *Navaranga*. The

goddess is about 4' high seated on a pedestal of about one foot in height. She is holding *Padma* in both of her back hands while the two front are in the *Abhaya* and *Varada* poses respectively. One peculiarity to be noticed in the image is the bodice-band which runs round the bust of the goddess.

35. There is another temple in the same village dedicated to Mallikārjuna. A short inscription was discovered on the lintel of the *Sukhanāsi* doorway. It records the gift of one *gadyāṇa* for the service of Mallikārjuna. The temple is an early Hoysala structure with a well carved Hoysala crest on the top. It consists of a *Garbhagudi*, *Sukhanāsi* and *Navaranga*, with an entrance doorway on the south wall. In the *Navaranga* are placed images of Sarasvati, Nārāyaṇa, Kālabhairava, Sūrya, Mahishāsuramardini, Gaṇapati, Saptamātrike and Nāga Stones.

36. The printed list of monuments was examined with a view to making it as complete as possible and the following additional monuments were recommended by the Deputy Commissioners of districts as worthy of inclusion in the list of Ancient Monuments in the State. They all deserve to be included :—

1. Sōmēśvarasvāmi temple at Māgadi. II Class Quinquennial.
2. Gangādharaśvarasvāmi temple at Kaidāḥa.
3. Vīrabhadradēvara and Chokkānāthēvara temples at Kestur.
4. Narasimhasvāmi temple at Sibi.
5. Byāṭarāyasyvāmi temple at Kolar.
6. Pārvatīnāthasvāmi Basti at Markuṇḍi.
7. Nāgēśvara and Channakēśava temples at Mosāle.
8. Channakēśavasyvāmi temple at Grāma.
9. Yōgā Narasimhasvāmi temple at Mūḍgere.
10. Sōmēśvara temple at Hōnnāvara.
11. Sri Vīrabhadrasvāmi temple at Gollanahalli.
12. Sri Mārkandēśvarasvāmi temple on the hill at Vakkalēri.
13. Sri Subramanyēśvarasvāmi temple at Chitrāvati.
14. Sri Srikantēśvarasvāmi temple at Nanjangud. I Class, Annual.
15. Chintāmaṇi Narasimhadēvara temple at Kūḍlu.
16. Rāmēśvara temple at Kuppagadde.
17. Umāmahēśvaci temple at Patēpet.
18. Margālale temple at Margālale.
19. Lakshmi Narasimha temple at Hosakeredēvarapura.
20. Siddesvara devara temple at Nirgunda.
21. Sakalēśvara temple at Saklēspur.
22. Lakshmi Janārdanasvāmi temple at Pālyā, Ālur Sub-Taluk.
23. Bāra Imām makkān at Kolar.

Some of these have yet to be visited and their importance as to classification has to be decided by personal inspection.

37. The following monuments which had remained unclassified were visited and the class to which each has been assigned is noted below :—

No.	Institution	Classification	Inspection necessary
1	Mokbara (wrongly printed as Imambara in the Government Order) at Kolar.	II	Annual.
2	Hydervali Darga at Mulbagal ...	II	Quinquennial.
3	Venkataramana temple at Alamgiri ...	II	Do
4	Vishnu Temple at Belvadi ...	I	Annual.

The Deputy Commissioner, Hassan District, reports that it is not possible to trace the location of "Grose's Tomb" and it has therefore to be eliminated from the List.

38. Consequent on the re-organisation of the Public Works Department the work connected with the conservation of ancient monuments, both Muzrai and Non-muzrai, throughout the State was transferred to the Executive Engineers of Divisions. The lump sum grants aggregating Rs. 1,000 mentioned in page 5 (ii) of the Government Order No. G. 6045-105—G. M. 104-17-S, dated the 14th September

1920 for the repair and maintenance of non-muzrai institutions were not therefore placed at the disposal of the Deputy Commissioners. So far as this department is aware little or no work seems to have been done during the year in this direction. A Statement showing the amounts actually spent during the year towards the repair and maintenance of Ancient Monuments in the State is given in Appendix A. It may be stated here again that this department has not been consulted in any of these cases. It is very desirable that this department should be in direct touch with all the repairs made to any Ancient Monument however small and unimportant the repairs carried out might be. It is an urgent necessity to bring the Ancient Monuments Preservation Act into force as early as possible and adequately equip this department for the proper preservation of all the monuments in the State.

PART II—EPIGRAPHY..

39. Tour in search of inscriptions and Manuscripts :—

Mr. V. Syamachar, the Travelling Pandit of the Oriental Library, made an extensive tour in the districts of Hassan, Tumkur, Kolar, and Shimoga and succeeded in collecting about 103 new epigraphical records and 26 original manuscripts, while the tour made by Chakravarti Srinivasachar, Assistant Travelling Pandit, in the districts of Hassan and Mysore brought to light two new copper plate grants and 27 original manuscripts. While making a tour to and from Belvadi in order to make a study of temple architecture and take photographs of the various views of the famous Viranārayana temple at Belvadi, Mr. B. Venkoba Rao, the Architectural Assistant chanced to discover five new inscriptions and brought photos of the same. Mr. R. Rama Rao, my assistant, made a tour in parts of Kolar District and succeeded in bringing to light about 20 new epigraphical records. Thus while the total number of manuscripts acquired during the year amounted to 53, the total number of fresh epigraphical records came to 130.

40. Of the manuscripts newly acquired some are on the Vedas and Upanishads, some on Philosophy, Grammar, or Logic, and a few on Purānic subjects. Among these Ādityapurāṇa, a Kannada work treating of Purānic subjects, Brahmakhaṇḍa, a legendary biography of Vālmiki in Sanskrit and Prayōgamukha, a grammatical work attributed to Vararuchi, deserve special mention.

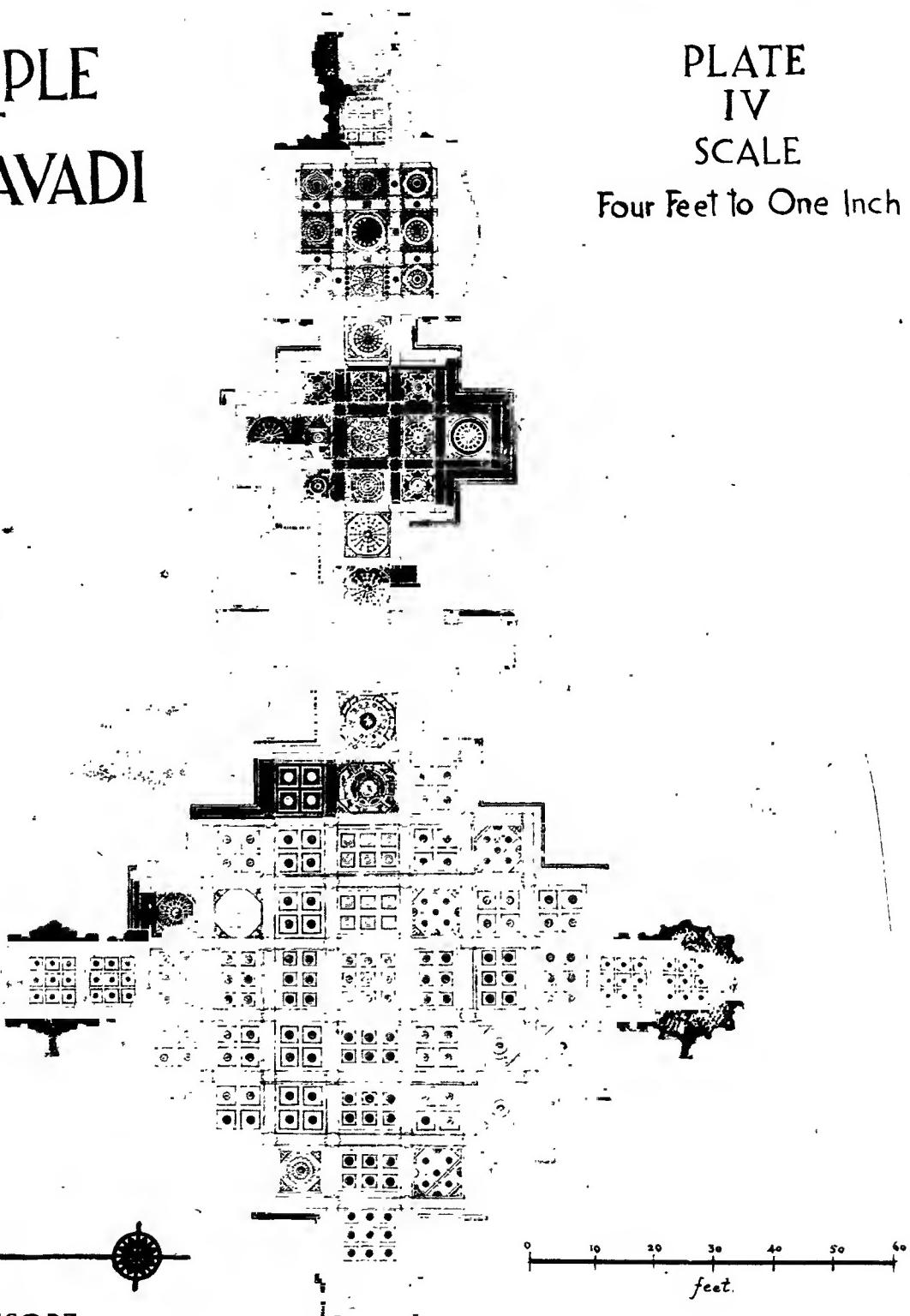
41. Among the inscriptions newly discovered the earliest is that on a Viragal at Gaddemane in the district of Shimoga. It records the death of a commander named Pettāṇi Satyāṅka in fighting with hunters led by Mahendra opposing Silāditya's claim to sovereignty over Shimoga. On Palaeographic grounds I am inclined to identify the Silāditya of the Inscription with Harshavardhana Silāditya of Kanuj and Mahendra with the first or second Mahendravarman of the Pallava dynasty. If this supposition is correct, the inscription may be assigned to the middle of the 7th century A.D. The rest of the inscriptions are all later than this and as many of them are dated, they can all be assigned to various periods between the 10th and the 19th centuries of the Christian era. They belong to the later Kadambas, the Bāṇas, the Gangas, the Nolambas, the Hoysalas, the Kings of Vijayanagar, the Nayaks, and the Mysore Rājas.

42. In giving an account of the Archaeological and Epigraphical work turned out this year, a new departure has been made. Hitherto it was usual to give with some illustrations a brief summary of archaeological researches made and publish all the records arranged by districts in separate district volumes. As the number of inscriptions related to a district collected in each year was too small to form a separate volume, the interval between the publication of the reports and that of the supplemental district volumes containing the inscriptions was so great as to tire the patience of the reader. In order to avoid this difficulty, it is found desirable to publish in the report all the records arranged by districts with serial numbers. The inscriptions are all published transliterated in Roman characters. Chronological and epigraphical notes together with translation wherever necessary have also been added. To reduce the bulk of the report care has been taken to make the notes on the inscriptions as brief as possible and to avoid translation where the language is found quite modern and intelligible. It is proposed to

TEMPLE
AT
BELAVADI

PLATE
IV
SCALE

Four Feet to One Inch



MYSORE
ARCHAEOLOGICAL
SURVEY

B. Venkoba Rao, Assistant
Delt. Sept. 1923.

publish separate district supplemental volumes when the number of new records becomes large enough to form a volume.

43. In giving explanatory notes on the inscriptions, two points are prominently kept in view:—The subject matter of the inscription and the chronology of the personages and events mentioned in it. Applying the tables given by Dewan Bahadur Swamikannupille in his Indian Chronology, dates have been verified wherever dated inscriptions have afforded means necessary for verification.

44. Care has also been taken to see whether the alphabetical characters of the inscriptions were similar to those given in Buhler's palaeographic plates of the century to which the inscription in question is assigned. Wherever Saka year was found to be inconsistent with the Jovian year mentioned or week day with the Tithi, either it was regarded as spurious or no historical conclusions were based upon it.

45. As all acknowledged authorities on Indian chronology are still divided in their opinion on the chronology of the Brihadbāṇas, the Kadambas, and the Gangas, an attempt has been made to put together all traditional, astronomical, and synchronistic evidences bearing on this controversial question and thus enable scholars to arrive at a satisfactory settlement. As the Brihadbāṇas preceeded the Kadambas, their chronology depends on that of the latter for its settlement. Equally dependent is the settlement of the chronology of the Kadambas on that of the early Guptas with whom they are stated to be synchronistic in the Tālagunda Inscription of Kakutsthavarma. As Dr. Fleet's Gupta chronology is found to be at variance with all available traditional data, an attempt has been made here to reconsider the question and to determine it on the harmony of traditional accounts with astronomical and epigraphical data.—

THE AGE OF THE EARLY GUPTAS.

46. So far back as 1888 A. D., Dr. J. F. Fleet, C. I. E., one of the most distinguished epigraphists of India, published the third volume of his *Corpus Inscriptionum Indicarum* embodying the inscriptions of the Early Gupta kings and their successors together with his learned introduction fixing the Chronology of Early Gupta kings. So far as his reading of the inscriptions and his epigraphical and explanatory notes thereon are concerned, he left us no room to challenge the accuracy and the critical scholarship with which he edited them. But as regards the chronology of the Early Guptas, he based it on epigraphical and astronomical data and practically set at nought all traditional data bearing on the question. He found that the traditional data then available were at variance with the epoch which he assigned to the Guptas on epigraphical and astronomical findings. Had he, however, received the suggestion that with the selection of another epoch, all the three data, traditional, epigraphical and astronomical, would not merely find a satisfactory explanation but also throw a flood of light on what has hitherto been considered a dark period in the early history of India, he would hardly have omitted to notice it and revise and reshape his Gupta chronology. It is with this conviction, but not with the spirit of carping criticism or patriotic bias that I venture to reconsider the Savant's chronology of the Early Gupta kings and reshape it.

47. The traditional data which he entirely disregarded are:—

(1) Alberuni: Valabhi era dates from the extermination of the Guptas and Valabhi.

The statement of Alberuni is that the Gupta era and Valabhi era were both dated from the same starting point, that the era of Valabhi is later than that of Śaka by 241 years and that as to the Guptakāla, the name was that of a powerful and wicked dynasty, and the era which bears their name is the epoch of their extermination.

48. This statement about the destruction of Valabhi in A. D. 319 is supported by what Pradyumnasūri says in connection with Vijyasiinha Sūri in his *Prabhāvaka-Charita* (P. 74, verses 81-82, Nirnayasagara Press):—

“ Śri Vardhamāna samvatsarato varshaśatāshṭake’ tigate !
panchādhika chatvarīśatādhike samajani Valabhyāḥ (81)
bhāṅgas Turushkavihitas tasmatte Bhṛigupuram vināśayitum !
agachchhanto devyā nivāritā Śrīsudarśanayā (82)

When eight centuries of years increased with forty-five from the year (of the Nirvâna) of Vardhamâna had elapsed, there happened the destruction of Valabhi wrought by the Turushkas. When they were advancing to destroy Bhrigupura, they were prevented from it by the Goddess Sudarśanâ.

Taking the date of the Nirvâna of Mahâvîra to be 526 B. C., we have 845—526=319 for the date of the destruction of Valabhi. In connection with this traditional account, it may be presumed that long before the destruction of Valabhi, it was the capital either of the early Guptas or of their feudatory chiefs, the predecessors of Bhaṭâraka Senâpati. Anyhow it appears certain that Valabhi was a stronghold of the Guptas and was destroyed in the year 319 A. D. or Śaka 241. It was also probable that before the destruction of Valabhi the early Guptas used to count their regnal years in continued series and that some later Guptas and also the Valabhi kings continued to count their regnal years in the same series. As contrasted with this series, there seems to have been started a new era called Gupta-Valabhi era or Valabhi-era from the year 319-320, when Valabhi was destroyed and when the dynasty of the early Guptas from Śrigupta down to Skandagupta came to an end.

CHINESE TRADITION.

49. The second traditional account is the Chinese statement that the Yui-chi during the period between A. D. 220-280 put their kings to death and established military chiefs. It is known from history that the so-called Yui-chi were the Indo-scythian kings such as Kanishka, Huvishka, Vâsudeva and their successors and that the titles with which they are known are Daivîputra Shahi and Shahana Shahi. In the Allahabad posthumous Pillar inscription of Samudragupta mention is made of the tribute which Samudragupta received from Daivîputra Shahi and Shahana Shahi. This fact which is traditional as well as epigraphical was not considered by Dr. Fleet.

50. The third traditional fact disregarded by Dr. Fleet is Hiuen Tsiang's statement in respect of the kingdom of Valabhi that "the present king is of the race of the Kshatriyas (Tsati-li); he is the son-in-law of Silâditya 'Chilo-O-tie-to), king of Kanyâkubja (kie-jo-kio-che); his name is Dhruvabhaṭa (Tou-lou-po-poto)." Now, if the starting point of the Gupta era be taken to be 319-320, the date of Silâditya VII or Dhruvabhaṭa would be 319+447 (the latter number representing the date of the king in terms of the Gupta era)=766, which is impossible; for it is known from history that the date of Silâditya of Kanuj is 607-619 and that of Hiuen Tsiang 640-660.

JAINA TRADITION.

51. The fourth traditional account which is at variance with the epoch of the Gupta-era assumed by Dr. Fleet is the subjugation of Muruṇḍa by Samudragupta, as mentioned in the Allahabad pillar inscription of Samudragupta. According to the Gurupat̄tāvali of the Svetâmbara branch of the Jainas (I. A. XL. 247) Jaina teachers such as Simhagiri, Vriddhavâdi, Siddhasena, and Pâdalipta and Kâlakasûri were more or less contemporaries. Vriddhavâdi is said to have converted Siddhasena to Jainism. Siddhasena in his turn is stated to have prevailed upon the celebrated Vikramâditya of Ujjayini to embrace the Jaina faith in preference to his Shaiva religion. Accordingly Pâdalipta may be placed about the middle of the first century of the Christian era. This Pâdalipta is said to have cured king Muruṇḍa of Pâṭaliputra from the terrible headache he was suffering from. To this effect the following Prakrit verse is quoted in the Pâdalipta-prabandha of the Prabhâvaka Charita (P. 50, stanza 59):—

jaha jaha paesiñim jâṇuyammi pâlitto bhamâlēi
taha taha sirisaviyaṇā paṇassai Muruṇḍalarâyassa.

So quickly as Pâdalipta turns his first finger round the knee-joint does the headache of king Muruṇḍa come to an end.

This verse is regarded as a *mantra*, charm, and is quoted in a number of the sacred books of the Jainas. The same verse is found in the Piṇḍaniryukti (p. 144, verse 498) fathered upon Bhadrabâhûⁱ and commented upon by Malayagirisûri. In his Samyaktva-saptati, Haribhadrasûri gives a detailed account of Pâdalipta's

i. Evidently Bhadrabâhû III.

life and work and regarding the various cities which he used to visit, says as follows :--

taiya dakhinadese sasariyam Māṇnakheḍayam nayaram	...	...	(96)
Lāḍammi a bharuyachham Valahi nayari Suraṭṭhaye	...	...
taha Giri nayaram siri Śurasena visayammi Mahura nayari	...	...	(97)
eaisum thānesum vijjai sangho gunamahaggho	...	...
aho Māṇnakheḍa sangho ha guram anuṭṭha deyi vihareum	...	...	(91)
jam taṭṭha nivo uggo anna na ganavi tinenāvi	...	...
itto sorattaye Dhankabhiha pavvayassū siharammi	...	...
Tanka bhihāna nayare samatthi Nagajjuno jogi	...	...	(99)

Then there was in the southern country the prosperous city of Māṇyakhēṭa ; in Lāṭa, Bhṛigukachchha ; in Saurāshṭra, the city of Valabhi ; likewise in the prosperous Śurasena country there were Girinagara and Madhurā. In all these places there existed the Jaina sanghas noted for their good qualities. The Sangha in Māṇyakhēṭa would not allow the Guru (Pādalipita) to go elsewhere ; for just as the king Ugrā of that place held him in high esteem, so others did not care a straw for him. Here on this side, on the top of the Dhanka mountain in Saurāshṭra, there was in the city of Tanka the ascetic Nāgārjuna.

tatto Valahim sampatto Pālitto pavayanonnayim kāum	...	...	(114)
Vandem Sattunjaya Revayagiri nayara titthayim	...	...

From Māṇyakhēṭa, Pādalipita once went to Valabhi to cause the progress of Jaina learning and to pay homage to the sacred places in Śatrunjaya and Raivata mountains.

Siripāyalittasūri Paṭaliputte pure patto	...	...	(48)
tam palayi naranāho Muruṇḍa nama mahābalo tassa	...	...
thānathhiyehim guruhim Jānuyari anguli bhāmantehim	...	...

pida haviya ranno padiyā Kenavi to gāhā (62)

Once Pādalipita came to the prosperous city of Pāṭaliputra which was under the protection of the powerful Muruṇḍa. There by Pādalipita standing in his own place turning his finger over the knee-joint was the distress of the king expelled ; when some one recited the gādhā verse : -

"Jaha Jaha, etc....." quoted above.
aha Śālivāhana nive parisayi sāsanammi āśine
keyiri chūro risino viriyi gaṇtha tahin pattāh.

Once when king Śālivāhana was seated on his throne in the midst of his assembly there came four sages with some verses composed by them.

Then in view of conquering the four sages, Śālivāhana sends his minister Śāṅkara with the following verse :--

"ta Śāṅkara gaṇtūṇā Kanhādarāyam pasāyium kahavi
āueha ittha sūrim dūri kaya kumayavittbaram (158)

Therefore, O Śāṅkara, go, and having somehow pleased the king of Karnāṭa, bring here the Sūri (Pādalipita) who has put an end to all bad religious systems.

From the above quotations it is clear that when Muruṇḍa was ruling in Pāṭaliputra, there was Śālivāhana in Pratishṭhānapura (according to Prabhāvaka-charita) and that Valabhi was a flourishing city at that time. From Prabhāvaka-charita it is known that Bālāmitra or his son was ruling in Bhṛigukachchha and was a staunch Jaina in faith. The other kings were not Jainas but adhered to the old Brāhmaṇic faith. The Prabhāvaka-charita also tells us that Dāhāda, perhaps grandfather of Muruṇḍa, was ill-treating the Jainas (P. 58, verses 184-200) and that Mahēndrasūri succeeded in converting him to Jaina religion.

52. The Vishṇupurāṇa like other purāṇas says that after the Āndhras, there came seven Gardhabhilas and thirteen Muruṇḍas. Though the Purāṇas make these kings successive, there is reason to believe that they were contemporaries and did not belong to dynasties that succeeded one after another. It follows therefore that coming into existence about the beginning of the Christian era the dynasty of the Muruṇḍas ruled in Pāṭaliputra for thirteen generations, i.e., for about 250 years at an average rate of 20 years per generation.

As to the seven Gardhabhilas, it appears that that dynasty came to an end by about 52 B. C; for the Prabhāvaka-charita says that the last Gardabhila was driven out by the Śakas under the instigation of Kālakasūri whose sister Sarasvati was outraged by Gardabhila. Munisundarasūri also refers to the sin of Kālakasūri in instigating the Śakas to drive out Gardabhila (Upadēsaratanākara, p. 228.)

53. The following verses quoted by Dr. Buhler in Indian Antiquary Vol. II, p. 362 from Merutunga and other Jaina commentators will make the chronology of Balamitra, Gardabhila and other kings clear :—

jam rāyēnam Kālagayo arihā titthankaro Mahāvīro
tam rāyēnam Avanti vai ahisitto Pālagō rāyā
saṭṭi Pālagarāṇṇo pannavaṇṇa sayantu hoyi Nandāṇam
aṭṭasayam Muriyāpam tisam cha Pussamittassa
Balamitta Bhānumittā saṭṭi varisāṇi chaṭṭa Nahavāhane
taha Gaddabhillarajjam terisa varisā Sagassa chāu.

Pālaka, the lord of Avanti, was anointed in that night in which the Arhat Tīrthankara Mahāvīra entered Nirvāṇa. Sixty are the years of king Pālaka, but one hundred and fifty-five years are of the Nandas. One hundred and eight are those of the Mauryas and thirty those of Pushyamitra. Sixty years ruled Bālamitra and Bhānumitra. And forty are those of Nabhvāhane; thirteen years likewise lasted the rule of Gardabhila and four are the years of the Śakas.

All these seem to refer to the periods of the control which these several kings had exercised over Ujjayini. Some verses of more or less the same purport are found in the Gurvāvali of Vṛiddhagachchha (I. A. Vol. XI. P. 253) :—

sunna muṇiveyajuttā Jinakālā Vikkamō varisasaṭṭi
Dammāyichcho chālisa Gāyila panavisa Nāhade aṭṭa
Ikkammi Vāsasaye gayammi panatissa vachchara sadiyē
Vikkama kālau Sagāṇam vachchāro puṇavi sanjāyo.

Cipher, seven, and four (470) constitutes the time of Jaina; then the time of Vikrama is sixty years. Then Dharmāditya, forty years; Gāyila, 25 years; then Nābhāta, eight and two. Thus when there had elapsed one hundred and thirty-five years there came the time of Śakas again :—

Counting backwards in accordance with the above verses from the starting of Śaka era, we arrive at the following result :—

Śaka era starting point	..	..	..	..	78 A. D.
Nābhāta	..	..	..	..	68—78 "
Gāyila	..	..	..	..	43—68 "
Dharmāditya	..	..	..	..	3—43 "
Vikrama	..	..	..	..	57 B. C. 3 "
Mahāvīra's Nirvāṇa	..	..	..	..	57—470=527 B. C.

54. There are also some verses relating to the chronology of the Muruṇḍas, Guptas and other kings, in the Jaina Harivamśa composed by Jinasēnāchārya as stated by himself at the close of the manuscript, in 705 Śaka. The verses are as follows :—

Vīra nirvāṇa kālē cha Pālakotīābhishēkshyate	..	..	..	..	(83)
lōkē' Vantisutō rājā prajānām paripālakah	..	..	..	..	"
shashṭhi varshāṇi tadrājyam tatō vishaya-bhūbhujām	..	..	..	..	(84)
satam cha pancha panchāśadvarshāṇi tadudiritam...	..	..	..	..	"
chatvārinśanmuṇḍāṇam bhūmaṇḍalam akhaṇḍitam	..	..	..	..	(85)
trinśattu Pushyamitrāṇam shashṭhi rvasvagnimitrayōḥ	..	..	..	..	"
saśatam rāsabharājāṇam Naravāhanamapyaṭataḥ	..	..	..	..	(86)
chatvarimśattato dvābhyaṁ chatvārinśaṭcha tadvayam	..	..	..	..	"
Bhaṭṭubāṇasya tadrājyam Guptāṇam cha śata dvayam	..	..	..	..	(87)
ekatrinsachcha varshāṇi Kālavidbhīrudāhṛitam	..	..	..	..	"
dvichatvārinśadēvātah Kalkirājasya rājatā	..	..	..	..	(88)
tatō' jitānjayō rājā syād Indrapura-samsthītah	..	..	..	..	"

At the time of the Nirvāṇa of Mahāvīra, Pālaka, protector of the people and son of the king of Avanti will be anointed. His kingdom lasts for sixty years. Then follows the dynasty of kings addicted to pleasure (of course, Nandas) for one hundred and fifty-five years. Then the Muruṇḍas enjoy the undisputed sovereignty of the whole earth for forty years. Then thirty years for Pushyamitra and sixty for Vasumitra and Agnimitra (combined). Then one hundred for Gardabha kings and forty for Naravāhāna. After the last two dynasties the Bhaṭṭubāṇas rule for two hundred and forty years and then the Guptas for two hundred and thirty-one years. Then Kalki's rule lasts for forty-two years. Afterwards there comes Ajitanjaya enthroned in Indrapura.

It has already been pointed out that the Muruṇḍas, being the contemporaries of Pādalipta subsequent to Vikrama of Ujjayini, must be placed about the middle of the first century of the Christian era. Accordingly the half verse referring to



CENTRAL CEILING IN THE MUKHAMANTAPA OF THE VIRA NARAYANA TEMPLE AT BELAVADI
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the time of the Muruṇḍas in the Harivamśa may be presumed to have been replaced before Pushyamitra. Its proper place is no doubt before the Gardabhas and after Pushyamitra and Vasavagnimitra. I prefer, however, to put them after the Bhaṭṭubāṇas and before the Guptas. Thus changing the place of the Muruṇḍas and putting it before the Guptas, a tabular statement can be made as follows:—

Nirvāṇa of Mahāvīra		527 B. C.
Pālaka, king of Ujjayini	60 years	527—467 „
Vishaya kings (Nandas)	155 „	467—312 „
Bhaṭṭubāṇas	240 „	312—72 „
Pushyamitra—Agnimitra	90 „	B. C. 72—18 A. D.
Muruṇḍas	40 „	18—58 „
Guptas	231 „	...
Kalki	42 „	...
Ajitanjaya	...	...

55. It can be clearly seen from the above table that the glorious period of Muruṇḍas begins from about 18 A. D. and lasts for about two hundred and fifty years, overlapping that of the Guptas during its close. So far as chronology is concerned we cannot say the Jaina account is trustworthy. The traditional account of the Jainas can be relied upon only when it does not come in conflict with facts, the accuracy of which is tested and verified with epigraphical and other historical data. So far as synchronism of persons and events is concerned, they can be accepted provided that cumulative evidences from various traditional sources are found to agree with each other. Thus in the case of the Muruṇḍas, the Jaina account and the Purāṇic traditions agree with each other and place that dynasty side by side with the Gardabhis and the Āndhras. Another historical evidence for placing the beginning of the rule of the Muruṇḍas about the middle of the first century of the Christian era is also forthcoming from the account furnished by the Jainas regarding the life and work of Mānadēva, one of their early teachers. Mānadēvasūri is stated in the Gurvāvalī of Munisundarasūri to have been the successor of Vṛiddhadēvasūri who is said in the same work to have died in Vikramia samvat 125, i.e., about 69 A. D. In his Hīrasaubhāgya, Dēvavimalagani has however interposed one Pradyōtanasūri between Vṛiddhadēva and Mānadēva. Giving about thirty or forty years to Pradyōtanasūri, we may place the initiation of Mānadēva somewhere about 110 A. D. and give him about seventy or eighty years. Thus we may take it for granted that he was living in 180 A. D. when Takshaśilā and other populous centres on the other side of the Indus were devastated by plague. This is what Dēvavimalagani says in his commentary on verse 74, chapter IV of his Hīrasaubhāgya while describing the life and work of Mānadēva.

chamūbbhirurvindra mīvāmaibhirupāsyamānam yamavēkshya kaśchit
kim striyuto sāviti samsayena Naddulake sīkshyata tābhīrēva ... (74)

When some one on seeing Mānadēvasūri surrounded and served by celestial nymphs like a king served by his fourfold army entertained a suspicion whether Mānadēvasūri was in the society of women, he (the suspicious person) was chastised by the very celestial nymphs in the city of Naddulaka.

The commentary on this verse runs as follows:—

chamūbbhiḥ-gajavāji-ratha-patti-lakṣaṇābbhiḥ
chaturanginibhiḥ sēnābbhiḥ; urvindram-kṣṣōṇi
śakramiyya. Padinā-Jayā-Vijayā-Aparajitā-
bhīdhābbhiḥ chatuībbhiḥ dēvībbhiḥ pratyakṣha-
m upāsyamānam sēvyamānam
Naḍūlanagaropāśrayapavarake yam Māna-
dēvasūrim avēkshya drishīvā asau
āchāryah kim striyutō vanitākalitah
astiti, sanśayānah, saudēhami kurvāpah
kaśchit-svayam santishṭasutayā
drishīayavana prakaraiḥ, pranunna-
tannikrishtā nirjara nirmita-janamāryu
paplavōpadrutena Takshaśilinagari-

* Forty years seem to refer only to the prosperous period of the Muruṇḍas.

sanghēna' kritakāyōtsarga prabhāvah
 Naddūlapurāsthitā Mānadevasūrayah
 yadyatrāyānti tādā sāntir bhavet,
 paramatra Mlēchchhā agatya
 sthāsyanti, tatah sanghēna
 trivarshīmadhye anyatra kutrāpi gatvā sthātavyam" iti
 Jinaśasanadēvyā girā Śrimānadevasūrīndrārapārtham
 tatsamaya ēva svajanamārakōpadrava praśamanōtsukhibhūta-
 tatsanghēna prēshitah ajjnātāsūri svarūpah kōpi śrāddhah
 tābhīh Vijayapramukhasūribhireva asikshi-sikshām tālāyitvā
 kuttayitvā dṛīhabandhabaddhah phūtkurvānah kripāpārāvāra
 śriguruvāchaiva muktah. Yatraivamvidhaśśānkābhājah śrāddhah
 tatra sarvathāpi śripūjyapādail nagantavyam' iti Vijayādēva
 tāyā nishiddhāh santah śrīgunavas tatsanghe santyartham
 'sāntim nisantim' iti Vijayadēvimantramaya laghusāntim
 vidhāya tachhrāddhena sārdham prēshayitvā tatra marakopadra-
 vam nivāritavantah iti seshaḥ.

By armies, such as elephants, horses, chariots, infantry, constituting the four elements of the army. Urvīndra means Indra on earth, king, apparently served by the four celestial nymphs, (Padmā, (2) Jayā, (3) Vijayā, (Aparājita.) Having seen Mānadēvasūri with them in the monastery of the Jainas in the city of Nad-dūla, and suspecting whether this teacher is in the society of women, some one—a Jaina man deputed for the purpose of fetching Mānadēvasūri by the Sangha which was residing in Takshaśila and which was suffering from plague (Janaināry-upaplava) caused by the wretched gods of the Yavanas who were desirous of driving out the Sangha and themselves occupying the city and which, eager to get rid of the plague was commanded by its goddess that if Mānadēvasūri possessed of immense supernatural power due to his penance were to come to Takshila, then the plague would disappear and that during the three subsequent years when the Mlēchchhas would occupy the place, the Sangha should however go elsewhere and live—that some one who did not know the real nature of Mānadēva and was therefore chastised, i.e., bound and beaten so as to cry aloud and was released by the guru himself.

Forbidden, however, to go by the goddess Vijayā, saying that such gurus as Mānadēva should not go where such suspicious Jainas live, Mānadēva sent with that person the expiatory Mantra 'Śāntinisantam' for eradicating the plague and thus put an end to that epidemic.

From the above quotation it is clear that during the time of Mānadēva there was an outbreak of plague in Takshaśila and other parts and that those places were under the Bactrian Greek princes. It is well known to historians of India that there was an outbreak of plague in Babylonia and other places in Asia Minor about 180 A. D. and that the cities to the west of the Indus might not be immune from it. This determines the date of Mānadēva. Since Pādalipita who cured one of the Murundas of his headache is placed some four generations earlier than Mānadēva, it follows that one of the Murundas was ruling in Pātaliputra about the middle of the first century of the Christian era and that as the dynasty of the Murundas is said to have continued for about 13 generations, some ten or eleven Murunda princes were successive rulers of Pātaliputra till the middle of the third century A. D. It follows therefore that if Samudragupta had succeeded in keeping a Murunda under his power, the period of the early Guptas must necessarily be earlier than 319-320 A. D.

In his account of the life of Mānadēvasūri Munisundarasūri also refers in his Gurvāvali, p. 8, verse 32-33 to the outbreak of plague in the country west of the Indus and its eradication by Mānadēva's charm. In naming the city ravaged by plague, he calls it Śākambhari instead of Takshila. This shows that Dēvavimalagāṇi and Munisundarasūri derived their information from two different sources and that Dēvavimalagāṇi's source was more precise than that of the latter.

56. Both Mr. Pathak of Poona and Dr. Fleet commented upon the Harivamśa passage and arrived at different conclusions. Taking the date of the Nivāṇa of Mahāvira, Mr. Pathak placed the initial date of the Guptas at 193-194 A. D., while Dr. Fleet relying upon his own date of the starting point of the Gupta era (319-320), calculated backwards and found it necessary to place the date of Nirvāṇa a century and a quarter later than the generally accepted date (I. A. Vol. XV p. 142-43). Mr. Pathak's opinion is as follows:—



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"According to this account, the Guptas began to rule after the lapse of seven hundred and twenty years from the Nirvâna of Mahâvîra. The date of this latter event has not as yet been satisfactorily and finally settled; but the majority of oriental scholars accept B. C. 527-526. If we reckon from this date, we arrive at A. D. 193-194 as the initial date of the Gupta rule, which then, according to this Purâna, extended over a period of two hundred and thirty-one years."

Dr. Fleet's note on this passage is as follows:—

"In order to apply the above passage properly for chronological purposes we ought to know the date Jinasêna assigns to Ajitanjaya, the last of the kings mentioned by him, and then calculate backwards from that date, instead of forwards from the time of the Nirvâna of Mahâvîra. Mr. Pathak however, tells me that Jinasêna does not make Ajitanjaya contemporary with himself (Saka 705—A. D. 783-84) and gives no hint whatever as to the interval that had elapsed between Ajitanjaya and himself. And I have not been able to obtain any other mention of this king Ajitanjaya, or of his father and predecessor Kalkirâja whose name occurring elsewhere only as that of the tenth and future Avatâra of the god Vishnû¹, is peculiarly suggestive of this part of the passage, at any rate, being purely imaginative. Jinasêna has hit off pretty accurately the duration of the Gupta power; for the latest inscription dated in the Gupta era, which specially associates the era with the continuation of the Gupta rule is that recorded in the Khoh plates of the Parivrâjaka Mahârâja Sankshôbha of the year two hundred and nine (A. D. 528-29 according to Fleet). But the information given by him in the preceding lines, even if right in respect of succession of dynasties must be wrong as regards the duration of each of them; for, calculating backwards from A. D. 519-20, the known commencement of the Gupta era, the result, according to Jinasêna, for the Nirvâna of Mahâvîra, is B. C. 401-400, later by a century and a quarter than the generally accepted date referred to by Mr. Pathak above."

57. Now the question is whether the traditional dates of the Nirvâna of Mahâvîra and of the successive dynasties, as stated in the above passage, are reliable or whether the starting point of the Gupta era at 319-320 which, if accepted, would place the date of Nirvâna a century and a quarter later is correct and reliable. If we accept tradition to be correct, then Fleet's calculation of the initial point of the Gupta era cannot be right. As to the dates of Kalki and Ajitanjaya, there is reliable information available from other manuscripts of the Jainas. Concerning the genealogy of Kalki, Guṇabhadra writes in his Uttarapurâna (Ms. Vol. III, p. 1231-1232, Oriental Library, Mysore), as follows:—

Dusshamâyussahsrâbdavyatitau dharmahauatah
purê Pâṭaliputrâkhyê Śiśupâla malipateli
pâpi tanujah prithivisundaryâh durjanâdhamah
Chaturmukhâhvayah Kalki rajodvejitabliitaJah
utpatsyate maghâ sauvatsara yoga samâgame
samânâmi saptatihi tasya paramâyuh prakirtitam
chatvârimâsatsamâ râjyasthitîschâkramakâriñah.

* * *

tanujah Kalkirâjasya buddhimân Ajitnjayah
patnyâ Châlanayâ sârdham yatnena śaraṇam param
samyagdarśana ratnam cha mahârgham svîkarishyati.

When one thousand years of the Dushshâma period have elapsed, in consequence of the loss of virtue, in the city of Pâṭaliputra, from king Śiśupâla and his queen Prithivisundari there will be born a sinful son, the most wicked, called Chaturmukha and also Kalki, terrifying the whole of the earth, when the year will be combined with the constellation Makhâ (i.e., the year will be Mahâmâgha). Seventy years are said to be the duration of his life. The duration of his wicked rule will be forty years.

The son of Kalkirâja will be the wise Ajitanjaya. He with his wife Châlanâ will seek protection from the invaluable gem, Samyagdarśana, the Jaina religion."

From this prophetic story put in the mouth of Mahâvîra following the prophetic style of the Brahmanic purânas it is clear that Śiśupâla was the king of Pâṭaliputra and that his son, Kalki born in one of the Mahâmâgha years, was a

1. See the Vishnû and Kalki purânas.

follower of the Brâhmañic faith and oppressor of the Jainas. Kalki's son was Ajitanjaya and unlike his father he was a follower of the Jaina faith. It is probable that the Śiśupâla mentioned in the Uttarapurâna of Gunabhadra is the same Sisupâla mentioned in the Pahladpur stone-pillar inscription noticed by Dr. Fleet in his Gupta Inscriptions Volume III, pp. 249-250 (Ins. No. 57, Plate XXXVI A). The verse inscribed on the stone runs as follows:—

vipulavijayakirtih kshatrasaddharmapâlah
satatadayitapârthah pârthivânîkapâlah
diśi diśi Siśupâla tima paulah
vihita iva Viḍhâtrâ panchamô lôkapâlah.

"Here, he, who is possessed of extensive victory and fame; who is the protector of the true religion of the warrior caste; who always cherishes princes; who is the protector of the army of Pârthivas; who in all quarters (proclaimed, as) Śiśupâla created as if he were a fifth¹ lôkapâla by the creator."

Dr. Fleet reemarks on this inscription as follows:—

"The inscription is not dated and is non-sectarian. It only commemorates the fame of a king whose name, if it was recorded, is unfortunately peeled away and lost. But in the third pada of the verse, we have certainly the well known name of Śiśupâla, and whether the name as it stands here is that of the king himself or is that of the Purânic king Śiśupâla of Chêdi, with whom he is compared, the inference seems to be that the name of the king whose inscription is on the pillar, was Śiśupâla. The chief interest of the inscription, however, is in the early date of it, as shewn by the characters; and in there being the possibility that it is a record of the Pallavas in Northern India."

58. Regarding the age of Kalki the following stanza is found quoted in the Introduction to Gomâthasâra of Nêmichandra from Bâhubalicharita by Mr. Khubachandra (Nirnayasagara Press, 1916, Bombay):—

Kalkyâbde Shaṭchlihatâkhye vinuta Vibhava samvatsare mâsi chaitre
Panchamâyâm śuklapakshe dinamapnidivase kuṇbhalaṅgne suyoge
Saubhâgye mastanâmni prakaṭitabhagane supraśastâm chakâra
śrîmâchchâmuṇḍarâya Belgulanagare Gomâteśa pratishthâm (55)

In Kalki year six centuries, in the praiseworthy Vibhava year in the month Chaitra (March) on the fifth Tithi of the light half on Sunday, in the lagna of Kumbha with Saubhâgya yoga, the constellation being what is called Masta, (Mrigasiras), Châmuṇḍarâya set up in the city of Belgula the sacred statue of Gomâta.

No dating can be better furnished with all necessary verifiable means than this. We have an era, the Jovian Cyclic year, the lunar month, a definite lunar day, constellation, Yoga and what is most necessary, the week-day. Though the exact date of neither Nêmichandra nor of Châmuṇḍarâya is known, yet it is ascertained beyond doubt that both of them flourished about the close of the tenth century A.D. and the first half of the eleventh. At the close of his Ajitanâthapurâna, Ratnâkara says that under the patronage of Châmuṇḍarâya he wrote the Purâna in Śaka 915 Vijaya Samvatsara corresponding to A.D. 993. It follows from this that Châmuṇḍarâya, the minister and general of the Ganga King Râchamalla, must necessarily have been at the time in the flower of his youth. Similarly Vâdirâja, the author of Pârvanâtha Kâvya, written, as stated in the beginning of the work itself in Śaka 947 Krôdhi Samvatsara² corresponding to A.D. 1025. makes mention of the name of Viranandin as a celebrated writer whom Nêmichandra acknowledges (Verse 638 Labdhisâra³) as one of his two teachers, the other being Abhayanandi.

1 Varuna, lord of Justice.

2 Sâkâbde nagavârdhi randhra gaṇane samvatsare Krodhane
Mâse Kartikanâmni buddhimahite suddhe tritiyâdine
Simhe pâti Jayâdike vasumatîm Jaini katheyam mayâ
Nispatiim gamita sati bhavatu vah kalyâna nishpattaye.

Pârvanâtha kavya

3 Chandraprabhâbhisambuddha rasapushṭa manahpriyam
Kunudvatîva no dhatte bhâratî Viranandina.

Ibid Verse 30.

4 Viranandivachchhenappasudenabhayanandisissena
Damsana-charitta laddhi susuyi Nemichandena.

Labdhisâra Verse 648.

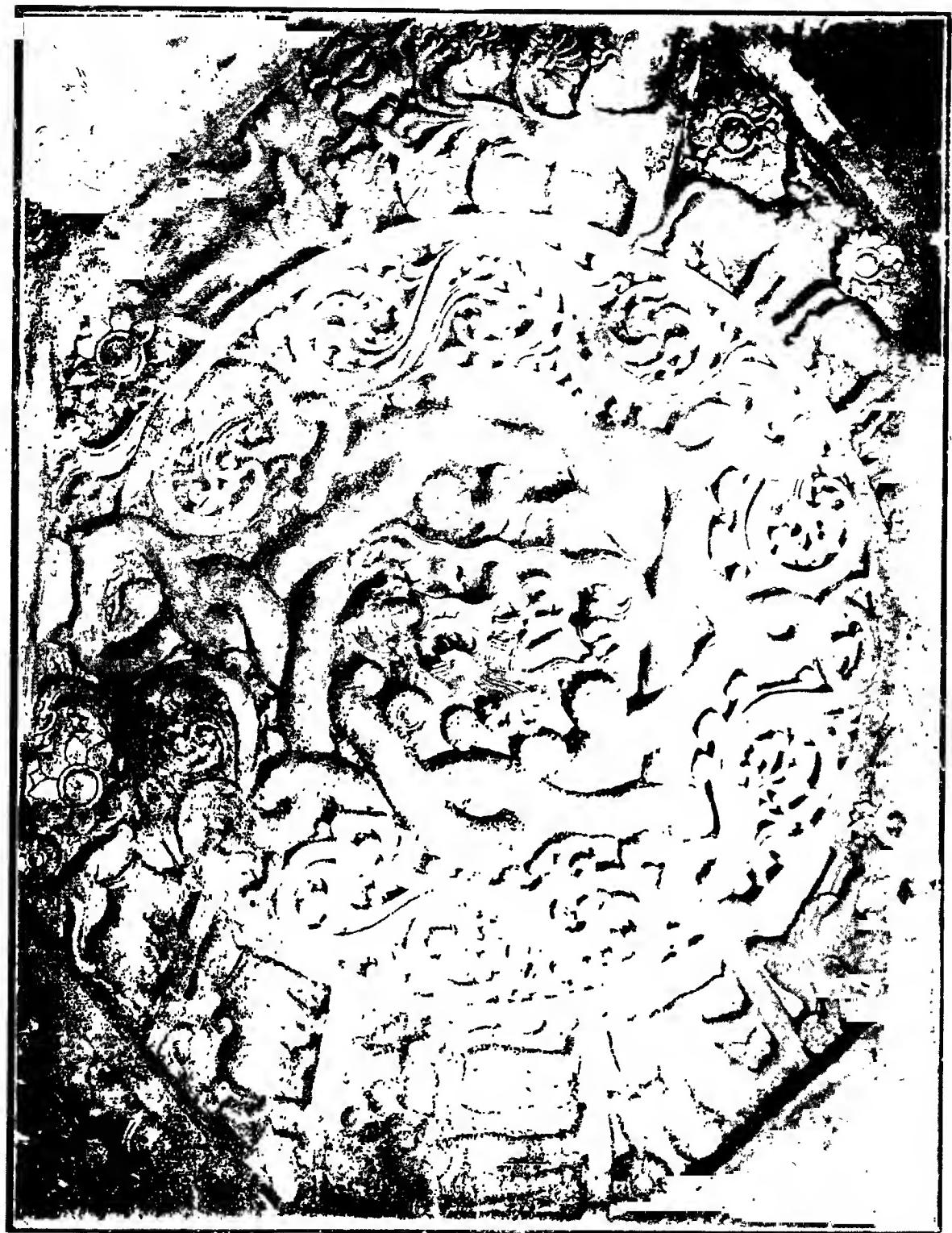


PLATE VII
MATERIAL FROM THE VENEZUELAN CAVES

W. G. BROWN

Accordingly we have to find out which of the two Vibhava years, one coinciding with A. D. 968 and another with 1028 would be in harmony with the factors of the Calendar mentioned in the verse. According to Swamikannu Pille's tables, the fifth lunar day of the light half of Chaitra of A. D. 968 coincided with Saturday, but not with Sunday. Hence it was not the year when the statue of Gomata was set up by Chāmundarāya in Belgola. But the fifth lunar day of the light half of Chaitra of the year Vibhava, A. D. 1028, was Sunday the 3rd March with the Constellation Mrigasiras and Saubhāgya Yōga. As the 5th Tithi ended at 7 hours and 44 minutes after sunrise on Monday the 4th March, the statue was set up at about 4 A.M. on Monday according to the Western system of counting the week-days from midnight to midnight, and on Sunday at 55 Ghaṭikas when the fifth Tithi was current with its constellation Mrigasiras and Yoga Saubhāgya :—

According to Swamikannu Pille's tables the Chaitra new-moon was—

COLLECTIVE DURATION OF TITHIS.

Weekday,	Month and day,	Fraction.
3	February 27	.88
4	, 4	.92
+1		— —
8	3	.80
1	1	.52
9	4	.32

$$\therefore 8-7=1 \text{ Sunday.}$$

Sun's anomaly	Moon's anomaly
354.36	45.44
4.92	4.92
—	—
359.28	50.36
	.18
Eqn. for 359.28 = + .18	—
Deduct	50.54
	27.55
	—
	22.99 Eqn. for this + .34

$$\text{Sum of the equations } .18 + .34 = .52$$

Hence the ending moment of the Tithi was .32 or 7 hours and 44 minutes after sunrise on Monday the 4th March 1028.

II.—To find the Nakshatra :—

Sun's Longitude for 359.28 days is 354.12°
And Moon's Longitude for 5 Tithis is $5 \times 12 = 60^\circ$
Sum of these $354.12 + 60 = 414.12$
Deduct 360..... 360

$$54.12 = \text{Mrigasiras.}$$

III.—To find the Yoga :—

$2 \times \text{Sun's Longitude} + \text{Moon's Longitude} = 2 \times 354.12 + 60 = 768.24$.
Deducting 2×360 we have 48.24, the Longitude of the Saubhagya Yoga.

59. It is clear from the verse that by the time when the statue of Gōmaṭa was set up on Sunday the 3rd March, 1028 there had elapsed 600 years in the era of Kalki. Hence it follows that $1027 - 600 =$ A. D. 427 was the first year of the Kalki era. It may be presumed that the era was started either by Kalki himself in commemoration of some victory he achieved in A. D. 427; or by the Jainas as a mark of their relief from their oppressor due to his death in A. D. 427. But from what Nēmichandra himself says in his Trilōkasāra (verses 850 - 857) it appears that Kalki continued to live till A. D. 472. He says that after the lapse of 605 years and five months from the Nirvāṇa of Mahāvīra (B. C. 527) 'there was' Śakarāja and that after the lapse of 394 years and 7 months (there was) Kalki, known also as Chaturmukha, a man of unrighteous proceedings, and destined to live only 70 years, forty years being the duration of his reign. Also we are told there that under the orders of Kalki his tax-collectors carried away the alms which destitute Jaina ascetics collected for their own subsistence by begging from door to door. It is also prophesied by Nēmichandra in the same work that during the twenty thousand years there would be twenty Kalkins, there being a Kalki in every thousand year after the Nirvāṇa of Mahāvīra.

From the above it is clear that just as A. D. 78 was the date of the death of Śakarāja; so was A. D. 472 (=78+394) the date of the death of Kalki. There is no verb used by Nēmichandra in the Trilōkasāra verse (859) regarding the dates of Śakarāja and Kalki. He says that after the lapse of 605 years and five months from the Nirvāna of Mahāvīra, Śakarāja; and after the lapse of 394 years and 7 months from him Kalki. It cannot be said that they were born on those dates, for in that case it would be putting the cart before the horse, that while Kalki was born in A. D. 472 his era was started in A. D. 428. It is incredible that a scholar of the type of Nēmichandra whose capacity to deal with mathematical sums is in evidence in his Trilōkasāra should make such contradictory statements.

It follows therefore that A.D. 472 was the date of the death of Kalki and that $472-70=402$ was the date of his birth. According to Guṇabhadrā's statement the year in which Kalki was born was a Mahāmāgha samvatsara. According to Swamikannu pille's tables given in his Indian Chronology A. D. 402 was a Mahāmāgha:—

The mean longitude of Jupiter at the commencement of the Solar			
year 400 was	....	....	62.14°
and for two years	....	....	60.69
<hr/>			
			122.83°

That is, Jupiter was in Leo which extends from 120° to 150° .

So strong seems to have been the belief of the Jainas in the rebirth of Kalki once in every thousand years that Harishēna, another Jaina writer, has given us an account of the *life of a second Kalki and his son Dattarāja in the 20th century from the Nirvāna of Mahāvīra. He says in a prophetic style in his Karpuraprakara (pp. 102-3, Nirnayasagara press) that in the year 1914 after the Nirvāna of Mahāvīra there will be born Kalki called Chaturmukha and that he will exact taxes even from destitute Jaina ascetics and that one of the most important events that will happen portending his death will be the submersion of the city of Pāṭaliputra by the floods of the †Ganges.

It appears that like the Hindus the Jainas also believed in the repetition of events with re-incarnations of persons good or bad. Accordingly the submergence of the city of Pāṭaliputra under the water of the Ganges may be regarded as an event expected to recur in $1914+70=1984$ from the Nirvāna of Mahāvīra, as it did about a thousand years earlier than 1984; i.e., about A.D. 472. It is a historical fact that Pāṭaliputra was submerged under the water of the Ganges in the fifth century A.D. when India was invaded by the White Huns.

In almost all the Brāhmaṇic writings and especially in the Purāṇas it is stated that Kalki mounted on a white horse with a sword in his hand not only destroyed the Mlechchhas but also put down the Jainas and the Buddhists. It is more than probable that the Mlechchhas were no other than the white Huns. Even now there are some Brāhmaṇas who observe the Jayanti or birth day of Kalki either in the month of Śrāvana or Bhādrapada (July and August) every year. The Jayanti is mentioned in almost all Hindu calendars in the beginning of Śrāvana or Bhādrapada. Past and future incarnations of Kalki are spoken of in the Nirnayasindhu (P. 65) and the Dharmasindhusāra (P.32).

* Papachhassayavassam papamāṣajudam ganiya viranivouyido | Sagarājoto Kakki chadunavatiya mahiya sagamāsam 850
so ummaggāhimuho chaummuho sadarivasa paramau | chalisa rajjayo Jidabhumi puchehhavi sa mantiganam 851
Amhāṇam ke vasa niggantha aththhi Kerisayara | niddhanavaththha bhikkhabhoji Jahasaththha midi vayane 852
Tappaniude nivadida padamam pindamtu sukkaimidi gejjam 853
Idi padisahassi vassam vise Kakkinadikkame charimo | Jalamanthanā bhavissadi Kakki sammagga maththbanayo | ... ... ... ... 857
Trilokasara

* Jinasagarasuri, the commentator on Karpuraprakara, lived in A.D. 1494.

† Viranirvanato Varshasatesvekona Vimsatāu.

Chaturdasabdayuktешु yyatiteshu durāsayah.

Chaitrastatamīline vishtau bhāvī mlechchhakule nrīpah.

Kalki ruddhaschaturvaktro nāmatritaya visrutah.

Ahoratranatho sapta dasa vrishṭim vidhāsyati.

Megho gangapravahastannagaram plavayishyati ! Karpuraprakara Page 102.

60. From these facts I am led to believe in the existence of a historical personage Kalki, king of Pataliputra, who, born in 402, started an era after his own name in 428 and who, championing the cause of the Brahmins against the Huns, the Jainas, and the Buddhists for about 40 years, died in A.D. 472. According to Nêmichandra he ascended the throne of his father Śîśupâla in 432 when he was thirty years old and rebuilt the city of Pataliputra after the submersion of the old city under the Ganges. According to Guṇabhadra he lived 72 years and ascended the throne in his thirty-second year in A.D. 434. Now deducting 231 years from 432, the year of accession of Kalki to the throne, we arrive $432 - 231 = 201$ for the initial date of the Guptas.

Taking the initial date of the Gupta era to be 200-201, we arrive at $200-201 + 165 - 190, 365-366$ to 390-391 for the date of Buddhagupta in whose time Matrivishnu with his younger brother Dhanyavishnu raised a flag staff of the god Janardana on Thursday the 12th lunar day of the bright fortnight of the month Ashadha (June) in Gupta Samvatsara 165.

Now in order to ascertain whether there was the twelfth lunar day of the light half of Ashadha A.D. 365 on Thursday we have to know the ending moments of the 11th and 12th lunar days of the same fortnight.—

According to Swamikannu Pille's tables, the first Ashadha New moon in A.D 365 was.—

	.....	Week day	Month and day	Fraction
Collective duration of 11 Tithis	...	{ 1 10 +1	Je. 5 10 +1	.65 .83
Total	..	12 Eqns.	16.....	.48 -.33
Grand Total	...	.....	.....	.15
	Sun's Anomaly		Moon's Anomaly	
	21°15		16°63	
	59°06		3°95	
	10°83		10°83	
	91°04		31°41	
			—27°55	
			3°86	
			—.03	
			3°83	
Sun's Eqn.	.. —.03			
Moon's Eqn.	.. —.30			
Sum	.. —.33			

Hence the 11th tithi ended at .15 or 3 hours and 44 mins. or 9 Ghatikas after sunrise on Thursday the 16th June A.D. 365.

Hence at mid-day on this Thursday there was the 12th Tithi to be observed.

Again mean ending moment of
Ashadha new moon

	.....	Week day	Month and day	Fraction
Collective duration of 12 Tithis	...	{ 1 11 +1	Je. 5 11 +1	.65 .81
Total	..	13	17.....	.46 -.38
Grand Total	...	13	17	.08

Sun's Anomaly	Moon's Anomaly	.....
21°15'	16°63'	.....
59°06'	3°95'	....
11°81'	11°81'	....
92.02	32°39'	Sun's Eqn.
....	—03	Moon's Eqn.
....	32°36'	... = —03-
....	—27°55'	... —35
....	4°81'	—38

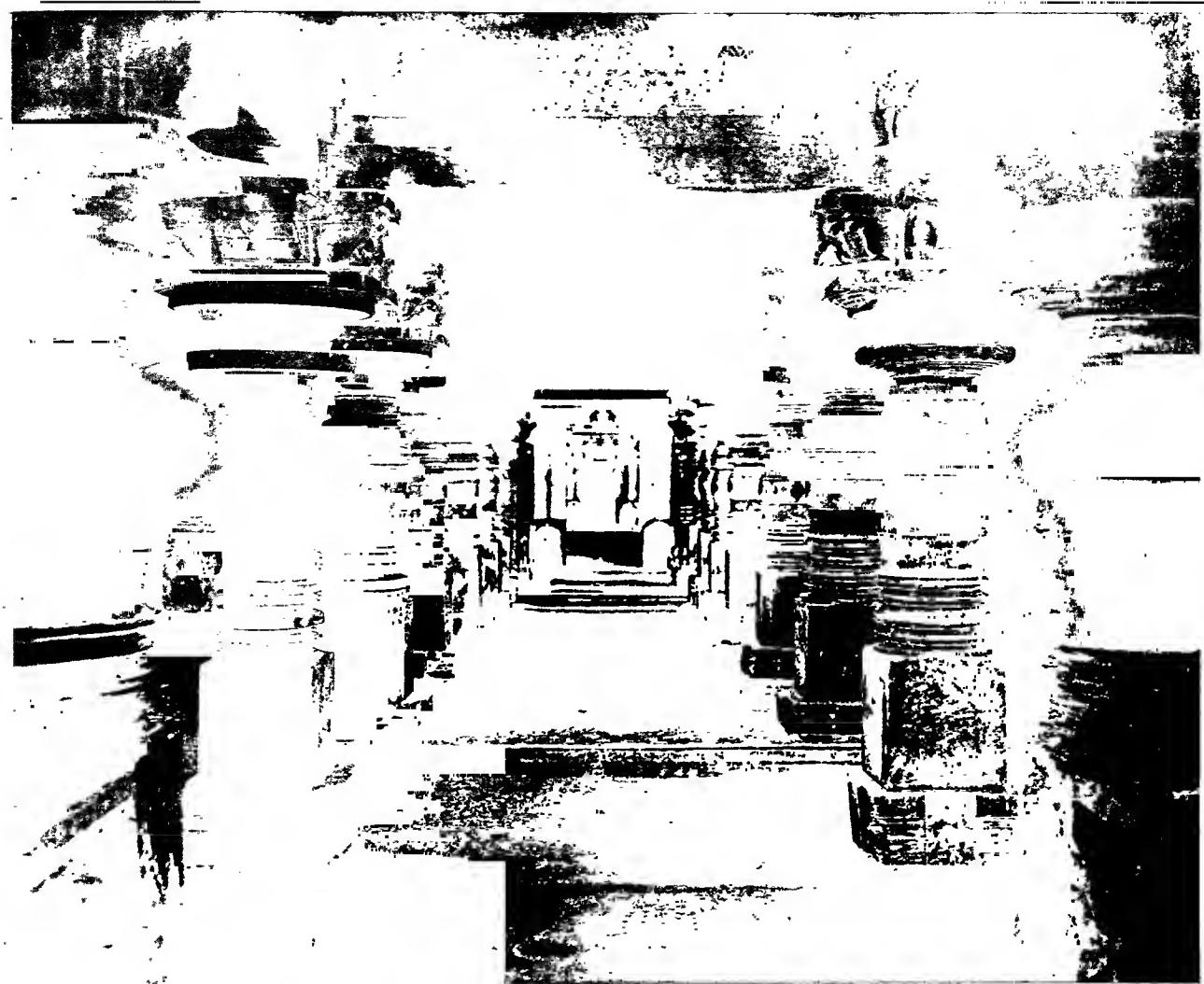
Hence 12th lunar day ended at ०३ or 2 hours or 5 Ghaṭikas after sunrise on Friday the 17th June A. D. 365

It must be borne in mind that that Tithi which is current at mid-day is the Tithi that is to be observed for all ceremonial purposes and that for Pāraṇa or meal after fasting, the Tithi that is at sun-rise is to be observed. Hence it appears that in the inscription in question the mid-day Tithi was quoted but not the Tithi that was current up to 9 Ghaṭikas. This disposes of the week-day question, since there was the 12th Tithi on Thursday the 16th June A. D. 365 corresponding to G. S. 165 according to the proposed scheme.

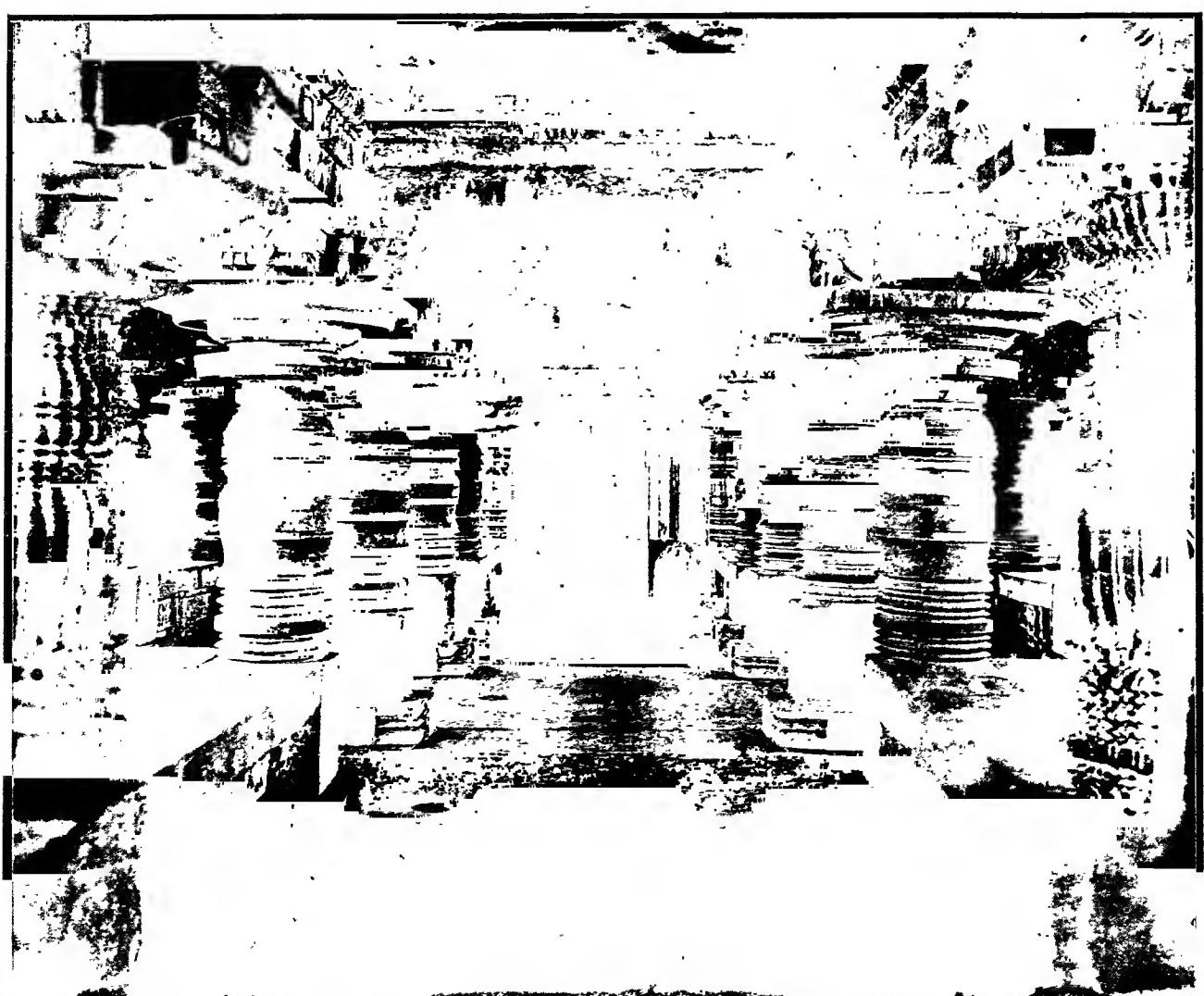
61. Now it is clear that Kalki was born in Chaitra. A. D. 402 corresponding to the English date, March 402-403 A. D. and his accession to the throne of his father Sisupala took place $402+30=432$ A. D. and that he ruled from 432 to 472 A. D. Now counting back 281 years of the period of the Guptas from the commencement of Kalki's reign in 432, we arrive at 200-201 for the initial date of the Gupta rule. If this date were taken for the starting point of the era of the Guptas, all the traditional accounts mentioned above would find a satisfactory explanation. As Samudragupta is not later than 82 years from the initial point of the Gupta period in 200-201, his date would be not later than $200+82=282$ before which he could possibly encounter and subdue the Shahan Shahis and the Murunčas. If this date were taken to be the initial date of the Gupta era, then the date of the commencement of the rule of Siladitya Dhruvabhatta of the Valabhi dynasty would fall on $200+447=647$ A. D. and would make it possible for Hiuen Tsiang to meet him in 640.

There is no reason to assume that Hiuen Tsiang's Tu-lo-po-poto (Dhruvabhatta) was a general title borne by all the Valabhi kings. Nor is there any reason to reject the Chinese accounts as unreliable, or unintelligible in this case. If this date for the starting point of the Gupta era is accepted, the so-called dark period in the history of India between the third and fourth centuries of the Christian era will vanish as quickly as darkness before the sun. There is no doubt that the so-called dark period is brought about by the tentative chronological system based upon numismatic and epigraphical data divested from traditional data. As to Epigraphical data furnished by the Mandasor inscription of Malava Samvat 529 expired, the Eran pillar inscription of Budhagupta and the records of the Parivrājaka Mahārājas, which have been utilised by Dr. Fleet to fix the starting point of the Gupta era at 319--320, they can all be consistently explained so as to be in harmony with the traditional date of 200-201, A. D.

62. Before going to explain the dated Mandasor inscriptions, I find it quite necessary to elucidate some historical facts connected with the use of the early Gupta era, the Valabhi-era and the Harsha-era. Referring to the Catalogue of coins of the early Guptas, we find that the coins issued in the name of Chandragupta II contain 82 to begin with, that those of Kumāragupta I contain numbers from 94 to 136, and that those of Skandagupta from 136 to 158. Then no coins of Purugupta, Narasimhagupta and Kumaragupta II are found. Then passing to the later Guptas of Magadha, we find that instead of the Gupta era or Valabhi era being continued, the Harsha era was used by Ādityasēna. As Ādityasēna has used Harsha era 66, his date is found to be 672 A. D. Counting backwards from him, we arrive at 534 for Dāmodaragupta. That Dāmodaragupta lived about



(a) INTERIOR VIEW OF THE VIRA NARAYANA TEMPLE AT BELAVADI FROM THE FRONT.



(b) INTERIOR OF THE MUKHA MANTAPA OF THE SAME TEMPLE.

530 to 534 is borne out by the fact that he died in battle against the Huns.* There can be no doubt that the battle in which Dāmōdaragupta died can be no other than the one in which Yasōdharman defeated and drove out Mihirakula. Then counting backwards from Dāmōdaragupta we arrive at 455 as the probable date of Krishṇagupta, the first of the so-called Guptas of Magadha. Continuing to count backwards by assigning probable reigning periods to each of the Gupta kings between the later Krishṇagupta and the earlier Skandagupta, we find it possible to place Kumaragupta II somewhere about 430—455 A. D.—a period which is in keeping with the Mandasor inscription of Kūmaragupta. Evidently none of these Gupta kings from Purugupta down to Jīvitagupta II has left records with the mention of the early Gupta era. Since the Mandasor inscription of Kumaragupta is dated in Malava era instead of Gupta era, it may be safely inferred that the Kumaragupta of the Mandasor inscription is not the first Kumaragupta, son of Chandragupta II, whose coins are, as pointed out already, dated in the early Gupta era. If the Kumaragupta of the Mandasor inscription had been the early Kumaragupta, there is every reason to believe that the Gupta era would have been mentioned in preference to the Malava era which was used in none of the records of the early Gupta kings. From this it follows that after the death of Skandagupta and the destruction of the city of Valabhi in 319 A. D. the early Gupta era was continued only by Budhagupta and Bhanugupta of the Western Branch, and the Senāpati Bhaṭṭāraka line. If it were not for the mention of Chilo-o-tio-to and Tou-lou-po-poto by Huen Tsiang, I should have preferred to take the dates of the Senapatis in continuation of the Valabhi era 319—320, as done by Dr. Fleet. But as it is necessary to give Śīlāditya Dhruvabhatta an earlier date consistent with the times of Huen Tsiang (640 A. D.) the dates of the Senapatis must necessarily be taken in continuation of the series of dates of the early Gupta kings.

63. It was shown by Dr. Fleet how the Jupiter cycles mentioned in the records of Parivrājaka kings held good with the Gupta-Valabhi era starting from 319—320 A. D. There is every reason to believe that it was begun by destroyers of Valabhi in 319—320. As pointed out already, it was the Huns or Turnshikas, as stated in the Prabhāvaka charita, that destroyed Valabhi in 319—320. It is therefore more than probable that the Valabhi era begun by the Huns was used not only by Toramana and other Hun kings, but also by some Indian princes, their faithful allies such as the Parivrājaka Mahārajas and others. Accordingly we find in a Toramana coin numerical numbers 52 or 82, which has been referred by Dr. Fleet to Valabhi, but with an "omitted hundred" before 82, which number he preferred to the number 52. Accordingly he put Toramana in 182+320 502 Gupta Ins. Vol. III. In-Introduction P 11. Thus in order to equate traditional accounts with epigraphical and numismatical facts it is necessary to differentiate the three eras, the early Gupta era from 200—201 A. D. used by the early Guptas and Budhagupta and others of the Western branch, the Valabhi era started from 319—320 and used by Toramana and his allies the Parivrājaka Mahārajas and the Harsha era from 606 A. D. used by the descendants of the later Guptas of Magadha. Just as the number 66 used by Ādityas-nagupta is referred to Harsha era, so the numbers 165 and 191 used by Budhagupta and Bhanugupta in their records must necessarily be referred to the early Gupta era. Likewise the numbers used in the records of the early Gupta kings and the Senāpati Bhaṭṭāraka line can find a satisfactory explanation only when they are referred to the early Gupta era started from 200—201 A. D. If they are all referred to one single era, the Valabhi era, of 319—320, as has been done by Dr. Fleet, national tradition will lose all its value and distortion of history will ensue resulting in a dark period, for which no light can be found anywhere except in the correct interpretation of tradition consistent with epigraphical and numismatic data. Even the late V. A. Smith, the celebrated historian of India, could not accept the conclusions arrived at by Dr. Fleet about the initial point of the Gupta era in its entirety. Instead of beginning the Gupta-Valabhi era of 319—320 with Sri Gupta, as done by Dr. Fleet, he began that era with Chandra Gupta I, pushing back Sri Gupta to 299 A. D. This he did only because Kacha, the predecessor of Sumedragupta, could have no place in the chronological table prepared by Dr. Fleet. For the same reason, i. e., for affording

* Apshad Stone Ins. No. 42 Gupta Ins. Vol III.

place for the later Guptas of Magadha coming between Kumāragupta II and Kumāragupta III or rather Dāmodaragupta, the son of Kumāragupta III, there is every necessity to push back the early Guptas to 200—201 A. D. If this is not done, there will hardly be any room for the five kings from Krishnagupta to Dāmodaragupta; for, as already pointed out, Dāmodaragupta's death in his war against the Huns gives him 530 or 534 as his date consistent with the contemporaneity of Mādhavagupta, his grandson, with Harshavardhana of Kanuj (606—640). This again gives 500 or 510 for the date of his father Kumāragupta III. This is what Dr. Fleet states in his Introduction to the Gupta Inscriptions. Vol. III. P. 14. regarding the chronology of the Guptas of Magadha:—

"In No. 42. Page 200 to No. 46, Page 213, we have some inscriptions of the Guptas of Magadha, a family of which one member at least, the great Ādityasena, played an important part in the history of the seventh century A. D. when the Kanuj Kingdom was broken up on the death of Harshavardhana. From the way in which, through the eleven generations of this family that are recorded, every name except that of Ādityasena, has the termination Gupta, there can be little doubt that the family is an off-shoot of the original Gupta-stock, and reckoning back from the time of Ādityasena for whom the date of A. D. 672-73 is supplied by the Shahpur inscription, No. 43, P. 208, Krishnagupta from whom the descent is traced, has to be placed between A. D. 475 and 500. He was, therefore a contemporary of Budhagupta or Bhānugupta, or both of them, and came very shortly after Skandagupta. His exact connection, however, with any of these three kings, still remains to be determined."

64. Now according to Dr. Fleet's chronological scheme, Skandagupta's latest date is $320+147=467$. The earliest and latest dates of Budhagupta are $320+165=485$ and $320+180=500$. The date of Bhānugupta is $320+190=510$. The date of Kumāragupta II, son of Narasinhagupta is, according to V. A. Smith, about 520. Since Dāmodaragupta is stated to have died in the great and final Hun war, his date must be fixed about 534 A. D. This would place Kumāragupta III somewhere about 500 A. D. Thus Kumāragupta, son of Jivitagupta I, termed Kumāragupta III to distinguish him from Narsinhagupta's son, his namesake, would become either the predecessor of Kumāragupta II or almost his contemporary. Similarly Krishnagupta, Harshagupta, and Jivitagupta would become contemporaries of Skandagupta, Sthiragupta and Narasinha gupta. Such sort of synchronism of some of the descendants of the two branches of the Guptas is not warranted by any historical record, except the assumption of the starting point of the early Gupta era at 319-320. If, on the other hand, the initial point of the Gupta era is placed at 200 on the authority of Brāhmanic, Jaina, and Chinese traditions, there will be hardly any room for such confusion about the unwarranted synchronism of the two branches of the Guptas. The chronological table below will make clear how the chronological schemes drawn by Dr. Fleet and V. A. Smith are confusing and how my scheme is free from it:—

Dr. Fleet's	V. A. Smith's A. D.	Gupta Kings General	Dates proposed A. D.	Gupta era
320	290	(1) Srigupta	200-210	..
..	305	(2) Ghatotkacha, son of (1) ...	210	..
..	319	(3) Chandragupta, son of (2)...	220	..
..	340	(4) Kacha, son of (3) ...	235	..
..	350	(5) Samudragupta, son of (3)	242	..
401	401	(6) Chandragupta II son of (5)	282	82
415	414	(7) Kumaragupta I son of (6)	297	94
455	452	(8) Skandagupta, son of (7) ..	339	136
480	480	(9) Sthiragupta, or Puragupta son of (8).	360	..
..	490	(10) Narasinhagupta son of (9)	400	..
..	..	(11) Kumaragupta II son of (10)	430-455	Mandasor Ins.
WESTERN BRANCH.				
480	480	Budhagupta	365-395	G. E. 200+165 to 200+195
510	510	Bhanugupta	391-414	G. E. 200+191 ot 200+214

Dr. Fleet's A. D.	V. A. Smith's A. D.	Gupta Kings General	Dates proposed A. D.	Gupta era
EASTERN BRANCH.				
475 or 500	..	(12) Krishnagupta probably son of (11).	455	..
..	..	(13) Harshagupta son of (12)	480	..
..	..	(14) Jivitagupta I, son of (13)	495	..
..	..	(15) Kumaragupta III, son of (14).	510	..
..	..	(16) Damodaragupta, son of (15) Cont. of Yasodharman : died in Hun War.	530-534	..
..	..	(17) Mahasenagupta, brother-in-law of Adityavardhana of Thaneswar and son of (16).	534-590	..
..	..	(18) Madhavagupta, ally of Harshavardhana and son of (17).	590-640	..
..	..	(19) Adityasena, son of (18) Harsha era 66.	640-675	..
..	..	(20) Devagupta, son of (19) ...	..	..
..	..	(21) Vishnugupta son of (20) ..	..	..
..	..	(22) Jivatagupta II son of (21).	..	..
A. D. 475	..	Parivrajaka Maharaja, Hastin.	..	200+156=356

Parivrajaka Maharaja, Hastin.

65. This dating of the Gupta kings is in harmony not merely with Indian and Chinese traditions, but also with Ceylonese traditions:—

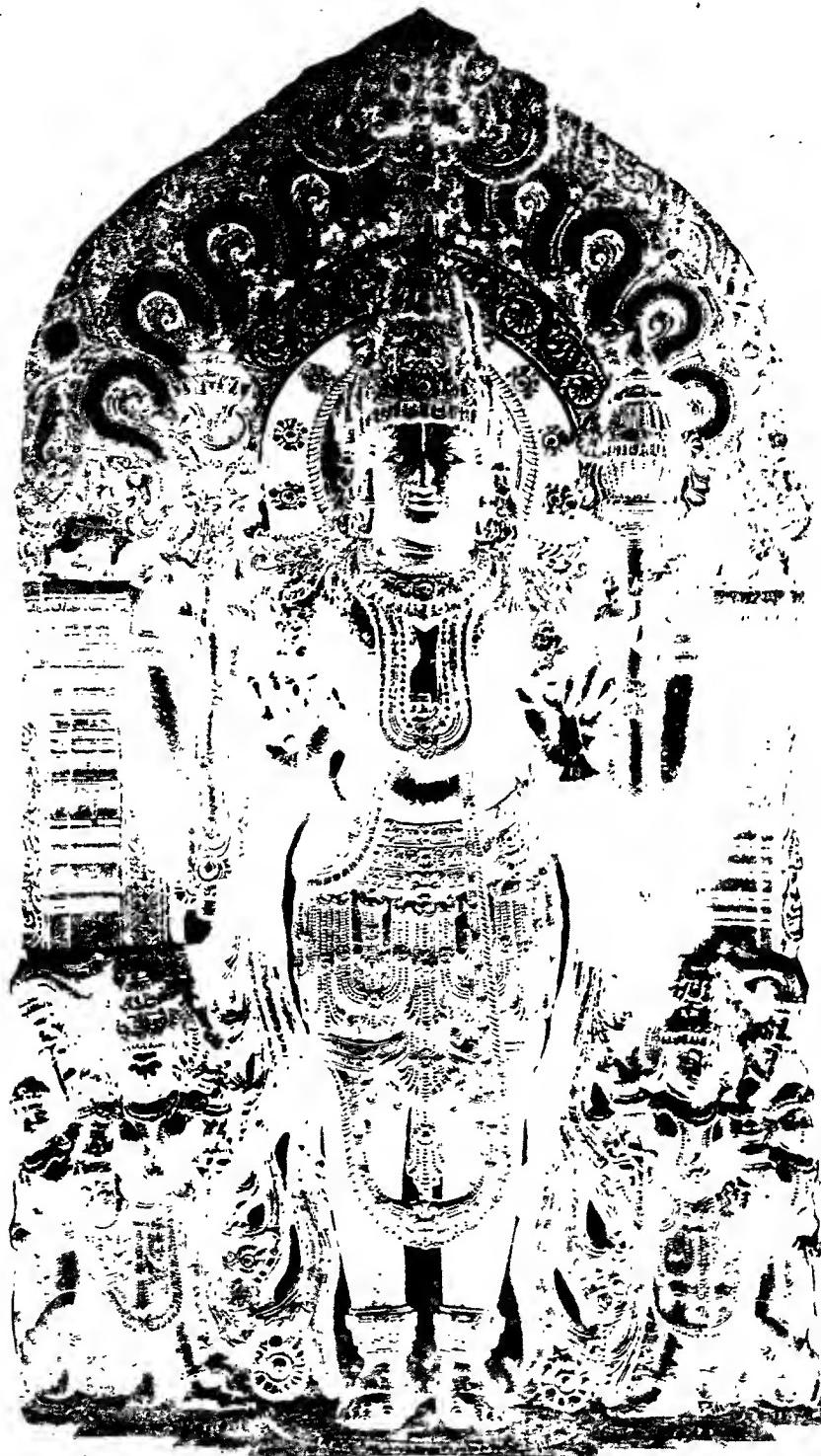
The Bodhgaya Inscription (No. 71 Dr. Fleet's Gupta Insc.) of Mahānāman dated Gupta year 269 records the construction of a Vihara at Bodhimanda. Accordingly the date of the construction of the Vihara and also of Mahānāman, a Buddhist priest of Ceylon comes to be $290+269=469$ A. D. The date of king Mahānāman, according to Ceylonese chronology of kings is 411—434 taking the initial point of the Ceylonese Era as 543 B. C., the date of Buddha's Nirvana according to the Ceylon Buddhists. His correct date according to Geiger who brought down the date of Nirvana by 60 years lower and placed it at 483, is 458—480. But it should be noted that, when tampered with, or corrected, no tradition will retain its intrinsic value and that when any traditional statement is made use of in support of any other event, it should be taken as it is preserved. The assignation of Buddha's Nirvana to 543 may be wrong. But that date as an initial point from which the reigning periods of successive kings of Ceylon are counted cannot be altered without affecting the chronology of the kings.

According to Turnour's translation of the Mahavamsa, (P. 170-171) there lived in Ceylon a priest called Mahānāma, brother of the mother of Dhatusena and Silalabodhi of unexceptional descent, in A. D. 436 when one Pandu, a Damila, usurped the throne of Mithasena, son of king Mahānāma who died in 434. There can be no doubt that at the instance of this priest the Vihara in question was constructed. It is true the chronicle of Ceylon makes no mention of this event. Still the existence of a stone inscription of this date in Bodhgaya regarding the construction of a Vihāra by a priest called Mahānāma in 439 leads to the inference that the inscriptive Mahanama can be no other than the one mentioned in the chronicle. Dr. Fleet went so far as to Dhatusena's reign in 463 A. D. to find out another Mahānāma. Unfortunately his starting point of the Gupta era agrees with the dates of neither of these two Mahānāmas. According to my scheme the person who constructed the Vihāra may be identified with any of these two. As the initial point of the Gupta era taken by Dr. Fleet is 319-320, the date of Mahānāman based upon this inscriptive date does not tally with his Ceylonese date. Accordingly Dr. Fleet disposed of this question by saying that the Ceylonese chronology is wrong. This is what he has stated (Gupta Ins. Vol. III P. 275.)

"The chief interest of the inscription lies in the probability that the second Māhanaman mentioned in it is the person of that name who composed the more ancient part of the Pali Mahavamsa or history of Ceylon. If this identification is accepted, it opens up a point of importance in the question of dates. On the one hand there can be no doubt that the date of the present inscription has to be referred to the Gupta era, with the result of A. D. 588-89. On the other hand, from the Ceylonese records, Mr. Turnour arrived A. D. 459-477 as the period of the reign of Mahānāman's nephew (sister's son) Dhātusena, and it was during his reign that Mahānāman compiled the history. The recorded date of the present inscription shows—if the identification suggested above is accepted, either that the details of the Ceylonese chronology are not as reliable as they have been supposed to be; or else that wrong starting point has been selected in working them out, and that they now require considerable rectification."

As to Dr. Sylvain Levi's discovery of synchronism between Meghavarna, King of Ceylon, and Samudragupta, there is some confusion about names. According to the list of Kings of Ceylon given by Turnour in P. X of his translation of the Mahavamsa, there are two Meghavarnas, No. 52 Gothābhaya also called Meghavarnabhyā (254 A. D.) and No. 55 Kittisiri Meghavanna, also called Kitisisirimevan (304 A. D.) Now the Chinese pronunciation of this name is Chi-mi-kia-po-mo. The first syllable Chi stands for Sri—Siri which as a courtesy title is given to all kings. But in Kittisiri it is not a mere title, but forms part of the King's name. Anyhow the omission of the syllable Kitti in the name leads to the inference that Kittisiri Meghavarna is not meant by the Chinese Wang Hiuen tec. As to the other name Meghavannabhaya with sri as the usual title there can be no objection. Regarding the last syllable po-mo, both the names have no syllables answering to it. According to Ceylonese chronology there can be no synchronism between Meghavarna of 304 A. D. and Samudragupta of 350 A. D. as fixed by Dr. Fleet. The earlier Meghavarnabhaya, however, can be said to have been contemporary to Samudragupta in as much as the reigning period of Meghavarna 254-267 according to Turnour's Ceylonese traditional Chronology closely corresponds to Samudragupta's reigning period 242-282 A. D. as herein suggested.

66. Having thus pointed out how the Brāhmaṇa, Jaina, Chinese and Ceylonese traditions regarding the early Gupta kings and their contemporaries can more satisfactorily be equated with the epoch of 200-201 A.D. as its starting point than with Dr. Fleet's proposed period 319-320 A.D. with which none of the traditions agree, I shall now proceed to show how the same epoch of 200-201 A.D. can be made to harmonise with the Epigraphical data. First regarding the Mandasor inscription (Gupta Ins. Vol III No. 18, P.79) it is to be noted that the inscription mentions nothing in connection with the genealogy of Kumāragupta. It simply says that "While Kumāragupta was reigning over the whole earth....." there was a ruler Visvavarman whose son was Bandhuvarman. During this King's time Vikrama Sam 493=437—438 A.D. a temple of the sun was built and in Vikrama Sam 529=473-474 A.D. a portion of the same building, then out of repair, was repaired. It follows therefore that there can be no objection to identify the Kumāragupta of this inscription with Kumāragupta II, whose date according to my scheme is 430-455. The dates of Visvavarman and Bandhuvarman, the son of Visvavarman whose Gangadhar Stone inscription is dated 480 (Malava-era taken by Dr. Fleet) fall between 423-460 A.D. and agree with the date of Kumāragupta II. As to Toramana and Mihirakula, it appears, if traditional and Epigraphical records are suitably interpreted, that there were two persons bearing the names Toramana and Mihirakula: One Toramana of the date $320+52$ or $82=372$ or 402, of which numbers, the number 52 or 82 is what is furnished by silver coins bearing the name 'Toramana'. There is no reason to take 52 or 82 with "omitted hundreds" as has been done by Dr. Fleet. No instance of dating with "omitted hundreds" or thousands is found to have existed in the period of Indian history in question. Therefore what irresistibly follows from this is that there existed a Toramana in A. D. 372 to 402. This Toramana seems to have come on the scene shortly after Budhagupta whose date according to the proposed scheme is $200+165$ to $190=365$ to 390 and in whose time Matri-vishnu with his younger brother Dhanyavishnu raised a flag-staff of the God Janārdana in the year 165, on Thursday the 12th lunar day of the bright fortnight of the month, Ashadha. Now, according to Swami Kannu Pille's tables given in his Indian Chronology, the first New moon of Ashadha 365 A.D. fell on Sunday the 5th June. Accordingly the twelfth lunar day fell on



VIRA NARAYANA IMAGE IN THE MAIN SPRETE OF THE VIRA NARAYANA
TEMPLE AT BELAVADI

Master Architect S.C.

Thursday the 16th June. It may be noted here that just as the 21st June, 484 A.D. was Thursday, the 12th lunar day of Ashadha in the chronological scheme of Dr. Fleet, so the 12th lunar day of the bright fortnight of Ashadha was Thursday the 16th June in 365 A.D. It is clear therefore that this is one of the astronomical proofs that renders reliable the starting point of the Gupta Era in 200-201 A.D. to which all traditions are already shown to converge as to a focus. Now as Budhagupta lived from 365 to 390 A.D. both Matrivishnu and his younger brother Dhanyavishnu were alive in 365. But by the time of Toramana of the coin date, 372 to 402 A.D. both Buddhagupta and Matrivishnu were dead and Dhanyavishnu was alive, as implied by the Eran stone inscription of Toramana mentioning Dhanyavishnu alone. As in the above inscription mention is made of the first year of Toramana's reign, it follows that Toramana's rule commenced in 372 and lasted till 402 when the coin bearing the number 82 was issued. If the reading be 52, then the coin might be taken to have been struck in 372. Anyhow it is certain that in A.D. 372 when Toramana began his rule, Dhanyavishnu alone was alive, while Matrivishnu was dead.

Closely following this earlier Toramana there seems to have come on the scene an earlier Mihirakula, whose existence about A.D. 420 is vouch-safed by Hiuen Tsiang's statement. Concerning this tradition S. Beal says in his Buddhist Records of the Western World, (Vol. I. P. 119 Note 1 Ed. 1906) as follows:—

"We may therefore fix the persecution of Mahirakula (or Mihirakula), who was a contemporary of Bālāditya, between the time of Fahian and Hiuen Tsiang (A.D. 400 and 630 A.D.). Bālāditya and Mihirakula, indeed, are placed 'several centuries before the time of Hiuen Tsiang (*infra*); but we can scarcely suppose that Fahian would have described the country as he does if the persecution had happened before his time. The common statement is that Simha was the last patriarch of the north and that he was killed by Mihirakula (see Wong Pu, 179, in J.R.A.S Vol XX P. 204). He is generally stated to be the 23rd patriarch; and Bodhidharma, who was the 28th, certainly lived in A.D. 520, when he arrived in China from South India. If we allow an interval of 100 years between the 23rd patriarch (Simha) and the 28th Bodhidharma, we should thus have the date of Mihirakula in 420 A.D., that is just after Fahian's time. But in this case Vasubandhu, who was the 20th patriarch, must have flourished in the fourth century and not in the sixth, as Max Muller proposes. (India, P. 390 *ante*, p. 105, n. 77.) Mihirakula is however placed by Cunningham in A.D. 164-179, and Aryasimha's death is usually placed in the middle of the third century A.D.".—

Again in Page 188 of the same volume, n.9, S. Beal says as follows:—

"Bālāditya, explained by *Yeou Jih*. i.e., the young sun or the rising sun. Julien translates it too literally, 'is soleil desenfants.' Julien has observed and corrected the mistake in the note, where the symbol is *wan* for *yeou*. With respect to the date of Bālāditya, who was contemporary with Mihirakula who put Simha, the 23rd Buddhist patriarch to death, we are told that he was a grandson of Buddhagupta (Heouilih. p 150, Julien's trans), and according to General Cunningham (Archaeological Survey, Vol. IX P. 21) Buddhagupta was reigning approximately A.D. 349, and his silver coins extend his reign to A.D. 363. His son was Tathāgatagupta, and his successor was Bālāditya. Allowing fifty years for these reigns we arrive at 420 A.D. for the end, probably, of Bālāditya's reign. This of course, depends on the initial date of the Gupta period; if it is placed, as Dr. Oldenberg (Ind Antiq., Vol X P. 321) suggests, A.D. 319, then the reign of Buddhagupta will have to be brought down to 125 years later, and he would be reigning in 493 A.D.; in this case Bālāditya would be on the throne too late for the date of Simha, who was certainly many years before Buddhadharma, the twenty-eighth patriarch, who reached China A.D. 520. The earlier date harmonises with the Chinese records, which state that a Life of Vasubandhu, the twenty-first patriarch, was written by Kūmarājīva, A.D. 409, and also that a history of the patriarchs down to Simha, whom we place hypothetically about 420 A.D. was translated in China A.D. 472; both these statements are possible, if the date proposed be given to Bālāditya."

It need not be stated that the dates proposed by me for Budha-gupta (also spelt Buddha gupta) and Mihirakula are 367-368 and 419-420 A.D. on consideration of traditional, epigraphical, and astronomical data. Bālāditya, the Conqueror of the earlier Mihirakula must necessarily have lived about 420.

It follows from this that Mihirakula who was driven out by Yasodharman in Malava 589=A.D. 533—534 must necessarily be a second Mihirakula whose father, a second Toramana, must have ruled from about 466 to 515 A.D. (See Māndasor pillar inscription of Yesodharman, Nos. 33, 34, and 35, and Eran Pillar inscriptions of Toramana and Mihirakula Ncs. 36 and 37, Gupta Ins, Vol III pp. 142-161).

67. If my scheme of the initial point of the Gupta era at 200-201 proves acceptable to distinguished scholars and historians of India, some traditional and epigraphical synchronisms can be satisfactorily explained on that basis. From the passages quoted above from Jinasena's Harivamsa regarding the succession of the dynasties of some Indian rulers, it is learnt that the Guptas succeeded Bhaṭṭubāṇas whose rule lasted for 243 years. From the Talagunda inscription of Kakutsthavarman we learn that Mayurasarman, the originator of the Kadamba dynasty, levied many taxes from the circle of kings headed by Brihadbāṇa and put down the Pallavas. It is more than probable that the Bhaṭṭubāṇas of Jinasena are no other than the Brihadbāṇas mentioned in the Talagunda inscription. If this supposed identity is right, then the last of the Brihadbāṇas, as contrasted with the later lesser Bāṇa Arasus of Shimoga and Kolar, was the contemporary of Mayūrasarman of the Kadambas and Srigupta of the Guptas who also succeeded the Bhaṭṭubāṇas. It is stated in the same inscription that Kakutsthavarman, the great grand son of Mayūrasarman, gave his daughters in marriage to Gupta and other kings. From the Halsi copper plate grants (I. A. Vol. VI. p. 22) it is known that in the eightieth year of the Kadamba's victory, Kakutsthavarman made a grant of a field to his general Srutakīrti. From this it follows that he counted eighty years either from the commencement of his dynasty or from the Gupta era. Now according to my scheme the Gupta era started from 200 and in $200+82=282$ there lived Chandragupta II. Accordingly Kakutsthavarman, being in the same period, i.e., eighty years after Mayūrasarman, the contemporary of the last king of the Bhaṭṭubāṇa dynasty which terminated with the commencement of the Gupta rule, could very well make marriage alliance with Chandragupta II. It is probable that it was this Chandragupta who in his old age embraced Jainism and being moved with pity at the sight of famished people in a terrible famine in his country in his old age, left the country in company with Bhadrabāhu III, a Jaina teacher, to spend his days in solitude in Sravanabelgola in Mysore under the rule of his father-in-law. The Sravanabelgola inscription written in memory of the death of Prabhāchandra can only mean, if it means anything, that the person named Bhadrabahu who came to Sravanabelgola was one of the many disciples who came after the first Gaṇadhara Bhadrabahu.

68. Another synchronism that can be established from the Talgunda inscription is that of Mayurasarman with Vishnukada duṭu-kulānanda Sātakarni mentioned in the Banavasi inscription (I. A. XIV. 333). There is in that inscription a phrase 'Vasvisatya samvachchara' which means Varshadviśata, i.e., one hundred and two years. The late Dr. Buhler took it to mean twelve years and his attempt to support his interpretation seems to be quite untenable. There can be no doubt that being an Andhrabhritya, this Vishnukadadutu-kulanda-satakarni must have counted the years from the commencement of the Saka era of 78 A. D. Accordingly the date of the inscription can only be $102+78=180$ A. D. As Mayūrasarman was the contemporary of Srigupta 200 A. D. it follows that Sātakarni of this inscription was his contemporary. It follows therefore that the Sātakarni who is said to have worshipped god Bhava in the Siddhālaya in Talagunda could possibly be no other than this Sātakarni of 180 A. D. Professor Kielhorn took the word 'abhyarchita,' worshipped, as a past perfect participle and took the passage to mean that in the Siddhālaya in which god Bhava was once upon a time worshipped by Sātakarni and others, Kakutsthavarman constructed a tank. He also assumed the date of the inscription to be about the 7th century A. D.

But it is to be borne in mind that in his time the question of the initial point of the Gupta era had not been settled. On the basis of Dr. Fleet's scheme of the Gupta Era, the Talagunda inscription is assigned to about A. D. 350, the reason being Kakutsthavarman's marriage alliance with one of the Guptas, probably Samudragupta. There is also palaeographical evidence for taking the date of the inscription of Talagunda, (Shikarpur Taluk in the Shimoga district of Mysore) so far back as the middle of the 3rd century and those on the pillar at Malavalli to the close of the 2nd century. The characters of these inscriptions are almost similar to those of the Nanaghat and Nasik inscriptions of the Andhras.

On numismatic and other considerations the same date is assigned to these inscriptions by no less a distinguished scholar than Professor Rapson. In his Catalogue of Indian Coins, the *Andhras*, P. XLIV, he says as follows:—

“The end of the *Andhra* dominion in India is most clearly to be traced in the Province of which Banavasi was the Capital. The two inscriptions on the same pillar at Malavalli in the Shimoga district of Mysore, show the transference of the province from the Chuṇu dynasty to the Kadambas, soon after, probably immediately after, the reign of Sivaskandavarman. No precise date can be assigned to this transference, but it probably took place at sometime in the 1st half of the 3rd century. A. D.”

On the strength of traditional statements made by jīṣasena in his *Hariyamṣa* regarding the dates of the reigning periods of the *Batṭubāṇas* and of the *Guptas*, I have placed the transference of the Kadambas immediately after Vishṇukūḍa-ḍuṭkulānanda Śātakarni, about 180 A. D. Accordingly the date of Kakutsthavarman, the great grandson of Mayurasarman, falls in the middle of the 3rd century, which is exactly the same as that arrived at by Professor Rapson entirely on other grounds. This brings backwards the date of Samudragupta to about 250 A. D. from 350 which is the date usually assigned to the conquests of Samudragupta according to Dr. Fleet’s scheme of the Gupta era. Vishṇugopa of Kanchi also must necessarily be brought down to 250 A. D.

This settles the dates of many of the ancient dynasties of Mysore. First came the *Brihadbāṇas* during the first and second centuries A. D. Then the Kadambas with some *Bāṇa* princes as feudal chiefs under them from 250—400 A. D. The *Bāṇas* seem to have continued in a subordinate state till about 1000 A. D. (I. A. Vol. XL. P. 104).

69. As regards the Gaugas, attention may be drawn to the Uttanur plates of the Ganga king Durvinita published in the annual report of the Mysore Archaeological Department 1916. In IV a. of these plates the numerical symbols representing 400 were taken for letters and read as ‘suprasa.’ The lines run as follows:—“Prātijanena 400 (suprasa), ātmānah pravardhamāne viśattame vijaya samvatsare” meaning in 400 according to universal or each individual’s counting and in his own 20th progressive or victorious year.” Accordingly the date of Durvinita would be 400 Saka equal to 478 A. D. and the date of the grant would be 478 A. D. On paleographic and linguistic grounds the genuineness of these plates has been admitted by many scholars. This date is in agreement with the date assigned by Mr. Rice on consideration of various other grounds mentioned in his “Mysore and Coorg from the Inscriptions.”

In calculating the week day of the given Tithi, here I have followed Swamikannu Pille’s tables, which I presume, based as they are upon the tables prepared by Prof. Jacobi, Sh. B. Dikshit, Robert Sewell and other scholars, are as accurate as any of them. The calculation of tables is, however, by no means a simple one. Nor is it to be expected that the preparation of ancient Hindu calendars was as exact and scientific as our modern tables make them to be. Still it is surprising that those ancient dates agree with the results arrived at after careful calculation according to such scientific methods. Those who expect still more accurate methods may be asked to bear in mind the words of caution expressed by Sh. B. Dikshit (p. 158, Gupta Ins. Vol. III):—

“If by the calculations detailed above, we find that a certain Tithi ended nearly at the end of a Hindu day, for instance fifty seven Ghāṭis after sunrise on a Sunday, i.e., three ghāṭis before sunrise on Monday,—there may be the possibility that it really ended shortly after sunrise on the following day, Monday. And on the other hand, if our results show that a certain Tithi ended shortly after commencement of a Hindu day,—for instance, three Ghāṭis after sunrise on a Sunday,—there may be the possibility that it really ended shortly before the termination of the preceding day, Saturday.”

This places the starting point of the early Gupta era at the close of A. D. 290, inasmuch as the Gupta period of 231 years is said to have elapsed before the commencement of Kalki’s rule in 432. It should, however, be borne in mind that in such traditional calculations, difference of one or two years between the current date and the traditional date can by no means be avoided. Moreover the era we are talking of was merely a continued series of successive reigning periods and was not a popular

era current among the people. So it is more than highly probable that a current year was sometimes made an expired year and *vice versa*. To demand mathematical accuracy in such cases is to expect oil out of sand.

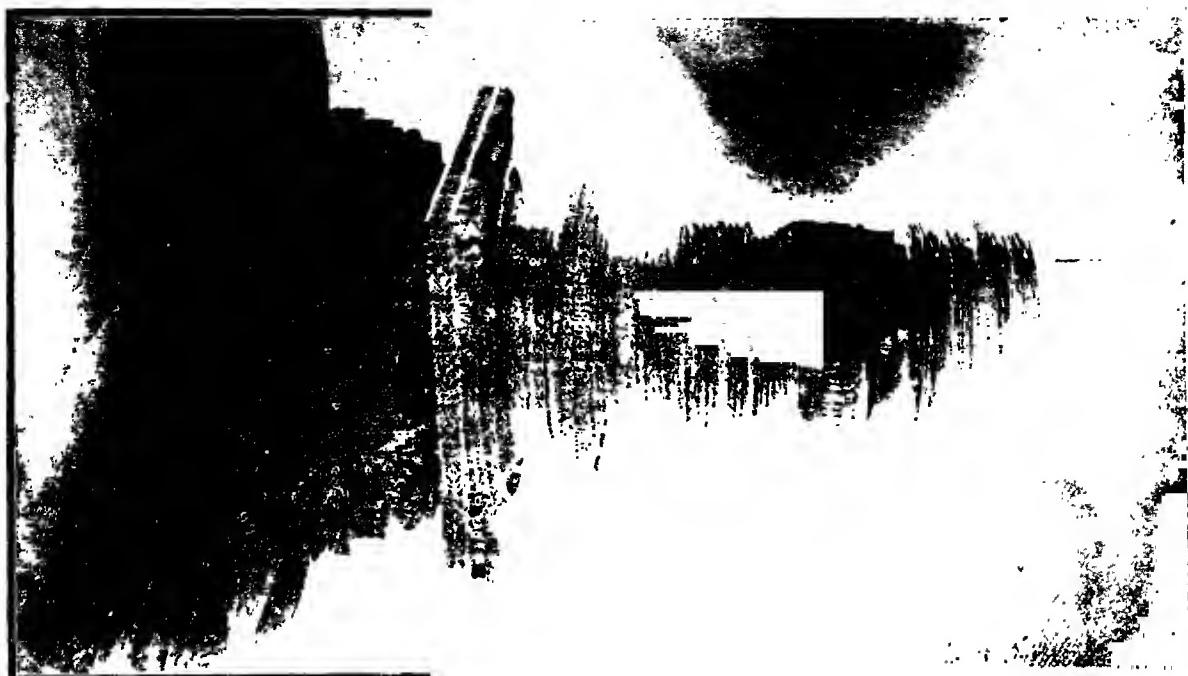
70 I have excluded the Pārivrajaka Mahārājas from the period of the early Guptas and taken them down to the period of the Valabhi era (319-320), as has been done by Dr. Fleet on the basis of their grants, for the reason that so far as I am aware there is no reliable tradition compelling us to make them as earlier as the ancient Guptas. The word Gupta-rājya-bhuktau, used in their grants may mean either in the enjoyment of the Gupta-sovereignty under the early Guptas, as taken by Dr. Fleet, or in the enjoyment of a part of the Kingdom of the Guptas after their own-fall. As there is no other evidence, traditional, epigraphical, synchronistic or astronomical except what is ambiguously implied from their grants, I assigned to them the later Valabhi-period. If scholars are, however, of opinion that they were the contemporaries of the early Guptas and that their grants are dated in the early Gupta-era and that unless the dates of their grants are shewn to be in harmony with the scheme of the early Gupta era proposed here, it will command no acceptance, it may be noted that the dating of the grants is in agreement with A. D. 200-201. Before proceeding to show how the dating of the grants is in keeping with the era proposed here, I find it necessary to draw the attention of scholars to some errors observable in the dating. It need not be stated that the ancient Hindus had no scientific instruments to observe the position of planets and make accurate measurements. In observing the position of planets with the naked eye errors to the extent of four or five degrees to the right or left of the true-position are unavoidable. Such errors will not affect the result when the planet observed happens to be about the centre of a sign. But when it happens to be at the beginning or end of a sign an error of observation to the extent of even a degree or two will place the planet in a different sign altogether. This is what seems to have happened in the case of the dating of the Khoi Grant of the year 163 of the Mahārāja Hastin. Though Jupiter left the sign of Aries on the date of observation (7th March A. D. 482 according to Dr. Fleet's Scheme) the grant seems to have been dated as if Jupiter were in the Aries. Dr. Fleet was not unaware of this error and was obliged to remark in the foot note, Page 110, Gupta Ins. Vol. III, as follows:—

"These calculations are not absolutely accurate; but the margin is so wide that there is no necessity for exact precision in this case".

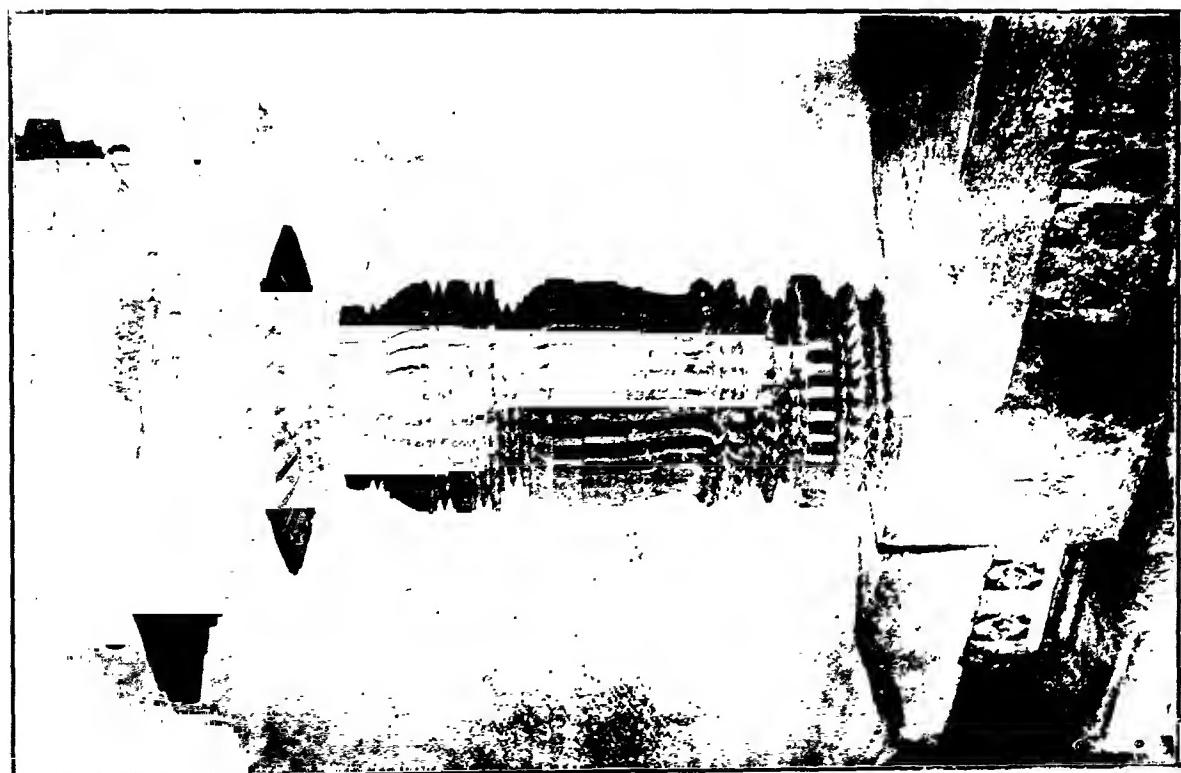
So it is necessary to make some allowance for unavoidable errors due to rough observations made by the ancients. In addition to the difficulties connected with observation of planetary situations there is also the irksome uncertainty as to the kind of years used in the grants. It is very difficult to know whether the numbers used in the grants denote expired or current years or whether they are solar or lunisolar. Thus for example it is difficult to know whether the numbers, 156, 163, 191, and 209 used in the grants of the Pārivrajaka Mahārājas denote expired years or current years. It is equally difficult to ascertain whether those numbers denote lunar years or solar years. If they are lunar years, usually adjusted with the solar years once in every third year, then we have to take the number 163 to mean 162nd solar year as opposed to 163rd lunar year just begun 3 days about 10 or 15 days earlier than the commencement of the solar year 163. Under these circumstances the best way would be to find the mean longitude of Jupiter for two consecutive years, 162-163 of the Gupta era and to see whether the mean longitude so found would agree with the year mentioned in the grant. For facility of comparison I put side by side the mean longitude of Jupiter, as found out according to Swami Kannu Pille's tables for the years 156, 163, 191, and 209 of the grants of the Pārivrajaka Mahārājas both in my scheme and in that of Dr. Fleet. The dates of the four grants are G. S. 156 Kartika Sn. 3 Mahāvaiśākha; G. S. 163 Chaitra Su. 2 Mahāśvayuja; G. S. 191 Māgha Krishna 3 Mahāchaitra; and G. S. 209 Chaitra Su. 13 Mahāśvayuja. These expressed in terms of Christian years in both the schemes will be as follows:—

My Scheme	Dr. Fleet's
I. A. D. 200-201+156=356-357.	A. D. 319-320+156=475-476.
II. Do 200-201+163=363-364.	Do 319-320+163=482-483.
III. Do 200-201+191=391-392.	Do 319-320+191=510-511.
IV. Do 200-201+209=409-410.	Do 319-320+209=528-529.

PLATE X



(a) POND ON THE FRONTIER IN THE TARKHAT
VARASMI, DISTT. OF VIGHASANIL



(b) STONE-SHEDDED POND ON THE MHA SAGANOGA (HILL)
VI. BELAVADI
Mysore Archaeological Survey

My Scheme

Dr. Fleet's

I.	Year.	Mean Long of Jupiter at the commencement of solar year—	Year.	Mean Long of Jupiter at the commencement of solar year.
	(1) 300—267'39		100	62'14
	56—259'46		75—116'06	
	—	526'85	—	17° 20' <i>i.e.</i> , Vergo.
	—	—360	—	
		166'85 <i>i.e.</i> , Vergo.		
		∴ Mahāchaitra.		
	(2) 300—267'39		100—62'14	
	57—287'89		76—146'41	
	—	555'19	—	205'55 <i>i.e.</i> , Libra.
	—	—360	—	
		195'19 <i>i.e.</i> , Libra.		
		∴ Mahāvaiśākha.		
II.	(1) 300—267'39	400—62'14		
	63—111'89	82—328'49		
	—	379'28	—	390'63
	—	—360'00	—	—360'00
		19'28 <i>i.e.</i> , Aries.		30'63 <i>i.e.</i> , Taurus.
		∴ Mahāsvayuja.		∴ Mahākārtika.
	(2) 300—267'39	400—62'14		
	64—142'24	83—358'84		
	—	409'63	—	420'98
	—	—360'00	—	—360'00
		49'63 <i>i.e.</i> , Taurus.		60'98 <i>i.e.</i> , Gemini.
		∴ Mahākārtika.		∴ Mahāmārgasīra.
III.	(1) 300—267'39	500—216'88		
	91—241'62	10—3'47		
	—	509'01	—	520'35
	—	—360'00	—	—360'00
		149'01 <i>i.e.</i> , Leo.		160'35 <i>i.e.</i> , Leo.
		∴ Mahamāgha.		∴ Mahāchaitra.
	(2) 300—267'39	500—216'88		
	92—271'96	11—333'82		
	—	539'35	—	550'70
	—	—360'00	—	—360'00
		179'35 <i>i.e.</i> , Cancer.		190'70 <i>i.e.</i> , Libra.
		∴ Mahāchaitra.		∴ Maia Vaiśākha.
IV.	(1) 400—62'14	500—216'88		
	9—273'13	28—129'73		
	—	335'27 <i>i.e.</i> , Pisces.		346'61 <i>i.e.</i> , Pisces.
		∴ Mahābhādrapada.		∴ M. Abhādrapada.
	(2) 400—62'14	500—216'88		
	10—308'47	29—169'07		
	—	365'61	—	376'95
	—	—3'000	—	—360'00
		561 <i>i.e.</i> , Aries.		16'00 <i>i.e.</i> , Aries.
		∴ Mahāsvayuja.		∴ Mahākārtika.

It can be seen from the comparison of the two schemes showing the mean longitude of Jupiter during the Gupta years 156, 193, 311 and 240 corresponding to the Jovian years, Mahāvaiśākha, Maia Vaiśākha, Mahāchaitra and Mahāsvayuja how in the scheme of the Gupta calendar Jupiter's mean longitude in the middle of the years 356-57, 360-64, 364-72, 367-416 corresponded to the Jovian years mentioned in the legends of the first four respectively years, while in Dr. Fleet's Scheme Jupiter's mean long. was 273° 13' in A.D. 152 of the 2nd

Grant exceeded by about three and half degrees the place necessary for Mahâs-vayuja Samvatsara, as admitted by Dr. Fleet himself. It was however correct for the year A. D. 481 which according to the initial date of the Gupta era adopted by Dr. Fleet is one year behind. I satisfy myself with the ascertainment of the position of Jupiter by the mean sign system and find it unnecessary to take the trouble of finding out the apparent longitude and also his position in the system of unequal spaces. I have avoided this here because the planet's position in the system of unequal spaces and also his apparent longitude differ only by 3 or 4 degrees, for which the margin in my scheme is wide enough.

71. In a paper read before the First Oriental Conference in Poona in 1919, on the same subject, the epoch of the Early Guptas, my friend, Mr. Hiralal Amritalal Shah of Bombay considered the question, and adducing quite different reasons, arrived at about A. D. 200 for the initial date of the early Gupta era. Unfortunately the paper has not yet been published.

72. Summary of the results of the foregoing enquiry : -

(1) Alberuni's statement that the Gupta Valabhi era of A. D. 319-320 was started from the epoch of the extermination of the Guptas is shown to be correct, inasmuch as it is supported by the Prabhâvakacharita.

(2) The initial date of the early Gupta era, as distinguished from the Gupta-Valabhi era of A. D. 319-320, is fixed to lie in A. D. 200-201 on the authority of Jinasena's statement that Guptas ruled for 231 years and preceded the rule of Kalki whose birth date is fixed to be in the Mahâmâgha samvatsara, A. D. 402 on the authority of Nemichandra's statement made in his Bâhubalîcharita that Châmundârâya (A. D. 970-1030) set up the statue of Gomatesvara in Belgola on Sunday, the Chaitra sukla panchami of the year Vibhava in Kalki era 600 expired, corresponding to Sunday the 3rd March of A. D. 1028.

(3) With this starting point for the early Gupta era, the date of Silâditya VII or Dhruvabhaṭa of Valabhi, Gupta samvatsara 447, comes out to be 200-201 + 447 = A. D. 647, making it possible for the Chinese traveller Hiuen Tsiang to meet him about A. D. 640.

(4) With this initial date of the early Guptas, the last date of Samudragupta's rule will be about A. D. 282 when or a little earlier he could possibly conquer the Shahan Shahis and the last king of the Murunda dynasty of Pataliputra, and when he could receive an embassy from Meghavarṇâbhaya, king of Ceylon, whose date of accession to the throne is A. D. 254.

(5) This initial date of the Early Guptas plus the inscriptional date 269 of Mahânâman's construction of a Vihara in Bodhgaya is shown to tally with the Ceylonese date of king Dhatusena (469) whose contemporary was Mahânâman, the priest and founder of the Vihara.

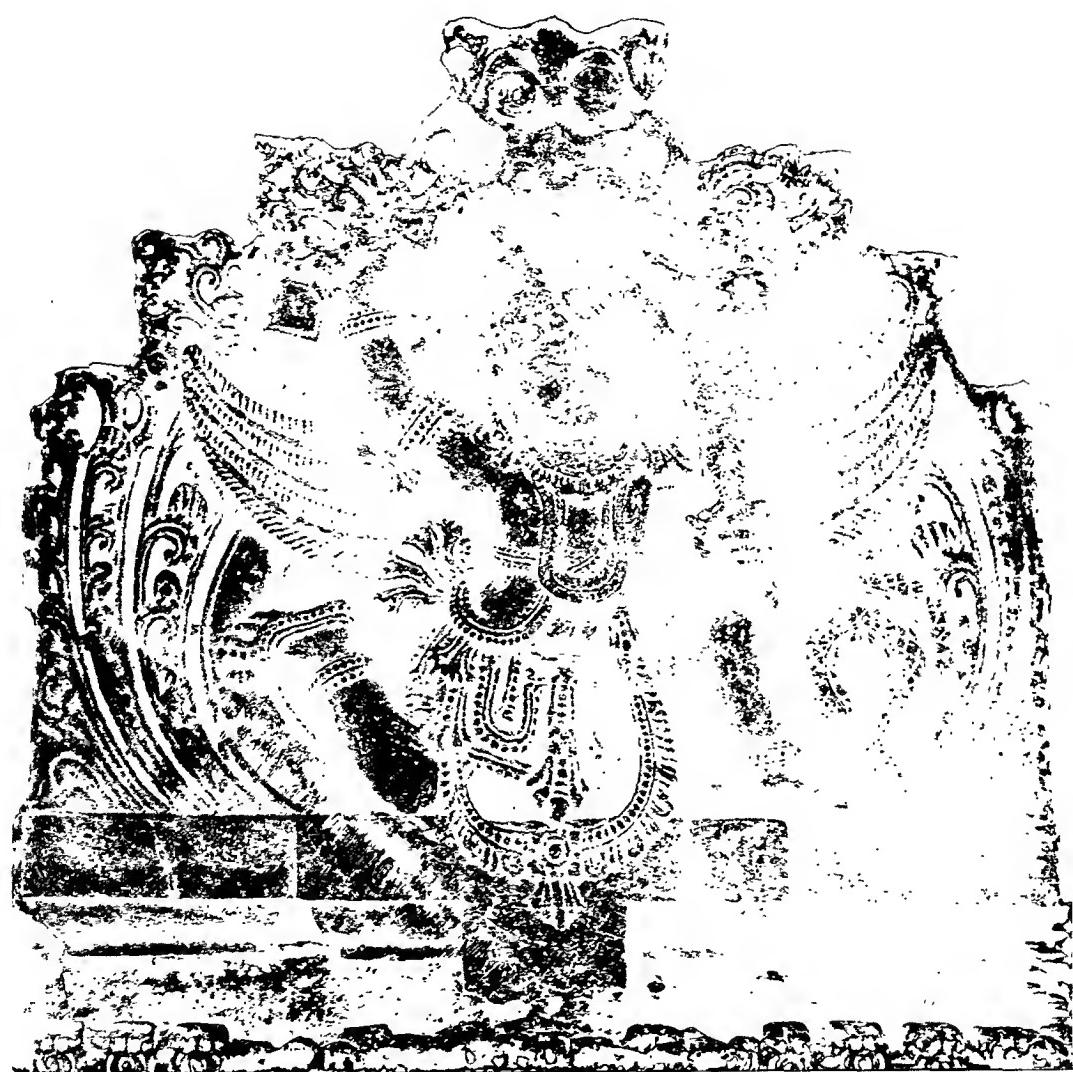
(6) It has also been shown how the last of the Ândhrabhritya king, Sâtakarni duṭu-kulananda was contemporary with the first of the Guptas, the successors of the Brihadbâṇas in the north and how Mayûrasarman, the first of the Kadambas and conqueror of the Brihadbâṇas in Mysore was contemporary with the same Sâtakarni and how Kakutsthavarna living in the 80th year of Kadamba victory was contemporary with Chandragupta II living in the 82nd year of the Gupta era and probably gave his daughter in marriage to Chandragupta II.

(7) It is also shown how with this starting point for the Gupta era, Thursday coincides with Ashadha Sukla Dvâdasi of Budhagupta's inscriptional date, G. S. 165. Here the year taken for verification is A. D. 200-201 + G. S. 165 expired = 365-366. The twelfth Tithi of Ashadha (June) A. D. 365 is shown to fall on Thursday.

(8) Assuming that there were two Toramanas and two Mihirakulas, the Chinese accounts of the murder of Simha, the 23rd Buddhist Patriarch, by Mihirakula in about 420 A. D. is shown to be relied upon. It is however immaterial whether this assumption proves acceptable or not, for the burden of proof for the starting point of the Early Gupta era in A. D. 200-201 does not depend upon it.

(9) As the Early Gupta era of A. D. 200-201 is shown to be quite different from the Gupta-Valabhi era used by the Huns and probably by the Parivrâjaka Mahârâjas, my scheme does not come into clash with Dr. Fleet's scheme.

(10) This scheme throws a flood of light on what has hitherto been regarded as a dark period between A. D. 200 and 300 in the History of India.



CARVED FRONT OF THE SIXTH CASE TO THE LEFT OF THE SHAWL-CASE
PLATE XI PLATE XI

ONE HUNDRED AND EIGHT

NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

I.

HASSAN DISTRICT.

Arsikere Taluk.

73. Nêralige grant of Vîraballâla of the Śaka year 1116-1117 in the possession of Shanbhog Kêśavaiya of the village Nêralige in Jâvagal Hôbli.

Plates 5. Size: 8" × 4½"

Ib

1. svasty astu prathitā
2. ya Ho
3. ysala-mahâvaṇ
4. śâya chakrâyudha
5. śri-pâdâmbuja-shatpa
6. dâya bhuvana-pra
7. stutya-kirti-śriyê †
8. yasmin Yâdava-vanśa
9. mauktika-maṇâva
10. nvartha-nâmâ parami cha
11. krê dvipini hoy sa-
12. lêti munipa-vyâhâ-
13. ra-kârî nrîpah † bhavana-sa

IIa

14. danam êtad vîra-chûḍâma
15. ḥinâm iti sakala-dharâ
16. yâḥ pâlakôpi kshitiśah †
17. Śaśakapura-nivâsi Y† a
18. davâmbhôdhi-chandrô bhu
19. vana-bhavana-bhâraṇi bhârayâ-
20. mâsa dôrbhyâm † tasimâd â-
21. virabhûd bhûri-dâna-sa
22. nmâna-pâlanaih † santah san
23. tôshitâ yêna sadgata
24. stêna Hoysalah † Vina
25. yâditya-bhûpâla
26. stasmât prâdurabhû
27. nnrîpah † alañcha-
28. kâra yâḥ krîtsnai bhuvah

IIb

29. Kunta-la-maṇḍalam Era
30. yanga-uṛipâlôbhû
31. t tatôrtthi-sura-bhûruhah †
32. chitraṇi yat-kirtti-chaiṇdrêṇa
33. mitrâmbhôjäm vikasvaraṇ
34. tatô Ballâla-bhûpôbhû
35. n mâheśvara-śikhâmaṇih † Ja
36. gaddêvam gajârûḍham yô
37. jigaya gajâhavê † râ
38. janyânvaya-pâvanaḥ sama
39. jani śri-Vishnu-bhûpâ
40. lakô bhû-lôkê viditô
41. nrîkêsari-varâtsamprâptarâ
42. jya-sthitih † yasmin pâlaya

IIIa

43. ti kshitim̄ kshitibhṛitah̄ śailā na
44. bāhūdbhavāḥ svam̄ bim-
45. bam̄ mukurēshvasau
46. dadṛisivān̄ nō sammu
47. khīnam̄ ripum̄ ! Narasim̄
48. ha-kshamāpālas tatōjani
49. jagajjayī'arāti-kān̄
50. tā-niśvāsair yat-pra
51. tāpāgnir uchchhi
52. khaḥ̄ tasyābhūd va
53. llabhā bālā matta
54. mātaṅga-gāminī'vikhyā
55. taichaladēvīti satyapyevam̄
56. satī-vrataīḥ̄ tadiyo
57. dara-dugdhābdhēr Vīra-Ballāla-bhū

IIIb

58. patih̄'abhūd āpāri-jātōpi
59. pārijāta ivāparah̄'satpū
60. jā-pravanah̄ su-śuddha-karanah̄
61. prakhyāta-vidyā-guṇah̄ Kṛi-
62. shñārchā-śaraṇah̄ su-nīti-ni
63. puṇah̄ saujanya-panyā
64. paṇah̄' sanmārggābharaṇah̄
65. su-nirjīita-ranah̄ sachchā
66. turī-bhūshanah̄' Ballā
67. laḥ kshitipāla-vandya-charanah̄
68. sākshād guṇānām̄ gaṇah̄'
69. Vīra-Ballāla-saubhāgyam̄ chitram̄
70. yat-kīrti-kāminī' kāntā-
71. ra-nāka-pātalān̄ anuyā
72. tyaribhis saha' svasti samasta

IVa

73. bhuvanāśrayam̄ śrī-prithvī-valla
74. bha-mahārājādhirāja-pa
75. ramēśvaram Dvārāvati purava-
76. rādhīsvaram Yādava-kuṭām-
77. bara-dyumaṇi samyaktva-chūḍā-
78. maṇi mālerājarāja ma-
79. laparoluganda kadanaaprachan
80. dan ēkāṅgavīran asahāya
81. śūra śanivārasiddhi giridurgga-
82. malla chaladaṅkarāma
83. niśāṅkamalla śrimat-pratāpa-cha
84. kravarīti Hoysala-bhujaba-
85. ḥa-Vīra-Ballāla-Devar uttara-di-
86. śāvarakke naḍadalli avidhēya-
87. kshatriyaram̄ nirmūlisi vi-
88. dhēyaram̄ sva-rājyadalu-
89. pratishṭhāpisi Kuṛugōda

IVb

90. koppadalli svasti saṁasta-bhuvana-
91. vikhyāta Sōma-kuṭa-ti-
92. ḥaka Pāṇḍya-mahārājādhirā-
93. ja-parainēśvara parauṇa-bhaṭṭāraka
94. śrimach-chandra-kula-sēkhara
95. Bhṛigu-Daksha-Kaśyapa-Nāra
96. da-vēda-ghōshāśīrvāda sa-
97. pta-makarālaya-kshālikṛi (kri-)
98. ta-matsya-lāñchhana-vikra-

99. ma-chakravarttiy àśri-
 100. ta-jana-kalpavriksha śrīman Mānā-
 101. bharana-vamśānvaya-san-
 102. jāte Vīra-Ballala-Dēva-chitta-
 103. saróvara-rājahamsi Chikka
 104. paṭṭa-mahādēvi-verasi su-
 105. kha-saṅkathā-vinōdadim pri

V a

106. thvī-rājyaanī geyyuttam irddu śaka-
 107. varshada 1117 neya Ānan-
 108. da-saṇīvatsarada Āśvaynja-
 109. śuddha Ēkādaśi Budhavā-
 110. ra Vishu-saṅkrāntiya-dinada
 111. lli samastābhuyudayārthavā
 112. gi śrīmatu bhujabaļa Vīra-
 113. Ballala-Chat urvēdimāngalava-
 114. ppa Nērilige-mahāgrahā
 115. ravanī svasti sakaļa-vidyāchārasam-
 116. pannaru pātra-lakṣmaṇa-lakshitaru-
 117. mappa sāṅgā vēdā nyāyō
 118. dharmā-smaraṇa-purāṇa-mi-
 119. māṁsāḥ¹ vidyāś chaturdaśaitā
 120. ssaphalā yēshām sva-kā-
 121. ryya-paryyantāḥ¹ ēvamvidha
 122. guṇa-gaṇālaṅkrita-mahā-
 123. janaṅgalige innāreraḍu 202
 124. vrittiyam piṇḍādānavāgi
 125. Kīlaka-samvatsarada Pushya-śuddha
 126. Daśami Āditvavāra Saṅkrān-
 127. ti Vyatipātadanadū dhārā-pū-
 128. rvakamī dānaiñ mādi prāg-ukta-saṃ-
 129. vatsaradali śāsanavaṇi koṭṭa krama

V b

130. ventendaļe ā-Nēriligoya si-
 131. ddhāya modalu gadyāṇaṁ nā-
 132. lnūru 400 yi-honna baļi
 133. adikeya suṅka sarvvāya-
 134. śuddhi piṇḍādāna kaṭṭugutta
 135. geyāgi suvarṇnāya ga
 136. dyāna sāyira 1000 vam
 137. tīruvaru i-nālhūra
 138. modalinīge khāṇa nelli e-

VI a

139. llu jolavaṇi bēre tīruvaru
 140. i-kramadalu pratipāli-
 141. suvantāgi koṭṭa datti¹yi-
 142. grāmada sime yantendaļe
 143. mūdalu hattiya hebbatṭe Ka
 144. bbaļliya koļa¹ agnēyakke hi
 145. ryya-tāri elavada bāgu
 146. teṅkalu Kāṭana morađi Asa-
 147. gana kereya kōđi¹ nairityakke
 148. chillada diṇne hiriahallā
 149. paśchimakke¹ naṭṭa kallugaļa antē
 150. ri baralu Hiriyagħaṭṭada inu
 151. ḫaṇa nīrvvari¹ vāyavyakke Mañ
 152. gana morađi Māchisetṭiya
 153. kere araliya koļa¹ bađagalu
 154. garugadabāgu kusikiřivana
 155. halla hiriyahallada inu

VI b

156. dalu suñdeya bâru he
 157. ddâriya tuggila kolä i
 158. sânyakke i hiriya chilla-mara
 159. hattiya hedda-riya di
 160. nne inti-simeyołagâda
 161. bhûmiya vîpułla-palâni mâdi
 162. yanubhavisuvantâgi âgâ-
 163. miyappa anyâyav âvudu
 164. vî-grâmakke yilladantâgiyâ
 165. mahâjanañgalige śrimat-blu
 166. ja-balâ Vîra-Ballâla-Dêvanâ-chandrârkka
 167. sthâiyâgi koṭta tâmra-sâ-
 168. sana i i-dharma-pratipâlisida
 169. vange Gaṅgâ-tîradalliy ananta-kapi
 170. lêdâna-tađâga-dêvatâ-vipra-prati
 171. shthâśvamêdhâdigala mâdida phala
 172. Vîra-Ballâla-bhûpâlas sarvâ
 173. nêva cha bhâvinah i etad-dharmânu-

VII a

174. pâlârttham pârthivâni yâchatê
 175. muhuh i i-dharmavam ki
 176. disidavañge Gaṅgâ-tîradalli a
 177. nanta-kapilâhatyâ brahma-ha
 178. tyâ tađâga-dêvatâ-griha-vi-
 179. nâsava mâdida pâpadinâda
 180. nta-narakañgal akku i bahubhirva
 181. sudhâ bhuktâ râjabhis Sagara
 182. dibhilî! yasya yasya yadâ bhû-
 183. mis tasya tasya tadâ phalam! sâ-
 184. mânayôyam dharmma-sêtur nri
 185. pânam kâlê-kâlê pâlanîyô
 186. bhavadbhilî! sarvân etân bhâvinah pâ
 187. rtthivêndrân bhûyô-bhûyô
 188. yâchatê Râmachandrabh
 189. śrî-malaparoluganâ

Note.

The inscription is partly in Sanskrit and partly in Kanarese language. The characters are old Kannada and possess the paleographic features of the times to which the grant belongs. With the exception of the first and last plates, the other plates have the inscription on both sides. The number of lines is 185. Lines 1 to 71 and a part of 72 are in Sanskrit language. The portion furnishes information about the genealogy of Vîraballâla. Lines 72—167 are in Kanarese and lines 168—184 in Sanskrit. In the last line is given the title of the king.

The Hałegannađa l and ʂ are frequently substituted for Sanskrit l and r. The verses possess poetical merit and the style is dignified.

The grant records the division of the village Nêralige into 20 vrittis and the gift of the same to the learned Mahâjanas of the village. It is dated and the date of the actual gift and that of the formation of the copper plate grant are separately given with all details. The date of the gift is about six years earlier than the formation of the grant, the former being in the year Kîlaka and the latter in Ananda Saka 1116, though Saka 1117 is wrongly put in the grant. It corresponds to the English date Tuesday the 27th September A. D. 1194, on which day the Ekâdaśi tithi lasted for about 22½ hours from sun-rise. It is probable that according to the calendar used then, the tithi might have been made to last for about half an hour or so after sunrise on Wednesday. Similarly the date of the actual gift is in agreement with the week day, as calculated according to Swami Kannu Pile's tables. In this case Kîlaka-samvatsara Pushya śuddha daśami corresponds to Friday the 30th September A. D. 1188. But it was not the day of Sankrânti, Makara (Capricorn.) If śuddha be taken as a mistake for bahuļa, then the equivalent English date would be Friday the 13th January 1189. Even then there is an error of one day, since

14th January 1189 was the day of Sankrānti with Vyatipāta-yōga. Even then the week day would not agree. Śneḥ errors are frequently found in a number of grants and even on stone inscriptions. It is not possible to decide whether they are due to clerical error or to any difference in the system of the calendar used or to careless composition without verifying the tithi, weekday and etc., of the date of the actual gift. The dates are thus worked out by using the tables of Swami Kannu Pille:—

I. Required the ending moment of Āśvina śukla 11, A. D. 1194, Śaka 1116 (not 1117 as given in the grant) Ānanda saṃvatsara.—

Mean ending moment of Āśvina (*i.e.*, Bhādrapada) new moon tithi.

		Week-day	Month and day	Fraction
Collective duration of 11 tithis	New Moon ..	6 10	S. 16 10	.89 .83
Sum of sun's and moon's Equations ..		17 ...	27....	.72 +.22
<i>i. e.</i> , Tuesday the 27th September at '94—22½ hours after sun-rise.		17	27	.94

II. Required the ending moment of Pushya Bahula (not śuddha as given in the grant) 10, A.D. 1188, Śaka 1110, Kilaka saṃvatsara.

		Week-day	Month and day	Fraction
Mean ending moment of Pushya (Āśvina) new moon tithi.		3	D. 20	.22
Collective duration of 25 tithis	.. ..	24	24	.61
Sum of sun's and moon's equations ..	..	27	Jan. 13	.83
<i>i. e.</i> , Friday the 18th January 1189 at 18 hours and 44 minutes.		3	Jan. 13	.78

Translation.

Victorious be the great Hoysala family which is like a bee in the lotus-like feet of Vishṇu, the fame of which is extolled by the whole world, and in which family resembling a pearl come out of a bamboo-like branch of the Yādava dynasty, a descendent, responding to the saying of a sage "Hoi-Sala" "strike, O Saḷa", pointing to a tiger, accomplished it and is thus made to bear the name Hoysala justly applicable to him.

He has been the protector of the whole world in that he is the only shelter of all brave men in the world. Residing in Saṅkāpura, a moon come out of the ocean-like family of the Yādavas, he has been able to bear with his two arms the weight of the world-castle.

From that Hoysala who is united with the good and by whom the good are pleased with his liberal charities, honours and protective care, there was born Vinayāditya, the ornamental head of the Kuntala dominion on the earth.

From him was born Ereyanga, the celestial tree to the needy. By his moon-like fame the lotus-like faces of his friends are made to flush and beam with brilliance.

From him was born king Ballāla who was the first among the devotees of Śiva and by whom Jaggaddēva (of the Śāntara-dynasty) mounted on his own elephant was overcome in a battle with elephants.

Then there came the illustrious Vishṇu-bhūpāla (Vishṇuvardhana), the purifier of his royal family, well-known in the world, and organizer of his kingdom with the grace of god Nārasimha; when he was protecting the world, those that were

born of the arm of Vishṇu were not the earth-bearers (kings); the real earth-bearers were the mountains; no enemy came facing him except his own reflection from a mirror.

From him there came Narasimha, the conqueror of the world, whose fire of prowess was set ablaze by the sighs of the wives of his enemies. His queen, moving with dignity like an elephant was known as Echaladevi, famous for her Sati-like devotion to her husband.

From the milky ocean of her womb there came out king Viraballāla who, though he was an *apārijāta*, conqueror of the band of enemies, was a *pārijāta*, a celestial tree to the needy.

He was a worshipper of the good, of pure senses, famous for his learning devout worshipper of Kṛiṣṇa, expert in politics, a store of goodness to be purchased by all, an ornament of those moving in the right path, conqueror of temptations, an ornament of good conduct, with his feet saluted by all kings and an embodiment of good qualities. His prosperous career is a subject of wonder, for his fame, like a nymph, has gone with his enemies to forests, the heaven and the nether world.

Be it well. He, the shelter of the whole world, the lord of the earth, Māhārājādhirāja, Rājaparamēśvara, the lord of the capital Dvārāvati, sun of the sky-like Yādava family, the head-gem of the good, Mālerāja-rāja, Malapara-gaṇḍa, brave in war, the only hero without needing assistance, Śanivārasiddhi, giridurgamalla, Chaladankarāma, Niśsankamalla, Pratāpa-chakravarti, Hoysalabhūpāla, and by name Viraballāla, having made an expedition to the north, put down the disobedient and restored the obedient among the kings he conquered. Then while in Kurugodā-koppa, he with his queen born of the Mānabharāṇa family of the Pāṇḍyas, who are a branch of the lunar race of world-wide repute, with titles Mahārājādhīrāja, Rāja paramēśvara, Paramabhaṭṭāraka, Chandrakulaśēshara, recipients of Vedic benedictions from Bhṛigu, Daksha, Kaśyapa and Nārada, whose fish-lag has been washed in all the seven oceans, and who are known as Vikamachakravartins and celestial boon-trees to those who seek help, was ruling over the earth, with ease and comfort, on Wednesday the 11th lunar day of Āśvija in the year Ānanda, Śaka 1117, on the day of Vishu Sankrānti, the illustrious king Viraballāla formed an agrahāra called Nēralige in Vira-ballāla Chaturvēdimangala and bestowed the 202 *vrittis* into which the lands of the agrahāra were divided, on learned men whose activities were the result of the fourteen branches of learning, the six Vēdāṅgas, the four Vēdas, Logic, Dharmasāstra, Purāṇa and Mīmāṁsa on Sunday the 10th of Pushya śuddha in the year Kīlaka that day being a day of Sankrānti and Vyatipāta-yōga and caused the edict to be written on the day previously mentioned.

The revenue derived from Nēralige was once 400 gadyāṇas. Now with the addition of toll on arekanuts, miscellaneous revenue rent fixed and derived collectively, they pay gadyāṇas 1,000. Formerly they used to pay the amount in kind, the grains being khāṇa, paddy, sesamum and jōla in kind. This amount (*i.e.*, 1,000 gadyāṇas) will now be paid to the Vṛitti-holders. Then follows the description of the boundary with the usual imprecatory verses at the close.

2.

KADUR DISTRICT.

Chikmagalur Taluk.

On the ceiling of the Āñjaneya temple in the village Kalasāpura in the Hobli of Lakyā.

Size 3'-6" × 6'

Kannada language and writing.

1.
2. kaivalyabōdhēndirādhāmam shōdaśa-tatva-kartri vimala-jñanāptiyam sat-sukhā-rāmam mālke vinēya-santatige nityam Sānti-
3. tīrthēśvaram! śri svasti Hoyisala-vamsāya pratāpārjita-kirtayē! Yadu vamśa-nṛipāna . . . bhūbhṛi-

4. te^l tad-anvayāvatāram ent endode || Sarasijōdara-nābhi-padmajan Ajam
tat-putran aut Atriya Atri-ruhōdbhūta- Bu-
5. dhaṇī Purūravane tajjaṇī tat-tanūjāyin̄ Āyur-apatyaṇī Nahusham Yayā-
timahipāṇī tat-sambha ḫva tam narēśvarajā-
6. tam^l Yadu tat-kuļāṇī Sañāriṇī lōkottamaṇī puṭṭidaṇī! Yādavarole
Hoyisala-vesar ādudu Sañāninde huli-
7. ya seleyuṇḍigey ādudu chihnaṇī varam ant ādudu sale Śaśakapurada
Vāsantikeyim^l Sañāriṇīnī ba-
8. liyim Yadu-kuļadoḷ palamībar ogedar avaranvayadoḷ! baļavad-virodhī-
kuļīṣāṇī janiyisidan eseye Vi-
9. nayādityam^l ghana-mārgānugatam jagat-praṇuta-mitraṇī māndalāgra-
pratāpaniyuktaṇī ripu-bhūpa-santama-
10. sa-bhēdam sajjanaṇī . . . na-santōshakaram sva-bāṇḍhu-jana-chakrā-
hlādakam puṭṭidaṇī Vinayāditya-nṛipāla-
11. kam^l Yadu-kulōttuṅgōdayādrindradiṇī || Vinayāditya-nṛipālaṇa kuļavadhuv
enisi siriyo!
12. vāṇīyoḷam tanage keleyoḷ andu budha-janav ene Kēliyabbarasi sarasijā-
neney esedāl^l sati Kēliyabbarasigam ā-
13. Vinayāditya-nṛipatigam puṭṭidaṇī nddhata-vairi-darpa-daļanōdyatam aya-
naya-śaurya-śāliy Ereyāṅga-nṛipāṇī
14. Vinayādityāvanipālaṇa sutan Ereyāṅgam sagarvita bhū . . . niravyē
dharma-dīkshā-guruvinata-mahībhrit-samū-
15. haika-rakshā-vanadhi-priyaṇī samastāśrita-naṭa-naṭi-smṛdhāṇū kaļaniva-
nijataṇī-satyā-vāṇī-niukhamāṇī mā-
16. pura-nirnālābōdhū-sutam hiimaruchiyyante sēvādaratiyam latiyaṇī sarasi-
jamaṇī manōrama-kusumangalaṇī kada.
17. nayaṇī madamaṇī biḍiyāgi tāne toydaniritadin eyde nirmisiḍan ennade
keladeyaṇī . . . bhūramaqāṇa kānteyam peṛata-
18. n ennadir Echālādēvi-rāṇiyam^l ant Ereyāṅga-mahīṣana kāntege janiyi-
sider eseva-Ballāla-mahīkāntam^l Viṣṇu-mahipanananta-guṇam^l
19. nṛipa-lalāmaṇī Udayādityam^l avarōdha-ḍrīmāṇī āgyuṇī budha-nikāya-
stūyamāṇī śrī . . . viśēshōnnatiyindamū-
20. ttaman enippaṇī sachcharitrādri vagagā-jaṭa-dhauta-nirmaļa-kuļa-drip-
tāri darpāpahaiṇī bhuya . . . vibhavaṇī . . . śa
21. śrī-Viṣṇubhūpālakanī^l janiyisidam Viṣṇu-mahīṣana la . . . vidānu-
pamāṇī Narasiṁhlāvaniṇī nata-ripubhūpāla-nikāya-lalā-
22. ṭa-taṭa-vighatīṭa-charaṇam Dēva-Nrisimhāṇa priya-mahīṣhi-patṭadolā-
rettu patṭamahīṣhiye . . . d Echālādēvi lasallatāngi
23. rājiva-daļākshi pallava-nibhāḍhare pāṭala-kaṇṭhi kōkilārāve. . . rājiva-
nala . . . ya lyaneye taļḍidaṇī^l kāla-nibha-prata-
24. ja-Narasimha-mahīpatigam mādebhā-lilālāsa-yāne-kainbu-nibha-kandha-
re Yēchālādēvīgām . . . śrī lalāneśan tānene puṭṭidān ūrjita-
25. punya-mūrti Ballāla-nṛipālakanī sañada-vairi-mahībhūja-darpa-bhañja-
naṇī^l krā . . . vādiḍharā-vaniteya chāturyadi nīḍhi (?)
26. niramaṇī ramaṇīsa-kuṇḍamaṇī śriyoḷa-yaśa-nura-tyāgadiṇī vandi-briṇdaman-
ityānata-satyadiṇī charitadīm santatamāṇī tannoḷ kra (?) mādiṇī niš-
cha-la-
27. m apūrva . . . taļedam Ballāla bhūpālakanī^l nija-pādānata . . .
dita-Lakshmiṇīvallabha . . . lā . . . mūrti vibudhīrāḍhva
28. jagannētra nīraja-mitra sa . de kāntan enipāṇī Pratāpadēvāṇī samasta-
jagadvandya-padāravinda . . . rārā . . . naļāṇī^l Puruhū (ta)-
29. khyāta-bhōgaṇī šikhi-nibha-ghana-tējāṇī Yamā-vārya-śauryaṇī Naravāhā-
tōsha . . . Vāyū-satrāṇī Dhauṇāḍhīṣvara-san-
30. ghara Mahēśa-prakātīta-malimaṇī lōkapāla-prabhāvāntaran ādaṇī dig-
vadhū-maṇḍana-viṣada-yaśaṇī Vīra-Ballālaḍēvāṇī^l Bhṛigugēṇīm Vat-
sarājāṇī
31. hayadiu ibha-samārāḍha-praudhiyindam Bhagadattam vēshadindam
Divijapati . . . kam satva-guna prabhūti
32. Rāghavan Inatanayam tyāgadiṇī vādi-bhūpāla . . . nadidatapratimān
enisidam Vīra-Ballālaḍēvāṇī svasti sañadhigata-pañčha-
33. mahāśabda-māndalēśvaraṇī Dvārāvati-pnravarāḍhīṣvaraṇī Yādava-kulā-
mbara-dyumaṇī sañyaktva-chūḍamaṇī Taļakādu-Konguni-Ba-

34. navasi-Vuchchangi-Hânungal-gonđa bhuja-bala Vîra-Gangan asahâya-
şûra niśšanka-pratâpa Hoysala-Vîra-Ballâlâdêvarasar Dvârasamu-
35. dradoł sukhadi râjyam geyutire tat-pâda-padmôpajivigał enisida śriman-
mahâ-vadđa-vyavahâri Kavađemayyam nati.
36. tṭayvara guru-kulânvaya kramam ent endode¹ viñala-śri-Jaina-dharin-
makkamala-todâvinant oppugunî Mûlasaṅgham kamaniyam
37. Koñdakundânvayame vara-gaṇam Dêsi . . . gachchha . . . kramadi
tata . . . vardha . . . geseye śri-vadhûti-rama
38. nām Dêvendra-saiddhântika muniy esedam mahôtsâha-dhâmam¹ tach-
chhishyam nâde vidhîrita-guṇam Vîshabhanandi-muni kâyô-
39. tsârgam-gondupavâsadîn-da Chatur-mukhâkhyeyan
âldamî! avaragra-śishyaroł aśrantadiñi dvija-râji-kumata-vâda-mada-
darppa-ha-
40. nâvartti-kirtti-vrikshanum śri-Gôpanandipanđita- dêvar¹ Jina-samaya-
yaśas-chandram Jinâgamâmbhônidhi pravarddhana-chandram Jina-
muni-ku-
41. valaya-chandram Jinachandram vibudha-nikara-râkâ-chandram¹ miravad-
ya bôdha-darśanâ-charanya-yutar Mmâghaṇandi-saiddhântika-dêvara sî-
42. shyarâr śamânvita-nirupama-dharmmêndra- Ratna-nandi-munindrar¹ tat-
sadharmaṛmar . . . samhitâ dyakhiļagamârttha-nipuna-vyâkhyâna-
samśuddhi
43. yim . . . ru saiddhântika-tatva-nirñaya-vachô-vinyâśadim śruti-
sambaddha . . . tayanârtthaśâstra-Bharatâlaṅkâra-sâhityadim rud-
dhâpûtta-
44. Bâlachandra-muniyam vidyâdhara chakrê śri-Mûlasaṅgha
. padmâkara-râjahamsô nipuna-pravarâvatamsah
jiyâ-
45. j Jinêndra-samâyarnava-pûrṇa-chandraḥ krudhâḥ ant
enisida śri . . . Halâchâryyara guḍdam dêdi-
46. vyaj jayânvaya-vâridhi-chandramanum g Arhantya . .
charitanum varâ-Jaina-sainaya-kumudêndu . . . anyâyârjjita-dha-
nama-
47. neyde Kavađemayyan Äñuvantayyam¹ (?)vara suguna-samanvita-Kava-
demayya tanna . . . pûjya- yaśas-sadguṇi Kêtiset̄tiyum udâttâ-
48. praṇaya-Rêchiset̄tiyam antâ Puṇusaseṭ̄tiyam ilâ-samstutya Dêkavvegäm
priya-putraṁ prabhu Bâsa . . sampûrṇa-bhavyôdaya
49. anupama . . . set̄ti yâda kânte
anûna-śauryyanidhi
50. nâmâdi apûrvva jana-vinuta-
Jakkiset̄tiya vanite su-
51. . . . ddâme rttiya taledał¹ avarâtinîyôdgha-
puṇyôdaya
52. nikhilâ-gunakkâsthâna Barmana puṇya
kuļavadhu Dêka
53. ditôdâttâ-Lakshmî-nivâsaip¹ nîti-latâ dâna
dharmma-payô-
54. dlîi-chandrama râhimanu rbbada-dâna-
kalpa-bhûjam virô
55. tanujônnata nisettiya¹ svasti śriman-mahâ-mandâlêśvara
bhujabaļa Vîragangan asahâyaśûra niśšanka-pra-
56. tâpa Hoysaladêvarasaru śaka-varsha 1098 neya Durm-
mukhi-samvatsarada Uttarâyaṇa-saṅkraṇnaṇadoł amara-dânavâ
57. mâduvalli śriman-mahâ-vadđavyavahâri Kavađamayyana
Dêviset̄tiya tâm mâdisida śri-Vîra-Ballâlâ-jinâla-
58. yada yarkkalâhara-dânakkam khaṇḍa-sphuṭita-jîrnôddhârak-
kam endu binuapani-geyyal avara
59. gaṇada rttađa śriman-mahâmaṇḍalâchâryya
Bâlachandasiddhânta-devargge dhârâ-
60. pûrvvakaiп Bâlachandra hosanâdołagaṇa
Koṇatikereyan adara kâlvalligalo-
61. lanâdim Nâchahalli Mađabada Mariyahalîyoļagâda halîgaļa-
sîmâ-sambandham ent endode mû-

Note.

The inscription is dated Śaka 1998 Durmukhi corresponding to A. D. 1176. As the inscription is on the ceiling of the temple not exposed to light, it was with difficulty a copy of it has been obtained by photographic means. Accordingly a good many letters in the copy were either faint or almost invisible. Enough, however, to understand the main theme and the date of the inscription was obtained. The inscription is long containing as it does 81 long lines each line being divided into two or three short lines. It begins with the genealogy of the Hoysala kings from Brahma, the creator, down to Vīraballāla, the Hoysala king, at the time of the inscription. Brahma's son was Atri, from whose eye there was born the moon. Moon's son was Budha whose son was Purūravas. His son was Āyus, whose son was Nahusha. His son was Yayāti whose descendant was Yadu. In the family of Yadu there was born Hoysala so called on his having slain a tiger at the command of his Jaina teacher saying "Hoi Sala" "Strike, O Sala."

In his family, there was born one called Vinayâditya who married Keliyabbe. His son was Ereyanga whose queen was Échaladêvi. He had three sons ; Ballâla, Vishñuvardhana, and Udayâditya. Vishñuvardhana succeeded Ereyanga. Vishñuvardhana's son was Narasinha whose son was Vîra Ballâla, Mahâinanda-leśvara and lord of Dvârâvati, sun to the sky that is the family of the Yadus, the head gem of the good, conqueror of Talakâdu, Kongu, Banavasi, Uchchangi, Hânagal, and Bhujabalavîraganga. When Vîraballâla was ruling, Dêvisetti, a descendant of the family of Kavadamayya, a rich merchant, constructed a Jaina

temple called Vīraballāla-Jinalaya with Śāntinātha set up in it at the request of his teacher Bālachandramuni of Mūlasangha, Koṇḍakundānvaya, . . . gaṇa and Dēśikagachha. For the service of the temple and the priests and also for meeting the expenses of repairs of the temple whenever necessary, the king at the request of Dēviseṭṭi made a gift of some villages together with the right to collect toll-dues on some commodities specified in the inscription. The inscription ends with the usual imprecatory verses.

3.

On a Vīragal in the same village.

Size 6'×4'

1. Svasti śaka nripa kālātīta-samvatsara-śatangal eṇṭanūr
2. enbhatta-nālkaneya Raktākshi samvatsara pravartise a-
3. rasa Kaliyangana mēle vōda kālagadol Añṇigereya
4. ḥnigere Kottammange abhyantarasaridhi mangala śri.

Note.

The inscription is in old Kannada characters and language. It is dated Śaka 884 which corresponds to A.D. 962. But the cyclic year Raktākshi was current in A.D. 964 and not in 962. It is probable that the inscription was written in Raktākshi, two years later than A.D. 962 when the event happened. There are some letters written, one below the other, between lines 3 and 4 on both sides of the stone. As some of them at the left side are cut off, nothing can be made out of them. The inscription records the death of one Añṇigere Kottamma in a skirmish with Kaliyanga, a Gaṅga prince. The letter 'ka' in Kaliyanga has a peculiar shape, somewhat different from the usual 'ka'. Here the word 'kālaga' seems to mean a fight with a huge wooden rod with pointed edge. The battle scene is carved between lines 3 and 4 with Kalianga thrusting with his rod, Kottamma fallen, one of his followers praying on bended knees for Kalianga's mercy, and the others beginning to run. In the space between lines 2 and 3 Kottamma is represented as being carried by celestial angels to heaven and below the first line he is drawn in a sitting posture with two angels fanning him on both sides.

4.

On a stone in front of Iṣvara temple in Iṣvarahalli, in the same Hobli.

Size 4'--4"×2'—5".

Old Kannada language and characters.

1. svasti samasta-bhuvana-vinūta-Gaṅga-ku-
2. la-gagana-nirimmaṭa-tārāpati jaṭadhi-
3. jaṭa-vipula-valaya-mēkalā-kalā-
4. pālankritēlādhipatyā-Lakshmi-svayam-
5. vṛita-patitvādyagaṇita-guṇa-ga-
6. na-bhūshana-bhūshita. . . . śrimat-
7. Ereyapparasa . . . bāṇigabā-
8. īige koṭṭa sthiti-krama Nītimārggam E-
9. renāḍan ālvōru nālbōvārum nalgā-
10. vuṇḍanū . . . prakṛiti [ga] lūm koṭalu salla-
11. dantāgi saṅkrāntiyol dhāre-eṭedu tappa-mān ella-kālakām bitṭam
12. adēya sthitiyan alidom Vāraṇāsiyan alidom mangala mahā śri.

Note.

The inscription is not dated. It records remission of toll on ghee or clarified butter granted by the Ganga king Ereyapparasa to merchants as a measure conducive to their prosperity and at the same time prohibits the collection of the same by Nītimārga, (heir-apparent?), the officers in charge of Erenāḍu, minor officials, the gāvunda and the people in general of the same nāḍu. The grant was

formally made on the day of Sankrânti. It is not however mentioned which Sankrânti it was. The titles of the king enumerated at the beginning of the inscription are a spotless moon in the sky of the Ganga dynasty famous all over the world, adorned with ornaments that are his, innumerable qualities such as the lordship over the earth surrounded by the water of the oceans like a waist-band, married by the Goddess of sovereignty of her own accord and the like. The inscription ends with the usual imprecation.

5.

On the capital of a pillar of the temple of Kalledêva in Belavâdi in the same Hobli.

Old Kannada language and characters.

(Front of the south part).

1. svasti śrimatu-pratâpa-chakravarti Hovisana-Vira-Ballâlarâya-
2. nu Dârasamudrada nelevidinoļu râjyam-geyvutam mire Viśvâvasu-sam-

(East).

3. vatsarada Kârti su 10 Sô. Balavâdiya suñkadavaru Kaledêvara śri-kâre-yakke
4. varushakke ga 1 pa 2 nu âru Bałavâdiya suñkanu aluvaru kodusvaru.

Note.

This inscription records a levy of one gadyâma and two pañcas from the toll-collectors of Belavâdi per annum for the service of God Kallêdêva in Belavâdi. It is dated Monday the tenth of the light half of Kârtika in the year Viśvâvasu, during the time of king Viraballâla, who ruled from 1173 to 1220. The date of the inscription exactly corresponds to Monday the 4th December, A. D. 1185.

6.

Sringeri Taluk.

Belavâdi copper plate grant of Krishnarâja Vodeyar II of the year A. D. 1760 in the possession of the Śringêri Maṭh. (5 plates; the 2nd one is missing).

Kannada language and writing.

(I b).

1. śubhamastuḥ naimas tunga-śiraś-chumbi-chandra-châmara-
2. châravēl trailôkya-nagarârambha-mûlastambhâya
3. Śambhavē! Harer lîlā-varâhasya dâmshtrâ-dumdas sa pâ-
4. tu vali! Hêmâdri-kalaśâ yatra dhâtri chhatra-śriyam
5. dadhau! svasti śri-vijayâbhudaya-Śâlivâhana-śaka-
6. varshaṅgaļu 1682 sanda vartamânavâda Vikrama-
7. nâma-samivatsarada Bhâdrapada ba 5 lu śrimat-parama-
8. hamsa-parivrajakâchâryavarya pada-vâkyâ-pranâ-
9. na-pârâvâra-pârîna yama-niyamâsana-prâ-
10. nâyâma-pratyâhâra-dhyâna-dhâraṇa-samâdhyâ-
11. shtâṅga-yôgânusliṭhâna-nishtha tapaśchakravartyanâ-
12. dyavichhinna-guru-paramparâ-prâpta shaṭ-darâna-sthâ-
13. panâchiârya vyâkhyâna-simbâsanâdhîśvara saka-
14. la-nigamâgama-sâra-bhîdava Sâṅkhya-traya-pra-
15. tipâdaka Vaidika-mârga-pravartaka sarva-tantra-sva-
16. tauṭra âdi-râjadhâni Vidyânagara-mahâ-râja-
17. dhâni Karmâṭaka-simhâsana-pratishthâjâmâchâ-
18. rya śrimad-râjâdhiraja-guru-bhûmaṇḍalâ-
19. chârya Rushyaśringapuravarâdhîśvara Tuṅgabha-
20. drâ-tîra-vâsa śrimad-Vidyâśai karapâda-padmârâ

II. dhakarâda śrimat - Sachidâmaṇda - bhâratî - svâmi - guru-kamala-sañjâtarâda Śringêri-śrimad - Abhinava - Sachchidânandabhâratî - svâmiyavara Śringêri-śrimathada Śâradâmbikâ-ammanavaru Śri-Chandramaulesvara svâmiyavara nitya-

*The 2nd plate is missing. But a complete manuscript copy of the grant was found in the possession of the Patel of Belavâdi, from which this portion has been taken.

naivēdyā-dīpārādhane bagye nityōtsavada darmakke sahā śrīmad-rājadhīrāja-paramēśvara praudhāpratāpāpratima-vīraṇarāpati Ātrēyasa-gōtrada Āśvalāyana-sūtrada-ruk-sākhānuvarttigal̄ āda Mahiśūru Kaṇṭhīrava Naraśīmharāja-Odaiyanavara paustrarāda Kṛishṇarāja-Oderaiyyanavara putrarāda Kṛishṇarāja-Odayaraiyyanavaru bariśi koṭṭa bhū-dānada tāmbraśāsanada prati mattentendare—namma mahārājyakke salluva Maisūru-nagarada hōbali-vichāra-chāvadi-valitavāda, Bēlūru-sthalada Belavādi-grāma, upagrāma Śankaranahalli-grāma, Vaddarahaḥalli-grāma, Kotigēnahalli-grāma, Arekalluhalli-grāma, Benakanahalli-grāma, Hosahalli-grāma, Kalluhalli-grāma, Kurubarahaḥalli-grāma, Subralimanyada-halli-grāma antu grāma upagrāma 9 dēvatā-aravāsi Naraśīpurada grāma Gōvindapura-grāma Yareḥalli-grāma antu dēvatā-aravāsi-grāma 3 ubhaya-grāma ainu 1 upa-grāma 12 sahā dēvatā-aravaśinnuļidu beddalu-mānyada jōdi hogepaṇā mane-paṇā dēvatā-arevāsi kere pairu śisti nagadu kandāyada tōṭada pairu uḷida mānya sunikada pommu jajari pairu jāti-kūṭa sāmāyāchāra kuriterige bālaterige hullahaṇā sēridamānya daṇḍina kāṇike suvarṇādāya davasādāya sunkada huṭtuvali kaṅgu 1,200 vandusāvirada innūru varahā huṭtuvali i-Belavādi-grāma upagrāmagalu kere katte dēvasthāna sahā śrī-Svāmiyavara-Śētu-yātre-nimitya Śrīraṅgapattarākke chittaiśi iddāga i-divasa Ma-

(III a)

1. * hālāya-punya-kālādallu sa-hirāṇyō-
2. daka-dāna-dhārā-pūrvakavāgi dhāreyan-eradu
3. koṭṭu idhēveyāda-kāraṇā yī-Belavā-
4. dī-grāma upagrāmagalu yalle chatus-sīmeyo-
5. llagullā nīdhyādyashṭa-bhōga-tējassvāṇīmya-gadde-be-
6. ddalu modalāda ā-sakala-svāṇīmya saha śrī-Śā-
7. radā-Chaudramaulēśvara-svāmiyavara nitya-naivē-
8. dya-dīpāradhane Navarātre-utsava-niuntagi
9. ā-chandrārka-sthāiyīgī sāśvatavāgī ā-
10. gumāḍikondu baruvadendu baresi ko-
11. tṭa bliū-dāna-tāmira-sāsanā yī-Bela-
12. vādi-grāma-upagrāmagalige saha śilā-pra-
13. tishṭhe-māḍisi koṭṭiruva vivarāl yī-Belavā-
14. dī-grāmada pūrva-dikkina ūrubāgilalli Ā-
15. nījanēyara dakshina-bhāgadalli pūrvābhīnu-
16. khavāgī Vāmanamūrti śile yī-grāmakke
17. yīśānya-bhāgadalli Māchēnahalli agrahā-
18. rada yelle Subrahmaṇyanahalli yelle Jāva-
19. gallu yelle yī-mūga'inalli Jāvagalla halla-

(III b)

20. kke paśchima dakshīṇa-mukhīavāgī śile yī-grāma-
21. kke pūrva-bhāgadalli Jāvagalla heddāri hallada
22. madhyadalli are-nīle paśchima-mukhav-āgī nillisi yi-
23. ruva śile i-grāmakke pūrva āgnēya-dikkina-
24. lli Śaṅkaranaḥalli ge iśānya-bhāgadalli ellatti-
25. gatta Kōdihalli kere bīlu nīrinahalla uttara-mu-
26. khavāgī naḍadu paśchimakke tirugida murudale-
27. yalli paśchima-mukhīavāgī śile Koṭigēnahalli-
28. ge pūrva āgneya-dikkina hallakke paśchima vāyā-
29. vya-mukhīavāgī yiruva śile yī-grāmakke Koṭṭi-
30. gēnahalli ge uairutya paśchima-dikkinalli u-
31. ttaramukhīavāgī śile yī-grāmakke yī-śile-
32. ge paśchima biduru-mele kattege uttara Narasīpura
33. Koṭigēnahalli Kurubara Būdihālu Halēbi-
34. du-sthalada karikatte kūḍida chatushka-yelle baļiya
35. yiruva śile yī-grāmakke yī-śilege paśchima

(IV a)

36. hanagalā muṇḍugalli hallada vattu Honnanaka
37. tṭege baḍagalu arege āgnēya-dikkinalli uttara-mu-

* Though the 3rd, 4th and 5th plates are transliterated line by line, the line numbers in continuation are not given owing to the missing of the 2nd plate.

38. khavâgi śile¹ yi-grāmakke i yidakke paśchima a-
 39. ttimarada katte Halebidinında Jāvagallige baru-
 40. va mārga Karikaṭṭēhalli Narasipurada yelleyalli
 41. uttra mukhavâgi śile¹ yi-śile paśchima Ha-
 42. lēbiḍu-sthalā Karikaṭṭēhallige ysānnya Vaddara
 43. hallige dakshiṇa yi-yaraḍu-yelle-madhyadalli u-
 44. ttara-mukhavâgi śile¹ yi-śile paśchima Ha-
 45. lēbiḍu-sthalāda Karikaṭṭēhallige ysānnya u-
 46. ttara-vidikkū Gōvindapurada yelle Karikaṭṭe-
 47. yahallī yalle madhyadalli pūrvada yeile-kalli-
 48. ge badagalu yaraḍu-moḍadalli śankhachakrada
 49. kalligē paśchima māru-vare gēninali uttara-mu-
 50. khavâgi śile¹ yi-śile paśchima Halēbidinini-
 51. da Belavāḍige hōguva dāri yidakke paśchima
 52. Karēkaṭṭēhallige badagalu yi-yelle Bairēdēva-
 53. ra kolakke dakshiṇa māru I 5 Ilī sairānchallakke
 54. pūrvadalli uttara mukha paśchima Rājanasiri-
 55. yūru Halēbiḍu Gōvindapura mūgajina

(IVb)

56. halladamēle sile¹ yi-grāmakke Yerehāllige
 57. uttara vāyāvya kūḍidā vidikkinali Mēḍraha
 58. llī Sindlugere Yerehālli yi-mūgajina bhūmīy
 59. alli Yerehālli tōṭakke i vāyāvya-dikkinali
 60. agnēya-mukhavâgi śile¹ yi-grāmakke Sindhu
 61. gerge pūrva Belavāḍisthalāda Kailahaṭīlīge pa-
 62. śchinakerē-bīlu nfrina jallugala hallāda vattina are
 63. balīya prākumēre yallekatṭu¹ i-grā-
 64. makke Bidare Sindugere Belavāḍi yi-mūga-
 65. jiñā bhūmīyalli dākshiṇa-mukhavâgi si¹e¹
 66. yi-grāmakke paśchima-bāgilallī pūrvābhi
 67. inukhavâgi śile antu śile 16 yi-upa-
 68. grāma 12kkē pūrvābhīmukhavâgi śile 19
 69. ubhayam silā-pratishṭhe mādīsi-kotṭiruvadu
 70. sile 26 yidakke dēva-sākshigalū¹ Āditya-chan-
 71. drāvanīlōnalaścha dyaur bhūmir āpo hrī-
 72. dayam yaśaścha¹ ahaścha rātriścha ubhē clā
 73. sandhyē dharmāścha jānatī narasya vṛittam yē-
 74. kaiva bhagini lōkē sarvēshām ēva bhūbhujā-
 75. m¹ na bhojyā na kara-grāhyā vipra-dattā va-

(Va)

77. sundharā¹ sva-dattām para-dattām vā yo
 78. harēta vasundharām¹ shashṭir varsha-sahasrā-
 79. ni vishṭhāyām jāyate krimih¹ dāna-
 80. pālanayōr madhyē dānā chlīrēyōnu-
 81. pālanam¹ dānāt svargam avāpnoti
 82. pālanād achyutām padam II śrī¹
 83. Krishnarāja¹

Note.

This grant found in the Sringēri Math contains only four plates and the second is missing. A complete paper manuscript copy of the grant is however found in the possession of Venkatadasappa, Patel of Belavāḍi. It is dated Śaka 1682 Vikrama samvat Bhādrapada Bahula 5. This corresponds to 29th September A.D. 1760. The dating does not furnish sufficient means for verification.

It records the gift of the village Belavāḍi together with twelve minor villages of specified boundary, all situated in 'Beler sthalā' under the jurisdiction of "Mysore Nagarada-hōbaṭi-Vichārachāvadi" i.e. His Holiness Abhinava Sachchidānanda-bhāratīsvāmi, head of the Sringēri Math and disciple of Sachchidānandabhāratīsvāmi with the usual titles mentioned in the grant. The grant is made by His Highness Krishnarāja Vodyarayya II, King of Mysore, son of Krishnaraja Vodeyarayya I and grandson of Kanthiravanarasimhrāja Vodeyarayya of Ātrēyasagōtra, Aśvalāyanasūtra with the usual titles, on the occasion of the Swami's halt in

Seringapatam on his way to Râmêśvaram. The revenue of the villages amounting to 1200 varahas per annum is said to have been made up of the following taxes :—

(1)	beddalu mânyada jôdi	Taxes on Jođi lands.
(2)	hoge paṇa	Tax on tobacco crop. •
(3)	mane-paṇa	House tax.
(4)	dêvata-aravâsi	Religious tax.
(5)	kere-pairu	Tax on crops under tanks.
(6)	sistu-nagadukandâya	Fixed taxes.
(7)	tôṭada-pairu	Tax on gardens.
(8)	ûligadâmânya	Tax on lands granted to servants.
(9)	sunkadapomîmu	Tax on toll collection.
(10)	Jajari pairu	Tax on minor produce.
(11)	jâtikûṭa samayâchâra	tax or fees levied for settling social & religious disputes.
(12)	kuri-terige	taxes on sheep.
(13)	bâla-terige	taxes on animals with tails.
(14)	hulluhana	taxes on fodder.
(15)	dañdinakâñike	military cess.
(16)	suvarñâdâya	tax on professional income in the shape of money.
(17)	davasâdâya	tax on grains.
(18)	sunkadahuṭṭuvali	tolls.

The grant ends with the usual imprecatory verses, and with the signature of the king as “Śrî Krishṇa”.

7

KOLAR DISTRICT.

Bowringpet Taluk.

On a rock to the north-east of the village Aitañdhahalli in Bowringpet Hobli

Size 5' × 10'

Kanada language and writing

1. Śrî-Gaṇâdbipataye namah
2. svasti śrî-vijayâbhuya Śâlivâhana śaka-varushangalu 1501 neya Pramâ-thi saṁvatsarada Āshâḍa-śu 15 lu śriman-mahâ-
3. râjâdhirâja-parameśvara púrva-pâśchima-dakshiṇottara-chatus-sumudrâ-dhiśvara sri-vîra-pratâpa-sri-vîra- Śrîran-
4. gadêva-mahârâyaru prithvi-sâmrâjyam geyuttiralû Sugutûra Tamna-yagauḍa ayyanavaru Kônêru-râyarige
5. koṭa netara-goḍage grâmagala kramav entendare:—Jâgade-râyaravarû Deinkanikôte kadigondâga nimage Kundâṇasînege
6. grâma Ayitâñdarali grâ I Dolarahali grâma I ubhayam grâ. 2 nû â-grâ-magalige saluva kâluvalli sahavâgi nettira-goḍagey â-
7. gi koṭteu â-grâmagalige saluva chatusîneyolagula grâmagalige
8. idakke saluva holadere mađidere maggadere nîrârambhake saluva kere kunte ahe achchukat̄tu etadere yâlu gûde-guyalu-dere
9. â-grâmavanu âgumâđikondu nînu niñma putra-pautra-pârampareyim Sûrya-Chandrâdigalu iha pariantram anubhavisi
10. kondu sukhadali yihadu endu koṭa nettara-goḍage grâmagalu sri

Note.

The inscription is in Hosakannaḍa characters and language. It is dated Śaka 1501 Pramâthi, Āshâḍha Sudha 15 corresponding to the English date, 8th July A.D. 1599 when Śrîrangadêva-mahârâya is said to be ruling over Penugonda. It records the gift (netara-koḍagi) of two villages named) to Kônêrurâya for services rendered by him in a bloody battle, the village being exempted from all taxes, by Sugutûr Tamnaya Gaudayya.

8

In the tōti-mānya wet land below the tank of the same village

Size 2'×1'-6"

Kannada language and characters

1. kaṭu-godi-
2. ge gade kha!

Note.

This inscription on a stone in the centre of a paddy field below a tank of the same village mentions the area of paddy field granted. Nothing is stated about the grantor and grantee.

9

On three broken pieces of a rock in the pasture ground to the north of the village Elaburagi in the same Hobli.

On the 1st piece.

1. śubham astu śrī-vijayābhuyada-
2. Śálivāhana-śaka-varshangaḥ 1478? śrī-Vijaya-nā-
3. ma-samvatsarada Jēṣṭha-su 15 lū śrimad-rājādhirāja-śrī-
4. Salasajivamha-rājara paustrar āda rājādhirāja rājapa
5. rāda śrī-Naraśinha-rājaravarū Timmāpurada Nārāyaṇa
6. rājara paustrar āda Bāya-rājarāda Gopāla-Rā-
7. Mādēva Elaburagi-grāma koḍi
8. śime
9. prayanum

Note.

The inscription is in modern Kannada language and characters. The first piece of stone measures 3'×4½' and the inscription on it is quite legible, though a few letters in lines, 4, 5, 7, 8, and 9 are effaced. Nothing is visible on the other pieces of the rock. It is dated Śaka 1478?, Vijaya Jyēṣṭha Śuddha 15. As the cyclic year Vijaya coincided with Śaka 1455 corresponding to A. D. 1533, 1478 seems to be a mistake for 1455. It records the gift of a village, Elaburagi by name, to Gopalarāmadēva, grandson of Timmāpura Nārāyaṇarāja, by Rājādhirāja Narasimha, grandson of Salasa (—Sālva?) Jivamaharāja (Narasimharāja?), the Vijayanagar ruler.

10

On a rock to the south of the same village.

Size 3'×2'

Kannada language and characters.

- | | |
|-----------------------|----------------------------|
| 1. Plava-samvatsa- | 6. Javirāṇage koṭṭa kaṭṭu- |
| 2. ra-Bhādrapada ba 3 | 7. koṭge hola |
| 3. rājamānya rāja- | 8. kha 100½ du. |
| 4. Śrī Sāmbājirāja | 9. sarvamānya |
| 5. sahebaru Byalisi | |

Note.

This inscription is imperfectly dated Plava Bhādrapada bahuṇa 3. It records the gift of dry fields of 100½ khanḍigas in sowing capacity to Byalisi Javirāṇa by Sāmbājirāja (probably son of Sivāji).

11

On a stone lying by the side of the village-fence to the west of the village Ombhattuguli in the same Hobli.

Size $4\frac{1}{2}' \times 2'$

Kannada language and writing.

1. Nandana-samvatsara-Bhâ-
2. drapada ba 2 lu Ma-
3. hamad Gaus sahêba-
4. ru Bengtange koṭa mā-
5. ḡnyadahola kha 1
6. putra-pautra-pâ-
7. rampparya anubha-
8. viṣikondu ko-
9. te marānta mādi-
10. kondu yirōdu

Note.

The inscription is in modern Kannada language and writing. It is imperfectly dated the 2nd lunar day of the dark half of the month Bhârapada of the year Nandana. It records the gift of a dry field of one khaṇḍiga in sowing capacity to Bengta by Mahamad Gaus.

12

On a rock in front of the temple of Battirâya in the village Tyâranahalli in the same Hobli.

1. Vâva-nâma-samvatsaradhâshâda
2. bahuļa 1 Bhânuvârandu nenapônu
3. Terânapalli Kampagauḍana maga na-
4. Dâripalliya Apuṇḍagavuda Bayya-gavu-
5. dana maga Pasivayana maga Gâli-gauda Nâraya-
6. gavudana maga Marigavuda

Note.

The inscription is in modern Kannada language and writing. It is imperfectly dated Sunday the first lunar day of the dark half of Âshâḍha of the year Bhâva. Lines 7 and 8 are effaced. In lines 3 to 6 only the names of certain persons concerned in a charitable work appear.

13

To the south of the same village, on the dyâvarabande below the tank.

Size $5'-1'' \times 0-6''$

Kannada characters and language.

1. Yalegauḍa 2. Marigauḍa 3. Bayapagauvuḍa i
4. mûru mandi hoyiśidaṇ grâma-sîme kallu

Note.

This inscription is not dated and records the names of persons who erected the boundary stone of the village.

14

On a stone set up in the Kodige field of Radji Râmanna to the south of the same village.

Size $4' \times 2\frac{1}{2}'$

Kannada language and characters.

1. Paridhâvi-samvatsarada Pâlguṇa su 1
2. lu śrîmat Chinnappa Bâppu-
3. yaru Bappûge koṭṭa
4. kaṭugodage sasana-krama
5. Muļuvagila nâdalu namma
6. nâyakatanada Tyananahalli-

7. ya Attikuṇṭe pūrvva bā-
8. kalā sōbādāda keṛeya ka-
9. ṭṭideyāgi kaṭṭugodage kha!
10. gaddeyu chandra-sūriya-
11. nu ul̄anakalu saluhu
12. du yidānu tyagadava-
13. ru Gangeya tadiya
14. . . . kapileya
15. konda pāpadalī
16. hōharu . . .
17. Sakuli kaṭida

Note.

This inscription is imperfectly dated the first day of the bright half of Phâlguna of the year Paridhâvi. It records the gift of a wet field of one khandiga in sowing capacity by Chinnappa Bâppu to Bâppu for the service he rendered by constructing a tank.

15

On a stone lying at the entrance of the village Kuppamappalli in the same Hobli.

Size $3' \times 1\frac{1}{2}'$

1. Dēvaśamudrada
2. Kāsi Viśvanāta- dē-
3. vara grāma

Note.

The inscription is in modern Kannada language and characters. It is not dated and records the gift of a village for service of the god Kāsi Viśvanātha in Dēvasamudra.

16.

On a stone set up in the field of Pāpaṇṇa to the south of the village Siddanapalli in the same Taluk.

Size $3\frac{1}{2}' \times 2'$

(Front)

Modern Kannada characters and language.

1. svasti śrī vijayā-
2. bhyudaya Śalivā
3. hana ūaka varushaṅga-
4. lu 1457 Vijaya.

'The rest is effaced.'

(back)

1. rige koṭṭa kaṭṭu-
2. kodige Sidanapa-
3. lliyagrāma. . .
4. li 5! yī-ke-
5. re-kelage gade kha.
6. nu anubhavisiko
7. nḍu sukhadalu
8. yirōdu.

Note.

This records the grant of some lands below the tank of the village Sidanapalli to , as a kodage in the year Vijaya, 1457 of Śalivâhana era. The Śaka date 1457 does not agree with the cyclic year Vijaya.

17

On both sides of the Gajalakshmi figure on a stone forming part of the sluice of the tank of the village, Maragal (same Hobli.)

1. svasti śrī Kāṇappayyana maga Jatīga rārpaka Nāgārjjunayyanu Nirigandayyanu Peray.

2. yan āldarava-Kaluvvaya-kula-tilaka avara pēndati Lingabbeyu Duvvatap-ponu Ariya māga.
3. Kanṇayyanu kalla tūmban idisi sāsana Bañtarappa. . niaga Mattarōja.

Note.

The inscription is in old Kannada language and characters. It is not dated. It records the construction of a stone-sluice-gate to the tank by Jāṭigārāpaka Nāgārjunayya, son of Kanṇappayya, Nirigandaiya, one who is known as the best of the family of Perayanālādavar, his wife Lingabbe, and Kanṇayya, son of Ariya. The name of the person who wrote the inscription is mentioned to be Mattarōja, son of Bañtarappa.

18

On a rock on the fort-wall of the village Būdikōṭe in Būdikōṭe Hobli

1. śubham astu śōbhakṛitu.
2. samvatsarāna Kempu.
3. nāyi gauni komāruṇḍu.
4. Bisagauḍu sayinchina kola.

Note.

The inscription is in Telugu language and writing. It is imperfectly dated and records the construction of a pond by Bisagauḍa, son of Kempunāyagauḍa.

19

On a rock by the side of Śāsanamaḍuvu in Guṭṭahallī in the Hobli of Būdikōṭe.

Size 6' × 3'

1. śubham astu svasti
2. vāhana-śaka-va
3. śāda śu 1 lu śrī
4. ra Hosahaliya Timmaṇa
5. ga aṛu Marasaya Gānivayayu
6. maṇṇaru volagāgi naṭalā kaḍisi
7. ḍu Timmaṇayana kalu Vorapa naḍisida
8. Gānipayayu Chokapagauḍa khaṇa
9. yinda kaṭu kodage kha ḍage aṇumāḍikonḍu
10. anubhavisi koṭu kaṭukodage sādana nām
11. kabasa Nallapana Timmaṇa Chikamalagāudage Salura.
12. panu kalu akāra hoyipanu Basappanu idhavanu.

Note.

The inscription is in Modern Kannada language and Telugu characters and is dated. But unfortunately a number of words along with the date and the name of the grantee on the right side of the stone are effaced. It records the gift of a wet field of one khaṇḍiga in sowing capacity for the service of constructing a tank.

20

On a stone at the entrance of the village Dodḍūr Karapanahallī in the Hobli of Dāsarahoṣahallī.

Size 2' × 1½'

Kannada language and characters.

1. śosti Vijaya-mārā.
2. yaru pramāṇa-kodge
3. kōṭe mānya hola.

Note.

The inscription is not dated. It records the gift of a dry field by Vijaya mahārāja of the Vijayanagar dynasty. Nothing is mentioned about the person to whom the gift was made.

21

At the base of the flag-staff of Venugopâlasvâmi temple at Gaṭṭamâdamangala in the same Hobli.

Size 3' × 5'

Telugu language and characters.

1. Kālāyukti samvatsara-Chaitra bahuļa.
2. 12 nādu Golla Bayyapa nāyani
3. Vōbayyangānu Golla Peddappa nā.
4. yanivāru seyinchina garudagambam.

Note.

The inscription is imperfectly dated 12th lunar day of the dark half of Chaitra of the year Kālāyukti. It records the setting up of a flag-staff by the persons mentioned.

22

On a stone at the entrance of Doddâur, in the same Hobli.

Size 4½' × 1½.'

ram	nam	kam
krām	krōm	bham
ram	ōm	nam

Note.

The letters on the stone are what are called Mantra or Charm letters. They are believed to be so efficacious as to cure the diseases of men or beasts.

23

On a stone lying in a field to the south of the village Mađivâla in the Hobli of Kyâsamballi.

Size 6' × 4.'

Old Kannada characters and language.

1. svasti śrî saimadhidgata-pañcha-ma-
2. hâ-sabda Pallava-
3. nvaya śrî-prithví-va-
4. llabha Pallava-ku-
5. la-tilakaiyka-vâ-
6. kya śrimad-Iriva-
7. Nôlamba paṭṭangatṭi-
8. da irppattêlaneya
9. varishadandu Kesa-
10. mbaļada Baňakka
11. Meñdi gavuñda.
12. turugal Ganga-
13. mađuvin iļdu mutti kâdi
14. sattu svarggiy âda.

Note.

This is a memorial stone set up in memory of the death of Banakka Meñdi Gavuñda in his attempt to rescue cows from cow-raiders in the 27th year of the reign of Iriva Nolamba of the Pallava dynasty entitled Prithvivallabha and honoured with sounds of five musical instruments.

24

On a stone set up in the mānya field to the north-east of Byāṭarāyanahalli in the same Hobli.

Size 3' 4" × 2'

Telugu Language and characters.

1. Śrimatu-Nandana-samvva-
2. tsaram Kārtika śudha 15 llō
3. Ha.॥ Pattikāsakākāda Ko-
4. tvāla Killēdāru Sâhebula-
5. vāru śrī Rāgavayagāru
6. Kemppaṇṇagāru Beṭrāya-
7. nipalle Yere gavuni Mu-
8. ddayaku Singarayaku
9. Kallupalle cheruvu kaṭṭi-
10. ūchinanduku nirnnayaṁ chē-
11. ūyi china kattugodige
12. chēnu kha 10 stalālu 2
13. ku mādi kha 1

Note.

This inscription is imperfectly dated 15th lunar day of the light half of Kārtika of the year Nandana. It records the gift of a field to Muddaya and Singaraya by Kotvāla killēdar of Pattikāsakākāda for the service he rendered by constructing a tank in Byāṭarāyapalli.

25

On a rock in the Īśvara-mānya field to the north-east of the same village.

Size 2' × 3'

Telugu language and writing.

1. Nandana-nāma-samvatsaram
2. Kārtika ba 14 llō śrī-
3. matu Rāghavayagāru
4. Kempaṇṇagāru Yare gavuni Mari gavuniki
5. Byāṭurāyapalli
6. cheruvugānu yichchina kaṭtugoda-
7. ge chēnu kha 10

Note.

This is also imperfectly dated the 14th lunar day of the dark half of Kārtika of the year Nandana. It records the gift of a field to Marigauda by Rāghavaya for the service he rendered by constructing a tank in Byāṭurāyapalli.

26

On a rock on an elevated ground to the south of Kammasandra in the Hobli of Bētamangala.

Size 4' × 2'

Kannada language and writing.

1. Kāmadēvanahalliya
2. Vīrayadēvarige Kammahalli
3. Chinnapagaunu Kammasandra
4. Ampayagaunu Vīrayadēvara
5. Vīrayage (biṭṭa) biṇṭa
6. mamnyada hola.

Note.

The inscription is not dated. It records the gift of a dry field to Vīraya, son of Vīraya of Kāmadēvanahalli by Kammahalli Chinnappagauda and Kammasandra Ampayagauda.

Muļbāgal Taluk.

At Muļbāgal, on a rock in the inam land of the village watchman, near the Taluk office.

Size 6'×4'

Kannada language and writing.

1. Šukla-samvatsara-
2. da Śrāvaṇa-ba ᳚ llu
3. Hañchakalla Vīrabhadradēvari-
4. ge hūvina dañdege Tirumalappana-
5. varū Pāyaṁge Narasaṇṇa-Nāya-
6. karige dharmavāgi kotṭa sarva-
7. mānyada hola yi-dharmakke
8. tappidavaru Gangeya
9. tadīyali gōvanu konda
10. pāpadali hōharu.

Note.

The inscription records the gift of a field to Pāya Narasaṇṇa-nāyaka for the service of god Vīrabhadra in Hañchakal by Tirumalappa. It is imperfectly dated Šukla sam. Śrāvaṇa Bañu ᳚.

Translation.

On the fifth of the dark half of Śrāvaṇa in the year Šukla for the supply of flower garland to god Vīrabhadra in Hañchakallu Tirumallappa made a gift of a field, free from tax, to Pāya..... Narasaṇṇa nāyaka. Those who take away the gift will be guilty of the sin of slaying a cow on the bank of the Ganges.

At the same village, on a rock below Kengunte tank.

Size 9'×7'

Kannada language and characters.

1. śubhamastu svasti śri-vijayā-
2. bhyudaya śaka-varusha 1367 neya Krōdhi-
3. samvatsarada Kārtika śu lu śrimatu Malla-
4. daññānāyakara makkalū Magareyanāyakara mai-
5. dana . . . jiniyanāyaka . . . Virupaṇṇa heggade
6. . . . nāyakāra Boimma-heggade Piriyappana maga
7. . . . baleya . . . daññanavaru . . . dāla . ha
8. . . . Kauñḍalibhaṭṭa . . . koḍageya
9. . . . dara Muļuvāya
10. chiya stānake saluva Keguṇṭeyanu sarvamānya
11. vāgi . . . imitta ā-Keguṇṭeyann nīvu putra-
12. . . . nāū nanima sva-ruchyā vodāmbatṭu
13. koṭtevāgi . . liyabhaṭṭarige sarvamānyavāgi salu
14. . . . olagana
15. ā-kshētradalu . . . du banda
16. Muļuvāyi-sīme volagana . . ā- kerege
17. anubhavisabahudu endu vodāmbatṭu
18. koṭta koḍageya . . . sva-dattām paradattām vā
19. yō hārēta vasundhāram shashthi . . .
20. jāyatē krimi idake tappi . . .
21. siyali kapileya
22. phala

Note.

The inscription is dated śaka 1367 (A. D. 1445) Krōdhi sam. kartika suddha 1 and is not verifiable. It records the gift of the village Kengunte in Muļuvāyi

(Mulabagal), free from all taxes, to one Kaundali-bhaṭṭa by the Nāyaka of the place. As some letters here and there are lost, the full names of the Nāyakas can not be made out. The Nāyakas seem to have been under the king of Vijayanagar. The inscription ends with the usual imprecation.

29

At Mañchagānahallī, in Muñbagal Hobli, on a stone opposite to the Chennarāya-svāmi temple.

Size $3' \times 1' 9''$

Kannada language and writing.

- | | | |
|------------|---|--------|
| 1. | Nāgappaṭalu | dēvara |
| 2. | pūje | |
| 3. | grahaṇa-puṇya-kāladalu | |
| 4. | inahājanāṅga . . . datta | |
| 5. | â-dēvara aṅga | |
| 6. | vayibōga | |
| 7. | pāpadali hōharu | |
| 8. | hmati ḥōjage hattu kolaga gadde âvū | |
| 9. | holavanu koṭtevu śrī-Vīrarāma | |

Note.

The top of the stone with inscription is cut off. Some words in the remaining portion are worn out. It records the gift of some land for the service of god—(name worn out)—by Nāgappa with the approval of the Mahājanas on the occasion of an eclipse. The inscription ends with the usual imprecation.

30

At Anahallī (same Hobli), at the base of garuḍagamba pillar opposite to Gopā-lakṛishṇa temple.

Size $2' \times 2'$

Kannada language and characters.

1. Dhātu-samvatsara da Kārtika-su-
2. dha 1 lu Anahallīya Kañirā-
3. jaya Sūrapagaudana maga Kempa-
4. yanu nilisida garuḍagambha

Note.

The inscription records the name of the person who erected the pillar and the date of setting it up. The date is not verifiable. The inscription is in Kanarese language and writing. The pillar is made to stand on a slab of stone containing an inscription in Tamil.

Translation.

On the 1st of the light half of Kārtika in the year Dhātu, Kempaya, son of Anahallī Kañirājaya Sūrapa, set up the flag-staff.

31

At Tātikallu (same Hobli), on the 1st vīṇagal in the field of Munivenkaṭappa of Kammasandra.

Size $6' \times 5'$

- | | |
|-------------------------|-------------------------|
| 1. svasti śrimad-a- | 10. |
| 2. khila-jagat-trayā- | 11. |
| 3. bhivandita-surā- | 12. śrī-Prithu |
| 4. surādhiṣa-parmē- | 13. vī-Koṅgaṇī Muttayya |
| 5. śvara-pratihari- | 14. bhatar Ta- |
| 6. kṛita-Mahābali-Bā- | 15. nadekalla turugalo |
| 7. ṣarasar pṛithivi-rā- | 16. l kādi sattu |
| 8. jyām geye | 17. saggata- |
| 9. | 18. r ādar |

Note.

The inscription is in old Kanarese language and writing. It is a memorial stone set up to commemorate the death of a soldier in the army of Prithivikongani Muttaya or Śripurusha, one of the Ganga Kings (A. D. 735–305) in a foray to rescue cows of the village Tandekal from the cow-lifters, in the reign of a Bāṇa king, feudal sovereign of Śripurusha. The inscription is not dated. The chief interest of the inscription lies in the synchronism it furnishes of the Bāṇa kings with the Gangas. According to Guḍimallam inscriptions of Bāṇa kings (Epigraphia Indica, Volume XI. P. 222 and also Indian Antiquary Vol. 40 P. 194) Malla or Jagadēkānalla was the Bāṇa king, under whom Śripurusha Muttarasa of the Gangas was a feudal chief. It appears that these Bāṇa kings from Jayanandivarman in the 8th century to Vijayāditya in the tenth century were descendants of the Baṭṭu or Brihadbāṇas whom the Kadambas made tributary chiefs to themselves in the third century. Lines 9-11 are worn out.

Translation.

Be it well. While Mahābali Bānarasa, by whom Śiva worshipped by all the three worlds, and esteemed as lord by both the Suras and Asuras had been made a gate-keeper of his palace was ruling, one of the soldiers of the illustrious Prithvi-Konguṇivaruna fought in a foray against cow-raiders in Tandekal and died and attained *svarga*.

32

On the second vīragal at the same place.

Size 6' 6" × 4' 9"

Kannada language and writing.

1. svasti śri-	13. avara ma-
2. mad-Iṛīva-	14. gandu ka-
3. Nolāmbaṇi	15. llan irisi
4. prithivi-	16. piriya-ke
5. rājyaṇi ge-	17. reya ke-
6. ye śri-	18. lage i-
7. Permeyava-	19. kkandhiga
8. n-tuṇu-vi-	20. galde biṭtar
9. nūlino-Ma-	21. svasti śri
10. nneya tu-	
11. ruvam ma-	
12. guṇchi . . .	

Note.

This is a memorial stone set up to commemorate the death of one Permeyan in a foray against cow-lifters and to record the gift of some paddy fields of 2 khaṇḍigas in sowing capacity to his survivors. It belongs to the times of King Iṛīva Nolamba of the Nolamba dynasty about A. D. 969. The inscription is not dated.

Translation.

Be it well. While the illustrious Iṛīva Nolamba was ruling, Permeyan rescued the cows carried off by cow-lifters and died in the foray. His son set up this memorial stone. (The king) made a grant of a paddy field of two khaṇḍigas in sowing capacity (to the family). Be it well.

33

At Āvani, in Āvani hobli, on a vīragal set up in the field of Hūvina Subbarāva.

Size 6' × 5'

Old Kannada language and writing.

1. svasti śri-Dilipayyaṇi prithivi-rājyaṇi geyye Tribhuvanaka-
2. rtta Baṭṭarar taparājyaṇi geyntire Gaṅgavādi tomblhattaru-sa-

3. yiramum Bāñaravādi pannirchhāśirada bandhuja. mellar neradu Nūda
4. nulūro! kādandum aynūrvvarigāgi Rāja-pōshaṇam kādi
5. sattu saggadol ilḍam

(Figures of a brave man in relief)

Note.

This and the following two inscriptions are not dated. They are set up to commemorate the death of (one) Rājaposhana ?, (another) Bīrachchama's son (not named) in battles near Nūdanulūr and Balla respectively in the reign of Dilipa or Iriva Nolamba.

Translation.

Be it well. While Dilipayya was ruling over the earth, and while Tribhuvakarta Bhatārar was administering *tapōrdhya* (was engaged in penance), in the presence of all kinsmen of Gangavādi 96,000 and Bāñaravādi 12,000, assembled together, Rājaposhana, fought for Aynūrvvar (500) near the village Nūdanulūr and attained svarga.

34

On a second vīragal at the same place.

Size 6' × 5'

Old Kannada language and writing

1. svasti śrimad-Dilipayyam prithuvi-rā-	
2. jyam geyuttire Āva[nya]da stanada pu-	
3. ra-para-	16. na maga
4. mēsva-	17. Balla-
5. ra Tribhu-	18. da ūra-
6. vana-ka-	19. livi-
7. rtāra-pa-	20. nol
8. ḡditar	21. kādi
9. . . .	22. turu-
10. pa-rajyaṇ	23. va nili
11. geyyu-	24. . . .
12. ttire Ā-	25. sattu
13. vanyada-gā-	26. sargga-
14. muṇḍara Bi-	27. stan â-
15. rachchama-	28. dan

Translation.

Be it well. While Dilipayya was ruling over the earth and while Tribhuvanakartāra Paṇḍitar, lord of Āvanipura, was engaged in penance, Gāmuṇḍa Bīrachchama's son fought against cow-raiders near the village Balla and dying attained svarga.

35

On a third vīragal at the same place.

Size 6' × 4'-6"

Old Kannada language and writing.

1. [Di] lipayyam prithuvi-rājyam-geyyutti-	
2. re śri-Ballada tuṛuva māṛukoṭe Bū	
3. . . ḡda kardunki kādi . . . rvala	
4. sattu sa-	
5. rggasta-	
6. n âda	

Note.

This is similar to the last two inscriptions. The name of the soldier that died is lost in the inscription.



WANI INSCRIPTION OF PHILIP AND A CARAVAN TRAIL FROM GANDHARA.

36

A copper plate grant in the possession of Sāmarāya, school master at Kotta-Seal mangala (Āvani Hobli).

śri-Suguṭura
Mumma ḥi
Chikarāya

One plate written on the front side only.
Kannada language and writing.

1. śubham astu svasti śri-vijayābhuyada Šālivāhana ṣaka-varushangaļu 1681 saluva Praṇādi-nā-
2. ma-samvatsara-Vaisākha śu 15 Sōmōparāga-puṇya-kāladalu śrimad-rājādhirāja rājaparamēśva-
3. ra śri-vīrapratāpa Śrīraṅgadēva-Mahārāyaravaru Ghanagiriyallu ratna-simhāsanārūḍharāgi prīthvisām-
4. brājyaṁ gaiüttiralu Sadāśiva-gōtrarāda Sugutūra Mummaḍi Chikarāya Taiṇmaya gauḍara
5. yyanavara pautrar āda Sugutūra Chikkarāya Tammayagauḍaravara putrarāda Sugutūra Mum-
6. maḍi Chikkarāya Taiṇmayagauḍarayyanavaru Kāsyapa-gōtrada Āśvalā-yana-sūtrada ruk-ṣākhādhyā-
7. yigal āda Boppaṇabhaṭṭa pautra Nāmaṇabhaṭṭara putrarāda Dhōṇḍa-bhaṭṭarige bareyisi
8. koṭṭa bhū-dāna-dharmia-śāsana-kramav enteudare nūmīna ālvikege saluva Ānikallu-sime-valīta-
9. vāda Attibale-sthālaḍalli paśchima-bhāgadalū hola kha l gadde ūrige pūrvabhāgada ke-
10. re-kelege vōṇi-gadde kha 1 ubhayāmī kha 2 bhūmiyannu sa-hiraṇyō-daka-dāna-dhārā-
11. pūrvakavāgi dhāreyan eredu koṭṭu idhevāda kāraṇa ā-chandrārka-sthāyiyāgi nī-
12. ü anubhavisikondū yiral ullavaru yendu Sadāśiva-gotrarāda Sugutūra Mum
13. maḍi Chikkarāya Tammayaya gauḍarayyanavara pautrar āda Sugutūra Chikarāya Tam-
14. mīnaya gaūḍaravara putrarāla Sugutūra Mummaḍi Chikkarāya Tammayaya gauḍarayyanava-
15. ru Kāsyapa-gōtrada Āśvalāyana-sūtrada ruk-ṣākhādhyāyigal āda Boppaṇa-Bhaṭṭara pautra-
16. rāda Nāmaṇabhaṭṭara putrar āda Dhōṇḍabhaṭṭarige sa-hiraṇyōdaka-dāna-dhārā-pū-
17. rvakavāgi dhāreyan eredu koṭṭu idhevāda-kāraṇa ā-chandrārka-sthāyiyāgi nīmī-
18. ma putra-pautra-pāraṇparyavāgi anubhavisikondū yiralullavaru yandu Kāsyapa-gōtra-
19. Āśvalāyana-sūtra ruk-ṣākhādhyāyigal āda Boppaṇa bhaṭṭara pautrar āda Nāmaṇa-
20. bhaṭṭara putrar āda Dhōṇḍabhaṭṭarige Sadāśiva-gōtrar āda Sugutūra Mummaḍi Chikarā-
21. ya Tammayagauḍara pautrar āda Sugutūra Chikkarāya Tammayaya gauḍaravara putrar ā-
22. da Sugutūra Mummaḍi Chikkarāya Tammayaya gauḍaravaru Ānekallu-sime-valitavāda Attibele
23. sthālaḍalli ūrige paśchima-bhāgadalli hola kha ! ūrige pūrvabhāgadalli kerekelegaṇa vō-
24. nī gadde kha 1 ubhayāmī kha 2 ga bhūmiyannū sōmōparāga-puṇyakāla-dallu Śivārpaṇa-
25. vāgi sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi dhāreyan eredu koṭṭi-dhēvāda kā-
26. raṇa nūmīna putra-pautra-pāraṇparyavāgi ā-chandrārka-sthāyiy-āgi anubhaviśi
27. konḍu sukhadalli yiruvudu yendu bareyisi koṭṭa bhū-dāna-dharmia-śāsana i dāna.

28. pâlanayôr madhyê dâñâchchhrêyô-'nupâlanam | dâñât svargam avâpnôti-
pâlanâd achyutam
 29. padam | sva-dattâd dviguṇam punyam para-dattânupâlanam para-
dattâpahâréṇa sva-dattam nishphalam
 30. bhavetu śrî (in big letters)

Note.

The grant is in Kanarese language and writing. It records the gift of some lands of specified boundary in Attibele to Doddabhatta, son of Nârañabhatta, and grandson of Boppanabhatta of Kaśyapa-gôtra, etc., by Sugutûr Mummađi Chikkarâya Tammanyagauda, son of Sugutûr Chikkarâya Tammanyagauda, and grandson of a person of the same name, of Sadâśiva-gotra, during the reign of Śîrangadêva-mahârâya in Ghanagiri. The grant is dated Śaka 1681 Pramâthi sam. Vaiśâkha śuddha 15, a lunar eclipse having occurred on the day. The equivalent English date is Friday the 11th May of A. D. 1759. Calculating by the tables of Swâmi Kannu Pille, I find no lunar eclipse on the date.

37.

At the boundary of the same village on a stone in the field of Sunnakal Muneppha.

Size 4' x 6'.

Note.

The inscription is imperfectly dated and it is not verifiable. It records the gift of some wet fields in Śuddhikunṭe and Āvani to Mēlēri Śivayya for the service of the god Mēlēśvaradēva by Appaṇṇa, son of Krishṇappa-nāyaka with the approval of the Mahājanas of Kottamangala. The language and writing of the inscription is Kannada.

Translation.

On the first of (the light half) of Phâlguna in the year Bahudhânya, Appanna of Muļavâya Kîshṇappa-nâyaka made a gift to Mêlêriya Śivayya with the approval of the inhabitants of Kottamangala, of the wet-fields of one khaṇḍiga in Śuddhi-kunte and of one khaṇḍiga in Âvani for the service of the god Mêlêśvara-dêva.

38.

At Kottamangala (same Hobli), on a stone in the field named śikharada hola.

Size 4'×5'.

1. śrī-Gaṇādhipatayē naimah
 2. svasti śrī-vijayābhyudaya Śālivāha
 3. rshambulu 1537 agunēti Rākshasa-
 4. samvatsaram Jyēṣṭha-ba 11 Bhānuvāra
 5. Kottamaṅgalānuku pratināmam aina Kaiva.
 6. Tinimasanudra-sthitāśeṣha-vidvat-ma-
 7. hājanālu Prasanna Veṅkatēśvara-
 8. svāmiki tiruvārādhanuku samarpin-
 9. china svāsthyaṇ i-dēvastbhānānuku tū-
 10. rpu Buchchamakunṭanu chēnunu Raghunā-
 11. yakula mānyānuku padāmara chēnunu 12
 12. charku-tōṭa-sthalam chēnuku padāmara chēnu

13. Gollapalya-sthalānanu chēnu 2 Mâchanâyani-
14. palli-sthalānu chēnu 2 antu chēnu
15. kha 1 samarpistimi ganuka i-kunṭā yi-
16. chēnunnū à-chandrârkaṅgâ na-
17. dāpagalavâru yindaku tappinavâru
18.

Note.

The language and writing of the inscription is Telugu. It is dated Śaka 1537 Râkshasa sam. Jyêshṭha Bahula 11 Bhânuvâra corresponding to Sunday the 11th lunar day of the dark half of Jyêshṭha, 12th June A. D. 1615. The inscription records the gift of some lands of specified boundary for the service of God Prasanna Venkaṭéśvara by the learned mahâjanas of Kottamangala, also called Timmasamudra. The inscription ends with the usual imprecation.

39.

Below the big tank of the same village on a stone lying near the mânya wet land of Nîragaṇṭi.

Size 6' × 3'.

1. śrî-Virôdhi-samvatsarada Vayisâkha
2. su 3 Gu śrîmata mûru-râyara-gaṇ-
3. da Sâriyeva Pemineyanâyakarû
4. Vadigeya Nâgapâṅgala makkaļu Pôvapaṅge
5. Âvaniya nâda Kottamaiigalada pi-
6. riya keṛeya kelage khaṇḍuga-ga-
7. ddeyanu Nripavaṇiya Vîra-dêvarige
8. aṅga-raṅga-vaibôgake dêvara-sam-
9. nidhiyali dhârâ-pûrvakavâgi dhâ-
10. reyan eṛedu kotṭa gadde yi-gaddeya o-
11. lagaṇa uidhi-nikshêpa-jala-pâsiñâna-a-
12. shṭa-bhôga-têja-svâmyavanu sarvamâ-
13. nyavâgi anubhavisuvadu yidake
14. ârobbaru alupidare Gaṅgeya tađi-
15. yali . . . kapileya konda mahâ-
16. pâpake hôharu šubham astu śrî

Note.

The inscription is imperfectly dated Virôdhi sam. Vaiśâkha 3 Thursday and cannot be verified. It is in Kanarese language and writing. It records the gift of some wet fields of specified boundary for the service of the god Viradêva in Nripavâni by Sâriyeva Pemineya Nâyaka with the title Mûru-Râyara-gaṇḍa to Pôvapa, son of Vadige Nâgappa.

40.

On a stone at the boundary of Mêlêri (same Hobli).

Size 1' 2" × 1'.

1. śrîmata Vyaya-samvatsarada Pushya
2. ba 1 Bri-vâradalu Muļavâya Heggappa-
3. gaļa Narasañnagalu śrîmata Mêlêriya kunṭe
4. Mêlêśvara . . . kotṭa
5. idake tapidare Kâ-
6. šiyalli gôva konda pâpake hôharu

Note.

The inscription is imperfectly dated and is in Kanarese language and writing. It records the gift of some land for the service of the god Mêlêśvara by Heggappa Narasañña on Thursday the 1st of the dark half of Pushya in the year Vyaya.

41.

On a rock near Chôlangunte (same Hobli).

Size 3' × 6'.

1. Krôdhana samvatsarada Chaitra ba 13 Virû-
2. pâksha-dêvarige saluva Chôlaguntege sa-
3. luva chatuh-sîneyanu Hûvina gaüda Mâyâñna-
4. na maga Mâdhavanu dêvara hûvina üligadavari-
5. ge mânâ-dhanakkâgi koṭṭa kânke idanu mânyavâgi a-
6. nubhavisuvudu ârobbaru tapidaru
7. Gaṅgeya tadiya kapileya konda
8. pâpake hôharu.

Note.

The inscription is imperfectly dated the thirteenth lunar day of the dark half of Chaitra in the year Krôdhana and is in Kanarese language and writing. It records the gift of some land free of tax within the boundary of Chôlagunte belonging to god Virûpâkshadêva to the servants engaged to supply flowers for the worship of the god by Mâdhava, son of Hûvinagauda Mâyâñna. The inscription ends with the usual imprecation.

42.

At Doddagânahalli (same Hobli), on a rock in the wet land of Venkata Râmêgauda below the tank.

Size 3' × 3'.

1. Bahudhânya-samvatsarada
2. Pâlguna su 3 lu śrima-
3. tu Nâgapagaļa makkaļu Ayya-
4. pagal u chaturtha-gôtrada Mâ-
5. yanñagalige koṭṭa gade kha 2
6. idanu â-chandrârkavâgi a-
7. nubhavisuvudu idakke tappidare
8. mahâpâpake hôharu.

Note.

The inscription is imperfectly dated the third lunar day of the light half of Phâlguna in the year Bahudhânya. It is in Kanarese language and writing. It records the gift of some land of two khañdigas in sowing capacity to Mâyâñna of Chaturtha-gôtra by Ayyapa, son of Nâgappa. It ends with the usual imprecation.

43.

At Kiluholali (same Hobli) on a stone in the field of dêvamânya.

Size 6' × 4'

(Front)

1. svasti śrî-vijaybhâyudaya Śâlivâhana-
2. śaka-varshambulu 1580 aguneti Hêmañnañbi-sam-
3. vatsaram Bhâdrapada su 11 śriman-mahârâjâdhirâja
4. râjaparamêśvara śrî-viraprâtâpa śrî-Vîra-Râma-
5. Dêva-mahârâyalu prithivî-sâmrâjyañ
6. chêyuchundugânu śrimatu-Śivasamu-
7. dra-pratinâmamaina Chinnaholali-grâmamandu
8. chaturtha-gôtram Immadi Tammayagaudu
9. śrî-sivâlayamunu pratishthînchi Mahâdêvuni
10. pratishtha-chêyinchî â-Mahâdêvula aṅga-rañ-
11. ga-vaibhôgânuku Chinnaholali-grâmamunu
12. Sivarâtri-mahâ-puṇya-kâlamundu
13. Hanumapagâri sutulaina Virûpâksha-

(Back)

14. dēva . . . sa-hiranyôdaka-dhârâ-pûrvakam
15. gânú śrimatu Kottamaṅgalam Aśvalâyana-sûtram
16. Rik-sâkhâdhyâyalugu Tippâbhatṭula kodaku
17. Râyappaku ichchina dâna-sâsanam
18. chatus-simalônu gala akshinî-jala-taru-
19. pâshâṇa-ashṭabhbhôga-têja-svâniyam bulu
20. ârâdhanuku . . . pritigâ ichina dha-
21. rnam sva-dattâin pâra-dattâin vâ yô harêta vasundharâin sha-
22. shtha-varsha-sahasrâni vishthâyâm jâyatê krimih dâna-
23. pâlanayôr madhyê dânâch chhrêyônu-pâlanam dâ-
24. nât svargam avapnôti pâlanâd achyutam padam
25. ékaiva bhaginî lôkê sarvêshâm êva bhûbhujâin
26. . . na kara-grâhyâ vipra-dattâ vasundharâ

Note.

The inscription is in Telugu language and writing. It records the gift of the village Chinnahołali (Kiluhołali) also called Sivasainudra by Immađi Tammayya of Chaturtha-gôtra (Śûdra caste) a feudal chief under Virarâmadêvarâya, Mahârâjâdhirâja Râjaparamêśvara, and Virapratâpa, for the service of god Mahâdêva set up in the new temple constructed by the chief, on the occasion of Śivarâtri. The management of the village was entrusted to Virûpâksha, son of Hanumappa, and Râyappa, son of Tippabhatṭa of Kottamangala. The inscription is dated Saka 1580 Hêvalambi sam. Bhâdrapada suddha 11. But Śaka 1580 Bhâdrapada corresponding to A. D. 1658 Bhâdrapada was Vilainbi. It is probable that the gift was made on the Śivarâtri in Mâgha (January and February) of Śaka 1579 = A. D. 1657. The inscription ends with the usual imprecation.

44.

To the west of the tank of Vijalâpura (same Hobli) on a stone on the hill.

Size 6' 6" × 2' 6"

(Front)

1. śri Râma Gaṇâdhipatayê namaḥ
2. svasti śri-vijayâbhuyuda śaka
3. Vishu-saiṇivatsarada
4. Chaitra-śu. 3 lu . . . śrima-
5. tu . . . râya-mahârâya-
6. ru sukhadim râjyavan aluvalli
7. śrimatu-Âśvalâyana-sûtrada
8. Rik-sâkheya . . . kkalu . . .
9. . . galu
10. . . . Hosakereya mahâjanagara
11. kereyanu dê-
12. valayavanu pratishteyâ mâdi . . .
13. . . mûla-sthânada Mahâdêva-
14. rige yi-sthaladali
15. gadde hola saluvante

(Back)

16. modalêriyali kotṭa . . .
17. khanḍuga-gaddeyanu
18. da hola yiruva kaṭu
19. gi sala . . . kereya kelage
20. âyakatṭu graha ,
21. kodagiyanu năū dâ-
22. navâgi odambatṭu Nilaimanâyaka-
23. na . . . chchantu kelaganâ
24. modalêriyalu ga
25. . . . anubhavisi bâhudu . . .
26. reya kelage nîruvari
27. Varadagândahalliya sînie-saha . .

28. niruvariya gadde kerege
29. pilleyāra kodageyāgi
30. nēriya simeyalu . . kereyanu . .
31.
32. tā achchukat̄isida Vijayarāyasa-
33. mudrada kelage budha . . . bhāgavanu
34. kodalullavaru Vijayarāyara hosa ūra
35. kereyanu ūranū kaṭuvudake kotṭevu
36. munna bokkasada
37. mariyādeyalu
38. dāna-pālanayōr madhyē dānā chhrēyōnupā-
39. lanam dānāt svargam avapnōti pala-
40. nād achchutam padam

Note.

The inscription is in Kanarese language and writing, and some words here and there are worn out, specially in the dated portion. The number denoting the year of the Śaka era is gone. All that remains concerning its date is Vṛisha samvatsara, Chaitra śuddha 3. Hence it cannot be verified. It records the construction of some tank and a temple with an idol of Gaṇeśa set up in it together with the gift of some fields for conducting the worship of the god, by during the reign of Vijayarāya of Vijayanagar (1416-17). The inscription ends with the usual imprecation.

45.

Below the tank of Ganjagunṭe (same Hobli),
on a stone in the wet land of Nangala Nāgāmma.

(Front)

Size 4' × 2'6"

1. Vibhava-samvatsarada Bhādrapada su
2. 12 yalu
3. Bhāradvāja-gotrada Saṅkayya
4. Tirumalanāthange kotta
5. yimmađi
6. . . . dhāreyan ereau koṭṭa

(Back)

7. . ga
8.
9. . . i-dharmaman alidavaru Kā-
10. śiyali gōva konda pāpake
11.

Note.

The inscription is imperfectly dated the 12th lunar day of the light half of Bhādrapada in the year Vibhava. It records the gift of some land by Sankayya of Bhāradvāja-gotrā to Tirumalanātha The language and writing is in Kanarese.

46.

On a rock near Pichagunḍlahalli (same Hobli)

Size 6' × 3'.

1. svasti śri-vijayābhyudaya Śālivāhana-śaka-varusham
2. bulu 1530 agunēti Pingāla-nāma-samvatsaram Vayisākha
3. 15 lu Suguṭūri Chikarāya Tammaya gauni bhārya Mā . . gāru
4. Mahādevuni tiruvārādhanakugānu ichina bhū
5. -dāna-śāsana-kramam ēmaṇṭe i-cheruvu kinda
6. kāluvuku tūrpu tōṭa chēnu ā-
7. chandrārkangā naḍuyuvalasinadani dhārādattamaina
8. bhū-dāna-śāsananu Chikkarāya Tammaya
9. gauni apaṇachēta i-dharmainu
- (On a side of the inscription)
10. dāna-pālanayōr madhyē dānāchchhrēyō-'nupālanam dā-
11. nāt svargam avāpnōti pālanād achyutam padam śri

Note.

The inscription is in Telugu language and characters. It is dated Śaka 1530 Pingala sam. Vaisakha 15. But Śaka 1530 corresponding to A. D. 1608 was Kilaka. 1530 is probably an error for 1539. It affords no other means for verification. It records the gift of some field of specified situation and boundary for the service of Mahādēva by the wife (name worn out) of Sugutūru Chikkarāya Tammyaya with her husband's approval. The inscription ends with the usual imprecation.

47.

To the north-west of Elagonḍahalli (same Hobli) on a stone near Rāmayya's field.

Size 8'×3'.

1. svasti śri-vijayābhuya 1530 neya
2. Pingala-saṇvatsarada Chayitra ū 10 lu śrimatu Sugutūra Chikkarāya Tammyaya
3. gaudaru Elegonḍanahallīya Sūryanārāyaṇabhaṭṭaru Anantayyavodeyaru Appaṇna
4. śri-Śāṅkara-Paraśurāmaya mārga-sahāyārtha mahājanake koṭṭa hola kha 1 Elegonḍanahallīya baḷi
5. Atikuṇṭe mūḍaṇa kōdinda vōṇi ho 1 ubhayam kha 2 ā-vūra hiriya kereya ke-
6. lage gade kha 1 mūḍalu idake paḍuvala vōṇiyolagana gadeyanu Śivārpaṇa-vāgi
7. koṭeyu ā-vōṇiya gadde allade niṇnūage koṭṭa gade kha 1 nū nīvu anubha-visikondū baruvudu śri

Note.

This inscription is in Kanarese language and writing and is dated Śaka 1530 (1539) Pingala sāṁ. Chaitra śuddha 10. 1530 is evidently a mistake for 1539. It records the gift of some lands of specified boundary and situation by Sugutūr Chikkarāya Tammyaya gauda to the Mahājanas consisting of Elegonḍanahallī Sūryanārāyaṇabhaṭṭa, Anantayya Vodeyar, Appaṇna, Śri-Śāṅkara Parasurāmaya partly for rendering service to travellers and partly for their own enjoyment.

48.

On a stone set up near the village Virupākshi in the same Hobli.

Size 4'×1'-2".

1. Āngirasa-
2. saṇvatsarada Pushya-ba 3
3. Ā Makara-śāṅkrānti-
4. yalu Sugutūra
5. Chikarāya Taṇṇina-
6. ya-gaudaru De.
7. na Ganapatiya pūja-
8. ka Lingapage dhārā-
9. dattavāgi archana-
10. da vartige koṭṭa
11. du kha il- ho-
12. la

Note.

This is in Kanarese language and characters. This inscription records the gift of a field of half khaṇḍiga in sowing capacity to Lingappa, a worshipper of Gaṇapati, by Sugutūr Chikarāya Tammyaya gauda for conducting the worship of Gaṇapati. It is imperfectly dated Āngirasa sāṁ. Pushya Bahula Ādīvāra, Makara-sankrānti.

Translation.

On the third of the dark half of Pushya (December and January) in the year Āngirasa in the solar month Makara, Sugutūr Chikarāya Tammyaya gauda made a gift of a field half a khaṇḍiga in sowing capacity to Lingappa, worshipper of god Gaṇapati, for conducting the worship.

49.

At the bêchirâk village Mallasandra (Duggasandra Hobli) on a stone near the ruined temple of Vinâyaka.

Size 1' - 2" × 1' 6".

1. śrî-Harihara-kumâra śrî-vîra Yimmađi Bukkaṇṇa-Vodeyaru râjyavan âlu-valli sâmânyôyam dharmma-sêtum nri�ânam kâlê kâlê pâlanîyô bhavadbhiḥ sa-
2. rvân étân bhâvihah pârthivêndrânu bhûyô-bhûyô yâchate Râmachandrah svasti śrî-vijayâbhuya-śaka-varusha 1321 neya Pramâdi-samvatsara Chayitra-su 1 Â.
3. śrîman-mahâpradhâna Âśvalâyana-sûtrada Âtrêya-gôtrada Heggappagala maga Mallarasaru Mallasamudradalu Vinâyakadêvara guđi â-tatâka â-sâlumâra ârâma
4. â-Mallasamudravemba grâma-pratishṭe ishtanu â-chandrârka-sthâiyâgi śileya likhitavâgi mâqida dharmma-śâsanâda kramav entendare yî-Vinâyaka-dêvara dêvâlaya â-Vinâ-
5. yakadêvara amritapadi â-pûje â-tatâka â-grâma ârâma â-sâlumara yî-dharmniavanu âchandrârka-sthâiyâgi yellarû pâlisûdu sva-dattâd dviguṇam puṇyam para-da-
6. ttânupâlanam para-dattâpahârêna sva-dattam nishphalam bhavetu dâna-pâlanayôr madhyê dânač chhrêyô'nupâlanam dânat svargam avâpnôti pâlanâd achyutam padam ||

Note.

The inscription is in Kanares language and writing. It records the construction of the village Mallasamudra with a temple of Vinâyaka with the idol of Vinâyaka set up in it together with a tank, avenue trees and a grove and with some provision for the worship of the god, by Mallarasa, son of Heggappa, of Âtrêya-gôtra and Âśvalâyana-sûtra, the illustrious Mahâpradhâna to Immađi Bukkaṇṇa Vodeyar, son of the illustrious Harihara. It is dated Śaka 1321 Pramâthi sam. Chaitra śudda I (Âdivâra) equivalent to the English date, Sunday the 19th March A. D. 1399.

Translation.

While the illustrious Vîrâ Bukkaṇṇa Vodeyar II, son of the illustrious Harihara, was ruling—Common is the bridge of charity to you all, O kings, and therefore it deserves your protective care. Thus Râmachandra again and again begs of all future kings. Be it well! On Sunday the first of the light half of Chaitra in the year Pramâthi, Śaka 1321, Mallarasa, son of Heggappa, of Âtrêya-gôtra and Âśvalâyana-sûtra, an illustrious Mahâpradhâna, constructed the village, Mallasamudra, together with a temple of Vinâyaka, a tank, an avenue of trees and a grove and with a view to make all these permanent, set up the inscription, as follows:—

Let all protect this temple of Vinâyaka, the provision made for the *amritapadi* (food-offering) and worship, the tank, the village, the avenue of trees and the grove as long as the sun and moon stand.

The maintenance of the gift made by others is twice as meritorious as one's own gift. With the appropriation of others' gift one's own gift will be devoid of merit. Of the two, making a gift and maintaining it, maintenance is better than making a gift. One will attain Svarga by making a gift, but by maintaining a gift one will attain the highest abode, from which there is no fall.

50.

At Yârâdi Gollahallî (same Hobli), on a stone opposite to the village.

Size 4' 6" × 8' 6"

1. Śubhamastu svasti śrîvijayâbhuya- Śâlivâhana śaka varusha 1546 Râkshasa sam.
2. vatsarada Chaitra ba 30 Gu puṇya-kâladalu śrîmad râjâdhîrâja râjaparamâśvara
3. râda Râmachandradêvarige śrîman mahânâya
4. Obanâyakarû koṭta bhû-dâna dharma sâsana namma Punganûru-sîmevolâgana da volagana.

5. Hosahalliyyemba grāmavānu Rāmachandra . . . Yimmađi Narasiṅgarā-
yara nirūpadim
6. rige dharmavāgi śrī-Rāmachandradēvarige dāna-dhāra
pūrvakavāgī kotta.
7. ī-grāmake saluva ashta-bhōga tējasvāmyavanu śrī-Rāmachandradēvarige
.

Note.

The inscription is in Kanarese language and writing. It records the gift of the village, Hosahalli in the kingdom of Punganūr for the service of god Rāmachandra by Mahānāyaka Obanāyaka under the orders of Immađi Narasingarāya (of Vijayanagar). It is dated Śaka 1546 Rākshasa sān. Chaitra Bahula 30 Guruvāra corresponding to the English date Wednesday the 7th April A. D. 1624. By calculating according to the tables given by Swami Kannu Pille, I find that the new moon day 'tithi) lasted for 23 hours from sunrise on Wednesday the 7th April, 1624 and thus expired about $2\frac{1}{2}$ ghaṭikas before sunrise on Thursday. Hence it may be presumed that according to the calendar of the times the tithi was believed to have lasted some minutes after sun-rise on Thursday. (See Sh. B. Dikshit's remarks on page 158, Gupta Ins., Vol. III.) Some words in lines 2, 3, 4, 5, 6 and 7 are lost.

51.

At Uttanūr (same Hobli), on a stone in the wet land of Anantappa.

Size 5' × 2'

Grantha and Tamil characters.

1. Prajāpati varushattu svasti śri
2. mahāmaṇḍalēśvara harirāyavibhāda.
3. pūrva dakṣiṇa paśchima samudrādhipa
4. ti śrī vīrapratāpa
5. Dēvarāya mahārāya
6. pratuvī rājyaṇi pa
7. nñiyaruļā

Note.

This inscription merely gives the name of the king Dēvarāya with the titles which indicate that he belonged to Vijayanagar line of kings and the year viz., Prajāpati. There were two kings of the line with that name, viz., Dēvarāya I and Dēvarāya II; but in the reign of neither of them did the year Prajāpati occur. There was however another king of the dynasty, Mallikārjuna, who was known as Immađi Dēvarāya in whose reign the year Prajāpati occurred. This inscription evidently belongs to that reign.

TRANSLATION.

Be it well. In the year Prajāpati, while the illustrious mahāmaṇḍalēśvara, *ari-rāya-vibhāda* (destroyer of hostile kings), lord over the Eastern, Southern and Western oceans, Vīra-pratāpa-Dēvarāya-mahārāya was pleased to rule the earth

52.

On a stone lying in the field belonging to the temple of Nārāyaṇa at Bairakūr in Bairakūr Hobli.

Size 6' × 1'-6'.

Kannada language and writing.

- | | |
|---------------------------|--------------|
| 1. Viṭhalārāya | 5. hadinaidu |
| 2. Vodeyarū ko | 6. kolaga ho |
| 3. ṭṭa kodage | 7. la |
| 4. hola kha $\frac{3}{4}$ | |

Note.

The inscription is not dated nor is the person to whom the field is granted named. There is not even the description of the boundary and situation of the field granted. It is probable that the field in which the stone is set up was granted to the village itself for the service of some god.

53.

At Halēkoppa (same Hobli), on a stone in the wet land of thTōe ṭi.

Size.—7' × 2' 9"

1. svasti Śrīpurusha mahārājarâ.
2. mmaṁ prithuvî rājyam̄ geyye
3. mādā . . . nda bē
4. dīkonḍu Naṅgaliya
5. Setṭiu Pettada kereya
6. . . lage mātege dēva
7. bhōgam̄ padirkkoḷa
8. kaḷan̄ iṛisidom̄
9. idan̄ alidom̄ vāraṇâ
10. siyan̄ alidom̄

Note.

The inscription is in old Kanarese language and the characters are also pretty old resembling those used in the 7th and 8th Centuries of the Christian era. It records the gift of a paddy field of ten koṭagas in sowing capacity for the service of some goddess not named, by Nangali-setṭi with the permission of Śrīpurusha, a Ganga king (A. D. 788). It is not dated and ends with the usual imprecation.

54.

At Byāṭnūr (same Hobli), on a stone amidst the rocks on the boundary.

Size.—5' × 3'6"

Old Kannada language and writing

1. svasti śrimad-Iṛiva-Noḷambam̄ prithi-
2. vi-rājyam̄ geyye Eradiyūra ū-
3. ralivino-
4. la Bōvara
5. Bhāvayyaṁ
6. āntiridu
7. sattu sva-
8. rgastan̄ ādaṁ

Note.

The inscription is not dated. It is a memorial stone set up to commemorate the death in battle of one Bōvara Bhāvayya at the time of the destruction of the village, Eradiyūr, in the reign of Iṛiva Noḷamba of the Noḷamba dynasty.

Translation.

Be it well. While the illustrious Iṛiva Noḷamba was ruling, Bōvara Bhāvayya having fought at the time of the destruction of the village Eradiyur, died and attained svarga.

55.

On a stone on the hillock of Gollahalli (same Hobli)

Size.—4' × 3'3"

Old Kannada language and writing

1. svasti śrimad Iṛiva-Noḷambam̄
2. prithuvi-rājyam̄ ge-
3. ye . . . turu
4. . . . lkādi . . .
5. . . . svarggasthan̄ a-
6. dam̄
7. . . . kalani pattu-
8. koṭagam̄ bitṭar
9. svasti

Note.

The inscription is not dated. It is a memorial stone set up to commemorate the dath of some one in his attempt to rescue cows carried off by cow-raiders. A paddy field of ten kolagas in sowing capacity was granted to the survivors by the king, Iriva Nolainba. Some words in lines 3, 4, 5, 6 and 7 are lost.

56.

On a stone lying on the elevated ground near Kotṭur in the same Hobli

Size 5' × 2'-6"

Kannada language and characters

1. Viśvāvasu-samvatsarada
2. vayiśākha ba 1 lu śrī-
3. matu Mallaṇagālu vi-
4. rapage barasi koṭṭa sā-
5. sāna nīnu namma ū-
6. ligatanava mādi-
7. koṇḍu iruva niṁitta
8. koṭṭa holā kha-^{III}. i-
9. dake tapidavaru bra-
10. hniētige olagaharu

Translation.

On the first lunar day of the dark half of the month Vaiśākha in the year Viśvāvasu, the illustrious Mallāṇna made a grant of a field of three-fourth of a khaṇḍiga in sowing capacity to Virapa for the faithful service which the latter had been rendering to the former. Those who take away the gift will be guilty of the sin of inmurdering a Brāhmaṇa.

57.

On a stone lying in front of the Gopālakṛishṇasvāmi temple at Madderi in Tāyalūr Hobli

Size.—4'-6" × 1'-6"

Kannada language and characters

1. śubham astu svasti śrī-
2. vijeyābhuya Sālivāhana-śaka-
3. varusha 1461 neya Viḷambi-
4. samvatsarada Chayitra śu 10 śriman-
5. mahāmaṇḍalēśvara śrī-virapratāpa
6. śrī-Achyutarāya-mahārāyaru
7. prithuvi-rājyam gaiyuttiralu Mali
8. karājagaḷa Tirumalarāja-ayyana
9. varige dharmav āgabekendu Mu—
10. luvāgila rājyada Āvaniya nāḍola-
11. gaṇa Maderiya Akkanāyakana makalu
12. Ankapanāyakaru Kiriya Ankapanāyakaru
13. Taimmanāyaka chika-
14. nāyaka Tīmmanāyakaru nāū
15. ayivara saṁmatadinda namma
16. Maddēriyalu Gopālakṛishṇa-dēva-
17. ra pratishteyanu mādiśi dēvara amṛita-
18. paḍi-naivēdyake namma Madēriyanu

(The inscription stops here.)

Translation.

Be it auspicious. Be it well. On the 10th lunar day of the light half of Chaitra in the year Viḷambi Śaka 1461 (A. D. 1538-39), while the illustrious Achyuta Rāya, Mahāmaṇḍalēśvara Virapratāpa, was ruling—for the purpose of bringing prosperity to Malikarāja Tirumalarājayya, Ankappanāyaka, son of Ankanāyaka of Madēri in Āvani-nāḍu and Tīmmanāyaka . . . Chikkānāyaka, Tīmmanāyaka—we, all these five, unanimously have set up God Gopālakṛishṇasvāmi in

Madéri and made a gift of the village Madéri for the worship and food-offerings to the god.

58.

MYSORE DISTRICT.

Chāmarājanagar Taluk.

Hampapur (Venkaṭarāmasamudra) grant of the Śaka year 1666 of Krishṇarājavodeyar II of Mysore in the possession of Rāmakrishṇa Jōsyar, son of Venkaṭasubba Jōsyar, at Haradanhalli. Plate 1; Nāgari characters, language partly Sanskrit and partly Kannada.

(Front.)

1. śubham astu ! śrī-Gaṇādhipataye namah̄ namas tuṅga-śiraśchumbi-chandra-chámara-chāravē ! trailōkya-nagarārambha-mūla-stambhāya Śambhave.
2. Harēr līlāvarāhasya damshṭrā-dandah̄ sa pātu vah̄ ! Hēmādri-kalaśā yatra dhātri chchhatra-śriyam dadhau ! kalyāṇāyāstu tad dhāma pratyū
3. ha-timirāpaham̄ ! yad gajopy agajōdbhūtaṇi Hariṇāpicha pūjyatē ! asti Kshīramayād dēvair mathyamānān mahāmbudhē ! navanītam̄ ivōdbhūtam̄
4. apanita-tamō-mahaḥ ! tasyāsit tanayas tapōbhir atulai ranvarthanāmā Budhah̄ puṇyairasya Purūravā bhuja-balair āyur dvishāṇi nighna-taḥ ! tasyāyur Nahushōsya tasya parushō yuddhē Yayātih kshitau khyātas tasya Yadur yadiya-yaśasā vyāptam̄ mahīmaṇḍalam̄ ! Dvārakā-
5. nagara-prāntē santatis tasya santatā ! sarva-kāma-saṁriddhā bhūt kshōṇi rakṣhaṇa-dikṣhitā ! tatrōtpannāh katichana Yādavās tē yadri-
6. chchhayā ! Karnāṭa-dēśam̄-Ājagmulū Kāvēryālaṅkṛitam̄ nrīpāḥ ! rāmaṇīyaṇi samālōkya dēśaiṇi sarva-guṇānvitam̄ ! atraiva vasatim̄ cha-
7. krur Mahīśūra-purottamē ! tad-vamśē Chāmabhūpālah samjajñē'ari-nishū-danah̄ ! yaśasvi narapālēshu Yadōḥ Krishṇa ivānvayē ! tat-sūnur bhuvi Timṇiarā-
8. ja-nṛipatir gāmbhīrya-śauryānvitah̄ śrīmān Krishṇamahīpatis tad-anujah̄ prauḍha-pratapānvitah̄ ! dhīmān Beṭṭada-Chāmarājanṛipatis tasyānujō-
9. bhūd bali tasinād Rājamahīpatih sa:nudabhūt sāmrājya-lakshmyā punah̄ ! sōyam Rāja-nṛipāgraṇīs Tīrumala-kshināpala-rāyam̄ javāj jitvā
10. dōryuga-vikrama-kraīna-bharaiḥ Šrīrangapuryām̄ sudhiḥ ! ārubbyādbhuta-chitra-ratna-khachitam̄ prōttuṅga-simhāsanam̄ sāmrājya-śriyam ā-
11. pa tatra nikhila-kshōṇīśa-vandyāṅghrikah̄ ! tasyāśin Narasāvanīśvara-varō vidvajjana-ślāghitas tat-sūnur bhuvi Chāmarāja-nṛipatir bhū-maṇ-
12. ḍalākhanḍalah̄ ! tad-vamśē kshitiṇāgrāṇī samabhavat prakhyāta-śauryōdayah̄ śrīmān Immaṇdirājarād bhuja-balaiś chakrē sva-chakrē mahīm̄ ! tadvamśē-bhūd Raghu-
13. patir iva stūyamānāpadānah̄ śrīmān Kaṇṭhīravanarasarād bhūbhujām̄ agraganyah̄ ! yasyāśid vai Nṛihari-charaṇē bhaktir ānanda-sāndrā Māndhātāraṇi Pṛithu-
14. iṇi api Nalaṇi yas tu kirtyātiśetē ! tad-anvayē samudabhuḍ Dēvarāja-mahī-patiḥ ! atrāsaṇiaguṇa-bhraīnśaṇi mauli-ratnam̄ mahībhujām̄ ! tad-vamśē Chikadevarāja-dharaṇīdēvendra-nāmājani śrī-Kaṇṭhīrava-śabda-pūrvā-
15. Narasa-kshōṇīpatis tat-sutah̄ ! tat-sūnur vara-Krishṇarāja-nṛipatiḥ śrī-
16. Chikkarājātmajō Vishnoḥ Šrīriva yasya paṭṭamahishi Dēvīramāmbā-bhidhā ! yad-danāmbudhirēva vāridhir asāv āpūri yat-tējasām udyō-
17. tēna hata-dyutir dyavi param bhānuḥ kaśānuḥ kṛitah̄ ! yat-kīrtir bhuvi Dugdhavāridhir iti svargē tu Gaṅgēty adhōlōkē Šēsha iti vyadhād bahu-vidhā
18. mēdhā budhānām̄ param ! tasyāsit tanayō nayōjjvala-guṇah̄ Šrī-Krishṇa-rājas sudhiḥ yasyāmsam̄ samupēyushi vasumatī nādhyēti dig-danti-
19. nām̄ ! naiva kshonibhritām na vā phaṇabhritām̄ Isasya Kūrmasya vā nāpyētat kula-bhūshanāyita-nṛipatyamsa-sthalīnām̄ navā ! viṭi yasya virō-
20. dhi-bhūpati-śirah̄-kōṭiśhu jējyatē yat tējas-trasarēṇurēva gaganē Bhās-vān iti dyōtate ! yat-kīrtistu virājatē harid-urōjāgrēshu hā-
21. dhi-bhūpati-śirah̄-kōṭiśhu jējyatē yat tējas-trasarēṇurēva gaganē Bhās-vān iti dyōtate ! yat-kīrtistu virājatē harid-urōjāgrēshu hā-

22. rāvalī yad-dāna-śravaṇēna namra-śirasalī kalpadrumā Nandanē | asti śri-Kaṭilē-nṛipānvaya-lasat-svachchhāmburāśēr vidhuḥ kīrti-sphūrti-vi-
23. rājita-tri-bhuvanah Šri-Kānta-namā nṛipah | tasyāstām tanayau nayōj-jvala-gunau śri-Nañjaraja-prabhu śrimad-Doddayabhūpatī sahabhavau śri-Rāma-
24. Kṛiṣṇāv iva | sainānyai sainavāpya vāñri-nagarīr akramya tat-tach-chhirō-rājad-īatna-kīrtīta-kotishu padaṇi savyam nyadhattām ubhau | rāja-śri-Basa-
25. vāvanīśa-tilaka-śri-Virarājajaprabhur vikhyātāu tanayau tayōr abhavatām kīrtīyā pratāpēna cha | tatrādyah prītanādhipatyā-padaṁ āruhya rājya
26. śriyanī vṛiddhiṇī prāpayati sma vikrama-bharaih śri-Virarājaprabhuḥ dānāni kshiti-maṇḍalē kila tulādīni dvijēbhīyō chirānn āśā-mīnadrīṣām nījē-
27. na yaśasā kauśeyam apyādiśat | rāja-śri-vara-Virarāja-tanayau śri-Dēvarājaprabhu-śriman-Nañjamahīpatī vitarāṇa-svalpīkṛita-svardrūmāu | rā-
28. jētē bhuvu Rājarāja-vibhavan bhūdēva-samrakshakau pratyarthi-kshiti-pāla-sēvita-padau gāmībhīrya-śauryānvitau | tatrādyah para-rājadarpa-dalanah śri-Dēva-
29. rājaprabhuḥ śrimat-Kṛiṣṇamahīpatēr vijayatē sēnādhipatyām valan | yaś chakrē Midigēsi-Māgaḍi-lasat-Sāvandi-muklyān baliūn dēśān a-
30. nya-nṛipālakair bhuja-balāj lētum tva-sādhyān vaśē sarvādhikāra-padaṁ asya bhajan nṛipasya śri-Nañjarāja-nṛipatīr jayati sma bhūmāu | yasyā-bha-
31. vad Basavarāja-mahīpatīndras tātah su-mīnayanā jananī cha yasya | brahmāṇḍam viśva-chakrami kanaka-gaja-haya-syandanān gō-sahasranī ka-
32. lpadrumūl kalpavallīnū niya-tanū-tulitām hēma Hairaṇyagarbhaṇī | abdhīn bhūtāni sīrāu ajina-kanaka-jaṇī dhlēnu-yugmām dharām cha prādād yō bhūsu-
33. rēbhyō yad-anuūmati-vaśān Nañjarāja-kshitiśah | śri-Gōvinda-ḍāṇāyakaḥ prabhu-varah śri-Kaṇvapuryām abhūd grāmāṇām adhipalī praśasta-ma-
34. himā dvātrīuśataḥ kīrtimān yaḥ prakhyāta-matir yathā-kavi-Gurū Bhṛigv-Aṅgirō-vamīśayōlī svīyasya prathayām-chakāra nītarām vam-
35. sasya kīrtinī tathā | tad-vānīsē kalaśānubudhāv iva Śāśī vidvān budhānām priyō Gōpālārya iti prasiddha-mahīmā jātah sudhīr
36. dhārmikaḥ | yasyālaṅkṛita-bhūtalasya nītarām Gōpāla-pādābjayōlī bhaktih sat-purushārtha-dā saīnabhavat śreyōrthinalī sarvadā |
37. tat-sūnūḥ priya-darśanas sumanasiṇī Kṛiṣṇārya-nāmā bhavad dharmai-ka-pravaṇō vihāra-nilayalī saujanya-dākshinyayōlī yaḥ Śri
38. raṅgapurūn upētya vachasā budhyā cha Vāchaspatēr anyūnāḥ prabhū-rañjanām virachayan indhē sma bandhus satām | putras tasya
39. viśiṣṭa-buddhīr udabhlīd vidvajjanaika-priyāḥ Timūnappārya iti prathām sumahatīnī prāptas satān agrāṇīḥ | yas taistair niyamair
40. abhishṭa-phaladān ārādhyā dēvōttamān abhrājīd abhinandyāmāna-charitah sadbhīr guṇais santataṇī | tasyādhita-saīagra-yājusha-ma-
41. hāpastanība-sūtrasya hi śrimān Venkatāpatyāmātya-tilakāḥ putrōjanishtottamāḥ | yaḥ Śrīraṅgapurē vasan pratidinām
42. Śri-Venkatēśam bhajan Bhāradvāja-kulāgraṇīr vijayatē bhūdēva-saīn-rakshakah | yaḥ sēnādhipa-Dēvarājām atulam śri-Nañjarā-
43. ja-prabhūnī santōshya sva-guṇair ananya-suļabhaīs sarvārtha-saīn-sādhakah | kshōṇīśādhipatēr adabhra-yaśasas śri-Kṛiṣṇarā-
44. jā-prabhōr mantritvām saīnupāśritō vijayatē sarvātiśāyī dhiyā | yō dānāny atanōd bahūni vīdhivat kinchāgraḥārān bahūn yasya
45. brāhmaṇa-pālanēshv avichalaiḥ vātsalyam anyādriśām | yaḥ snānē cha-japē purāṇa-paṭhanē dēvārchanē bhōjanē viprair bhā-

(Back)

46. ti saīnāntataḥ kavachitah sadbhīh sahasrādhikaiḥ | tasyāsīl lalānā samā guna-guṇair Lakṣmī-Bhavānyōḥ sati śri-Kā-

47. vêryabhidhâ dayârdra-hridayâ Sûryam̄ prabhêvâśritâ ! Atrêr adbhuta-karmaṇah kila yathâ bhavyânasûyâ tathâ yâ dharmâdi-pumartha-sâdhana-
48. vidhau bhartur grihîta-vratâ ! sôyam̄ Venkaṭapatyamâtya-tilakah patnyâ sahâbhîshṭayâ dharmam kirtikaram vichârya suchiram ka-
49. rtum sthiram kam chana ! Kâvêri-Kapilânadî-pravilasat-kshêtrê mahâ-punyadê prakhyâta-śriyam agraḥaram akarôch chhri-Krishnarâjâ-jîyâ ! ténâtyadbhuta-karmaṇâ virachitah śri-Trirmakûtê mahâ-Kâvêri-Kapila-nadîpravilasat-kshêtrê grahârottamah ! sa-
51. dvrittair vimalair dvijâti-maṇibhiḥ yaḥ santarâm̄ yôjîtô bhûdêvyâ maṇi-hâravad vijayaté śri-kumbhajêṣa-priyah ! Śâlivâha-
52. na-nirñîtê śakâbdê daśabhis śataḥ ! samanviteba shaṭshashthya shaṭsatair api vatsaraiḥ ! Raktâkshi-vatsarê inâsi Vaiśâkhe.
53. Ravi-vâsare ! Paurnamâsyâm̄ Sîtabhânôr uparâge mahâ-dine ! agraḥaram adâd bhaktiyâ viprebhyl̄ priti-pûrvakaṇ ! Kâ-
54. vêryâ dakshinê bhâge Satyâgâla-sthalê sthitam ! Mullûru-grâma-simâyâḥ prâchîmî âsâm upâśritam ! nadyâḥ Sahyâ-drijâyâs tu
55. dakshinâyâm̄ diśi sthitam śri-Dâsanapura-grâmât paśchimasyâm̄ diśi sthitam ! Muḍugundâsyâ simâyâ uttarasyâm̄ diśi sthitam !
56. pratinâmnâ Venkaṭâramasamudra iti kîrtitam ! Hampâpurâbhidham grâmam̄ sarva-sasya-sainanvitam ! sarvamânyam̄ chatus-simâ samyutam̄ cha sa-
57. mantataḥ ! uidhi-nikshêpa-pâshâṇa-siddha-sâdhyâ-jalânvitam̄ akshinâ-gâmi samiyuktam̄ ashṭa-bhogyaṇi sabhûruham̄ ! vâpi-kûpa-taṭâkaiś cha kachchhêna-
58. pi samanvitam̄ ! putra-pautrâdibhir bhôgyaṇi kramâd âchandra-târakam̄ ! dânâdhi-vikrayâṇâṁcha yôgyam̄ vinimayasya cha ! amśair dvâdaśabhir yuktam̄ sa
59. gîrahâm̄ nirupâdhikam̄ ! Brâhmaṇebhyah kuṭumbibhyas têbhyas tu nama-meti cha ! sa- hiranâya-payôdharâ-pûrvakaṇ pradadau prabhuḥ ! Venkaṭâma-sainudrâkhyê
60. hyagrahâra-varê dvijâḥ ! vrittîmantô vilikhantê vêda-vêdâṅga-pâragâḥ ! Kauṇḍinya-gôtrajô dhiṁmân Sûryanârâyaṇâtmajah ! Subbâśâstri
61. yâjushôtra vrittîmêkâm̄ samaśnutê ! Nârâyaṇârya-tanayah śri-Bôdhâ-yana-sûtravâṇ ! Varasimhâbhidô-traikâm yâjushô vrittîm aśnutê Gâ-
62. rgya-gôtrôdbhavôtraikâm Yâjushô Venkaṭâryajah ! dhîmân Venkaṭâramâ-khya daivajñô vrittîm aśnutê ! Âtrêya-gôtrajô dhîmân Narasimhâ-
63. rya-nandanaḥ ! Lakshunîpatir bahvrichôtra vrittîmêkâm samaśnutê ! Bhâradvâjânvayaḥ sūnur Venkaṭeśvaraśâstriṇah ! śri-Keśavâbhidhah sûrir yâjushô-
64. traika-vrittikah ! Bhâradvâjânvayô traikâm śri-Venkaṭapatê sutah ! yâjushô Venkaṭagirir dhîmân vrittîm samaśnutê ! Taiminâbhâṭṭâ-
65. bhidhôtraikâm yâjushô Haritânvayah ! Kôtambhatṭa-sutô dhîmân vîrêndrô vrittîm aśnutê ! Kauśikânvayôtraikâm Nârâyaṇatanûdbhavaḥ !
66. Timmâbhâṭṭâbhidhô dhîmân yâjushô vrittîm aśnutê ! Hirîyaṇna-sutô dhîmân yâjushô Haritânvayah ! Subbâbhattâbhidhô traikâm daiva-
67. jñô vrittîm aśnutê ! Bhâradvâjânvayô traikâm Sitârâmârya-nandanaḥ ! yâjushô Venkaṭâdryâkhyô dhîmân vrittîm samaśnutê ! Brâhmaṇebhyah
68. pradâyaivam̄ daśa vrittîr vichakshaṇah ! vrittî-dvayaṇi sva-putrâya prada- dan cha sudhîr niudâ ! Venkaṭâramasamudravemba grâmada Vâmanamudre kalluga-
69. la netṭa vivara ! i-grâmakke iśânya Kâvêrige tenkalu ! Dâsanapurada yallêmâdhyâ i-Mallikârjuna-svâmiyavara kodige-hoṭakke inûḍala teva-
70. rinali paṭuva-mukhavâgi netṭa kallu ! idakke tenkalu ! a-grâmada Dâsanapurada yalle madhyadalli mûḍadikkige i-gramada yalle koueyâgi
71. iddarinda Hâlugere holada tevarinalli netṭa kallu ! idakke mûḍalu Hampâpura-Dâsanapurada yalle madhyada Hâlugere holakke bâda-
72. ga-dikkina tevarinalli netṭa kallu ! idakke tenkalu Hampâpura Dâsanapurâ agraḥaramadhyâ Hâlugere-holada tevarinalli netṭa kallu ! ida-
73. kke teni ! Hampâpura agraḥaramadhyâ Mahântavaḍêra kattege mûḍa netṭa ka ! idakke tenkalu Hampâpura agraḥaramadhyâ Dêpê-gaudanakaṭtege mûḍalu

74. net̄ta ka! idakke ten̄! Hampāpura agrahāradelle madhya Hanchiggere yeri mēlē net̄ta ka! idakke agnēya Hampāpura-agrahārada madhya mūḍalā-
75. gi yalle nadaddarinda i-kere balagereyalli net̄ta ka! idakke mūḍalu Hampāpura-agrahāradelle madhya Hanchigere ērige mūḍalu net̄ta ka-
76. llu! idakke mūḍalu Hampāpura agrahāra Kollāgāradelle madhya Māri-kodage holakke mūḍala holada tevarinalli net̄ta ka! idakke teñkalu
77. Hampāpura-Kollāgālada madhya mūḍalāgi yelle naqaddarinda idē holada tevarinalli net̄ta ka! idakke mūḍaln Kollāgāladelle madhya doddā.
78. yarēholada isānya-dikkina tevarinalli net̄ta ka! idakke teñkalu i-eraļu-yalle madhya Sāntasaṭṭi-kat̄tege niñḍaln doddā-yare-holada nūle te-
79. varamēle net̄ta ka! idakke teñkalu-yalle madhyā Mahāntavaḍēra kat̄tege bañgalu Kallēgauḍana holada mūḍaln tevarinalli net̄ta ka! idakke teñka-
80. lu i-yallē-madhyā i-kañṭe balagereyalli net̄ta ka! idakke teñkalu Hampāpura-Kollāgāladelleya madhyada dārige bañgalāgi net̄ta kallu idakke pa-
81. duvalu Hampāpura-Kollāgāladelleya madhya Kempalinganakañṭege mūḍalu net̄ta ka! idakke pañuvalu Hanipāpura Kollāgāla Śāñkarana-purada yalle-
82. madhyā Mahāntavaḍēra kat̄tege pañuvalu net̄ta ka! idakke pañuvalu Hampā Śāñkaranapurada valle madhyā Muñḍugūṇḍada Dēvēgañḍana holakke tenka-
83. lu net̄ta ka! idakke pañuvalu Hañ! Śāñkaranapurada yelle madhyā Honnaholege mūḍalāgi net̄ta ka! idakke pañuvalu Hañ! Mullūra yallē madhyā Honna-
84. hoñge pañuvalu uppali-Sambu-totakke pañuvalu net̄ta ka! idakke bañgalu i-Sambu-toñada tevarinalli net̄ta ka! idakke bañgalu yallē-madhyā.
85. Lingēgauḍana totakke pañuvalu net̄ta ka! idakke bañgalu Yañmē-Lingēgauḍana totakke pañuvala tevarinalli net̄ta ka! idakke bañga
86. lu Hampāpura Mullūra yalle madhyā Śivanēgañḍana toñada Agnēya-bhāga tevarinalli net̄ta ka! idakke pañuvalāgi idē toñada nairutya-mū-
87. le-tevarinalli net̄ta ka! idakke bañgalu yi-yalleya madhyā Mādēgañḍana Vīrattana totakke pañuvalu net̄ta ka! idakke bañgalu Honnaholege
88. pañuvalu Kāvērige tenkalu net̄ta kallu! antu 28 kallugala madhya Kāvērī-nadiyindam tenkalu i-chatus-simē-madhyada halli Hiriyūra sun-
89. ka pomīnu mnntāddu buddhi-nirūpa-prakārakke sakalavu vṛitti-prāpti-yalli saluvudu yandu bareśikot̄ta tāmra-śāsana ēkaiva bhagini lōkē sarvē-
90. shām eva bhūbhujāñ! na-bhōjyā na kara-grāhyā vipra-dattā vasundarā Kāṣyapalī Śāñagō dhīmān vidvān śrī-Krishṇadīkshītāḥ! tāmraśāsa-
91. na-gān ślōkān uktvālikha virajatē! śrī-Vengatēsvara (Kannaḍa).

Note.

After praising Śambhu, Varāha, and Gañapati, the inscription describes the genealogy of Krishnarāja Vodeyar II in the way in which it has been given in a number of grants of the Mahārājas of Mysore. There was born the moon from the milky ocean. His son was Budha, his son Purūravas, his son Āyus, his son Na-husha, then Yayāti, from Yayāti there was bcrn Yadu, lord of Dvāraka. Some descendants of Yadu came to the Karnātaka country and set up a kingdom in Mysore. In that line there was born Chāmabhūpāla; his sons were Timmarāja, Beñṭada-Chāmarāja and Rāja-ođeyar, conqueror of Tiruñalarāya of Śrirangapañṭaṇa. Rāja-Vodeyar's son was Narasarāja whose son was Chāmarāja. Then came Rāja Vodeyar II. Then came Kan̄thirava Narasarāja Vodeyar. Then came Dēvarāja, the latter was succeeded by Chikkadēvarāja whose son was Kan̄thirava Narasarāja II. He was followed by Krishnarāja, his son was Krishnarāja II who bestowed the Agrahāra of the grant. This Krishnarāja Vodeyar is stated to have been served by two ministers successively: first by Nanjarāja and then at the time of making the grant by Venkañpati, at whose suggestion and recommendation the Agrahāra of Hampāpūr called after the name of the minister as

Venkaṭarāmasamudra was given to some Brāhmans. The interesting feature of this inscription is the description of the genealogy of the two ministers. The genealogy of Nanjaraja is given as follows:—Among the old kings of Kaṭale, now a village about 16 miles from Mysore, there was one Kāntarāja by name. He had two sons, Nanjarāja and Doddarāja, who as commanders of the army of Mysore subdued a number of petty *pālegārs* of the time. Nanjarāja's son was Basavarāja and Doddarya's son Virarāja, of whom, the former as a commander of the Mysore army excelled his father, while the latter was famous for his liberality and charity. Virarāja's son was Dēvarāja and Basava's son Nanjarāja. Dēvarāja as commander of Krishnarāja Vodeyar's army, conquered the chiefs of Midigēsi, Māgaḍi, and Sāvandi and other places, while Nanjarāja, son of Basava was the minister of the same king. When Nanjarāja retired, Venkatapati became minister to Krishnarāja Vodeyar II. Venkatapati's genealogy is given as follows:—

Govinda-dāṇayaka was an officer in charge of a number of villages and Kaṇavapuri was his head-quarters. In his family there was born a learned man called Gopālārya whose son was Krishnārya who was held in high esteem by the king in Seringapatam. His son was Timmappārya, who could recite the whole of the *Yajurvēda* and the *Āpastauṅbhāsūtra*. His son was Venkatapati, who having pleased both Dēvarāja, commander of the Mysore army, and Nanjarāja, the retiring minister, became minister to Krishnarāja Vodeyar II. He was a learned man and took pleasure in worshipping gods, reading purāṇas and feeding a number of Brahmans. His wife was called Kāvā. At his suggestion the Agrahāra of Hampāpura called Venkaṭarāya-samudra at Tirumukkēta at the confluence of Kāvēri and Kapilā, after his name, was made and bestowed upon twelve Brahmans, named in the grant. Lines from 53 to 87 describe the boundary of the Agrahāra and the Vṛitti lands given to the Agrahāra residents. Line 89 contains the usual imprecatory verse and in line 90 the name of the composer of the inscription is given as Krishnadikshita. There is at the bottom the signature of the minister as Venkaṭēśvara.

The grant is dated Śaka 1666 Raktākshī-saṁvatsara, Vaiśākhamāsa, Paurṇamāsi on Sunday, there being a lunar eclipse on the day. The equivalent English date is Sunday the fifteenth of April of A. D. 1744. The ending moment of the fifteenth tithi was about 4-44 A. M. on Monday. There was also a lunar eclipse on Sunday.

59.

Gundlupet Taluk.

Pillahalli grant of Virarājavodeyar of A. D. 1638 in possession of Rangasvami Iyengar of Terakanāmbi.

(*Three plates with a royal signet.*)

Size 8" × 4"

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| Ia. | 1. śrī-Narasimhāya namah śubha- |
| | 2. mastu! Lakshmiपate Kāmalanā- |
| | 3. bha Surēśa Vishṇo Yajñeśa Yajña-Ma- |
| | 4. dhusūdana pushkalāksha! Brahmanya |
| | 5. Kēśava Janārdana Vāsudēva |
| | 6. Lakshminṛisimha-charaṇamī ṣa- |
| | 7. raṇamī prapadyē !! śākābdē Śā- |
| | 8. livāhē nava-ṣāra-titbayō |
| | 9. Īśvarābdē cha Māghē Pourn- |
| | 10. myamī Śukravārē gururuḍu- |
| | 11. sahitē yōga-tithyādhikē cha |
| | 12. śrimad Dēvādīdēvō saka- |
| | 13. la-muni-ṣaṇa-stōtra-pāṭhē- |
| | 14. na nutyō Yōgānan- |
| Ib. | 15. dō Nṛisimhō Trinapura-nila- |
| | 16. yō prāduraśi babhūva " " sva- |
| | 17. sti śrī-vijayābhyudaya Śalivā- |
| | 18. hana-ṣaka-varsha 1559 Ka- |
| | 19. li-varsha 4738 sanda Kali- |

20. dina 1730593 gha 34
 21. vi-gha 17 sanda vartamā-
 22. navāda Īśvara-saṁvatsa-
 23. rada Māgha śu 15 Śukra-vâ-
 24. ra śubha-nakshatra śubha-yôga
 25. śubha-karanadalli pratyā-(va-
 26. kshavāda Naraśinhasvâ-
 27. miyavara amṛitapadige
 28. koṭa grāma gadde beddalu
 IIa. 29. tōṭa-svâstheya śâsana
 30. śrīmat-Kâśyapa-gôtra-
 31. śindhu-jânitaḥ śrī-Sô-
 32. marājan ayē tat-sūnuḥ sa-
 33. kalā-kalâsu nipuṇo
 34. śrī-Gôvanâkhyô nrīpaḥ ।
 35. tat-putrō Basavâbhîdîhâna-nrī-
 36. patau Trîṇyâpuri-nâyakô
 37. śrîmad-vaibhava-Râjarâja-nrîpa-
 38. ti śrī-Vîrarâjâlivayah
 39. yî-Vîrarâjodeyaru । Basa-
 40. varâjodeyaru yam̄ba upa-
 41. nâmadrîmada sukha-râjani
 42. gaiüttiralu । tame
 IIb. 43. yishṭa-kâmyârthav âgabêku
 44. vandu Yôgânarasimha-
 45. svâmiyavarige koṭa grâ-
 46. ma Hullanahalliya sthalake
 47. saluva Kaneyalanaḍu vola-
 48. gina Pillahalliya grâma । mu
 49. sarvamânyavâgi koṭteū
 50. alliya chatuḥ-sîmeya vola-
 51. gâda nidhi-nikshêpa-ashṭabhô-
 52. ga-svâmiyavanu Narasiṇi-
 53. hasvâmiyavarige saluva-
 54. du namina Hullanahalliya sthala
 55. ke saluva Tarraganahali-
 56. ge baḍaganya halasina-nâ-
 IIIa. 57. la-hola । Hullanahalli-
 58. gesaluva Allâlanâtha-
 59. purâdu mûḍaṇa gadde 1 Kâ-
 60. reyada kereya kelagaṇa
 61. Puṭṭarasana tōṭa 1 yivanu
 62. sarvamânyavâgi Naraśim-
 63. hasvâmiyavarige ko-
 64. tteū yidakke âru a-
 65. lupidaru pañcha-mahâ-pâ-
 66. taka ॥ yidakke grantha ॥ sva-
 67. dattâd dviguṇaṇi punyam para-dattâ
 68. nupâlanaṇi ॥ para-dattâpahârê-
 69. na sva-dattam nishpalaṇi bha-
 70. vêt ॥ dâna-pâlanayôr ma-
 71. dhyê dâna-śréyam avâ-
 72. yitiśrî-Naraśimha-
 *IIIb 73. śâsanam śubha-śâsanam
 74. pnuyât ॥ dâna svargam a-
 75. vâpanôti pâlanâd achiyutam
 76. padam ॥ sva-dattam para-dattam
 77. vâ yô hareta vasundharâ ॥
 78. shashṭîrvarsha-sahasrâṇi vishtâyam
 79. jâyaté krinîh ॥ akshaya-su-

⁷² Lines 72 and 73 form the concluding portion of the grant and should have been engraved below line 87.

80. khav i-dharmavan ikshisi rakshi
81. suva puṇya-purushargakkum bhakshi
82. suvātage santāna-kshaya-
83. m āyu-kshayaiṇ kula-kshayam akkum
84. 18 bahubhir vasudhā dattā pā-
85. hubhiḥ Sagarādibhiḥ i ya-
86. sya yasya yathā bhūmīḥ ta-
87. syatasya tathā phalam.

Note.

This grant consists of three copper-plates written on both sides. At the top of the inscription is engraved the Vadagalai *nāmam* of Śrīvaishṇava Brahmans with discus to the left and conch to the right. The characters are Nāgari except the numerals which are in Kannada. The language is Kannada with the exception of three original Sanskrit verses in the beginning, one in the middle and imprecatory verses quoted at the close. It records the grant of a village named Pillahalli in Kanyala-nādu of Hullanahalli-sthala and some lands in the villages Taraganahalli, Hullana-halli, and Kāreya to the god Narasimhasvāmi of Hullana-halli or Trīnapura by Virarāja-oḍeyar alias Basavarāja-oḍeyar, son of Gōvāṇa and of lunar race and Kāśyapa-gōtra, and chief of Trīnapura or Hullanahalli. The date of the grant is given as Māgha śuddha 15 Śukravāra of Iṣvara, 1559 of Śāka era and 4738 of Kali era, the expired days of Kali era being 1730593, and corresponds to Friday the 19th January of 1638 A. D. The king Virarāja-oḍeyar mentioned in this grant seems to have been a local chief and quite different from the Changālva king of that name, in as much as Krishnarājayedeva but not Gōvāṇadēva, as mentioned in this grant, was the father or predecessor of Changālva Virarāja.

The first verse consists of a string of epithets qualifying Lakshminrisimha. The second verse describes the date of the grant, of the setting up of the god Yōga-nanda-narasimha. It is full of grammatical errors. The use of Śākēbdē Śālivāhe in the sense of Śālivāha-śakābde is wrong; *Tithayō Iṣvara* is a bad sandhi. *Paurṇamīyām* is another error. *Gururuḍusahite* gives no sense. *prādūrāsi babhūva* is a serious grammatical error. It ought to be either *prādhurbabhuva* or *prādūrāsit*. In the third Sanskrit verse appearing in the plate IIa, the pronoun *tat* in *tatsūnuh* has no antecedent. Trīnyapuri in the sense of Trīnapuri is opposed to grainmar. In fact there is no such word as *Trīnya*.

60.

SHIMOGA DISTRICT.

Kumsi Sub-Taluk.

On a stone set up in the forest of the deserted village Sūḍūr in Kumsi Hobli.

Size 2'-6" × 1-0"

Kannada language and characters.

1. svasti samasta-prasasti-sama-
2. nvitam rājādhirāja rā-
3. ja-paramēśvaram Yisvara-
4. mūrti śri Vira Hariha-
5. rarāyara komāra Dē-
6. varāya Vodeyaru su-
7. khadiṇ rājyava geyuvali-
8. Saka varisha 1329 nē varu-
9. savāda Sarvajitu sañvatsa-
10. rada Kārtika ba 11 Gu Sô-
11. dūra Chilagondarsa tana-
12. ge āne-varī (?) bandali Bom-
13. manṇanū tanna prāṇava ni-
14. lisidan āgi ātage bitṭa u-
15. mbali kereya voḷagāna-
16. bhūmīyanu umbaṇi-

17. ya bhūmiyāgi. bi. chan-
18. dra uñannabara¹ alipida-
19. varu Vārañāsiyali ka
(on the top)
20. vileyan alida papada-
21. sa . . pātakam śrī śrī śrī-

Note.

The inscription is in Kannada language and writing. It is dated Thursday the 11th lunar day of the dark half of Kārtika of the year Sarvajit, Śaka 1329 corresponding to Thursday the 27th of October A. D. 1407, when Dēvarāya Vodeyar, the son of Viraharihararāya II of Vijayanagar is said to have been the emperor. It records the gift of some land below tank by Sōdūr Chilagonḍarasa to Bonmaṇṇa for saving his life from an elephant about to fall upon the former. It ends with the usual imprecation.

61.

On a stone lying by the side of the Timber Depot to the east of the village Choraḍi in Kumsi Sub-Taluk.

Size 4' × 2'.

Kannada language and characters.

1. svasti śrīmatu Yādavanārāyaṇa
2. bhujabala-pratāpachakravarti śrī-
3. Rāmadēvarājyōdayada
4. " . . Dundubhi-samvatsara
5. su 10 vāra
6. gavuḍa koṭṭa gadde
7. vodāñbatṭu
8. idam alido
9. Vārañāsiya

Note.

The inscription records the gift of a paddy-field by Rāmadēva of the Sēuṇa dynasty (1271-1309?) to a Gauḍa, whose name in the inscription is worn out. This is dated in the year Dundubhi, the eleventh year of the king's reign. The names of the month and of the week day are worn out.

Translation.

Be it well. On theday the 10th of the light half of.....of the year Dundubhi, the 11th year of the reign of the prosperous Rāmadēva, Yādavanārāyaṇa Bhujabala-pratāpa-chakravarti, a gift of rice-field was made toGauḍa.....(the usual imprecation).

62.

On a stone in the building site of the nāḍiga in a ruined village to the east of the same village.

Size 3'-3" × 2'-6"

- | | | |
|--|--|-------------------|
| 1. kaḷa- | | 4. mādi- |
| 2. pañmara | | 5. guṇa-sam- |
| 3. prāṇaja- | | 6. ppa śrī |
| 7. mad-anādiyagrahāraṇi Sōraḍeya aśeṣha-sāsirbbar tañmina magam Chila- | | |
| dalāra | | |
| 8. Byōpadhaļāraṇi mañḍalānna gōva koll ahitarāṇi gelal paderā mārggaṇi | | |
| 9. dale konḍudarkke mechchi gadde-galeya matta 1 beddale-galeya matta | | |
| 10. pa 2 okkaludere manedere antuvaiṇi koḍaṅgeyaiṇi bitṭu koṭṭaru i-ko- | | |
| 11. daṅgeya alidātaṇi simeyim bāhiraṇi svasti śrīmad-anādiyagra- | | |
| 12. hāraṇi Sōraḍeya Kadambara Tailahan iṛidu podinide urchchhal ā-turu pa- | | |
| 13. riye Bopadalaṛa kādi suralōka-prāptan ādaḍe Chiladaļāray ātaṅge pa- | | |
| 14. rōksha vina- | | 17. da kaṇḍarisi- |
| 15. yamaṇi mādi | | 18. da Māchōja |
| 16. kallan iṛisi- | | |

Note.

The inscription is in old Kanarese and not dated. The chief interest of it lies in the fact that it furnishes reliable information about early self-governing village communities in Mysore, the honour they showed to the memory of their brave defenders and their readiness to reward the survivors of their brave martyrs. From the way in which Tailapa of the Kadambas is spoken of in the inscription, it appears that the Agrahâra, though it was near Banavasi, the capital of the Kadambas, was not under the Kadamba rule. It may therefore be assumed that the village was self-governing and paying taxes to none. The figures in relief on the stone seem to represent Bôpadalâra and his enemies.

Translation.

All the inhabitants of the ancient Agrahâra of Sôrade now (Chorađi) devoted to the observance of Prâñayâma and other Yôga practices, all assembled in thousands, made a gift of a wet field and a dry field together with the remission of house-tax and family-tax to Chiladalâra Bopadalâra (modern Talâra-police watch-man) in appreciation of the victory he won against royal cow-lifters on their way to make a raid of cows of the village. Whoever takes away the gift will be cast out of the country.

Be it well. When Tailapa of the Kadîmbas came on the ancient Agrahâra of Soradi in order to make a raid of the cows of the village and the cows fled away being let off by him, Bopadalâra fought with him and attained the abode of the celestials. To commemorate his death, Mâchôja set up this stone with inscription (under the order of the inhabitants.)

63.

On a stone lying in the forest near the deserted village Kûdi in Âyanûr Hobli.

Size 5'-0 × 1'-6"

Kannada language and characters.

1. Śâlivâhana śaka varusha-
2. 1621 neya Bahudhânya-
3. sañvatsarada Mâgha śu 2 lu
4. Honnâliya mathada pâtta-
5. da Chennabasavarâja-
6. dêvarige Kûdi grâma-
7. da pratinâma Basavarâ-
8. japuravanu Śivârpi-
9. tavâgi Kenchapî Nâyâ-
10. karu puravarga uttâra-
11. vâgi bidisi kotṭa unî-
12. bali

Note.

The inscription is in Hosakannada language and writing. It is dated the 2nd lunar day of the light half of Mâgha of the year Bahudhânya, Śaka 1621, corresponding to Thursday the 6th February 1699. It records the gift of the village Kûdi called also Basavarâjapura by Kenchanâyaka for the service of god Chennabasadêva in the Matha of Honnâli.

64.

Nagar Taluk.

On the 1st viragal set up before the Sômêśvara temple in Hâlugudde village in Kerehalli Hobli.

Size 8'-6" × 3'-3".

Halegannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkyâ-nagarâ-rambha-mûlastambhâya śambhavê || svasti samadhigata-panchama-hâśabda-

2. aśeśha-mahāmaṇḍalēśvaran uttara-Madhurādhīśvaram Paṭṭipombuchchā-puravarēśvaram Padmāvatilabdha-vara-prasāda mṛiga-madāmōda sañ-tata-
3. ta-sakaļa-jana-stutyaṇ Nītiśāstranya [jūa] birudasarvanya [jīna]-nāmādi-praśasti-sahitam śriman-mahāmaṇḍalēśvaram pratāpa-bhujabala-
4. Sāntaradēvaru Sāntalige-sāyiraunam sukha-saṅkathā-vinōdaliṇ rājyaṇi-geyyuttam ire tat-pāda-padmōpajīvi samadhiṣṭata pancha-
5. mahāśabda mahāprachāṇḍi-kumāra ? -vēlaṇḍa-panchānana ripu-kumāra Tāraka-sa lānanamūri arasankagāla vijaya-Lakshmi-lōla śrimatū Vira-
6. Hosagundada Bīrarasaru Mēlu-Sāntaligeyunam Agrahāraimunam sukha-din āluttam ire sakavarsha 1934 kāneya Chitrabhanū sañvatsarada
7. Vaisākha suda 10 Vaddavāradandu kaṭada dīṇḍu Aliy i Bannīmeyauṇam Pāṇḍyarasān-umbaligāraṇamūri samasta-sādhanaṇam berasi vūralu biṭṭu
8. vatti bahalli Nellivāleyalu Jīna-pādāskhara sandhi-vigrahi Māchirājana kam. Taṭapāri-nāyakange ḍeleyal Boppeyabbe nāyakitti
9. magaṇi bhūvaṇayadoḥ adhikāri puṭṭida kaligāla mukha-tilakāṇi Goggi bhaṇṭaradēvam i rūpiṇolū Kāma-saumibha kūrppinoḥ a Nara-tanūja Abhimanyu (ve)
10. tām bērppa janakk iyeļeyoļu nōrppa-je kali Goggi Kalpa-vrikṣhruṇ jagadoḥ dhuradoḥ arāti-bhūbhujāraṇ ām adhaṭīnd aras-anka-gāla vīra
11. (ra) n alurkkeyiṇ besase Goggāṇam ānt iṣivalli birīda birāra nore-nettarāni neñana khaṇḍada dīṇḍegarulgalīṇi bhayaukaram ene vikramam kaliga . . .
12. nā jagad-ēkavīraṇa : aṇiyaram oḍḍid aḍḍanada vīraṇā ānt iṣivallī mahā-bhayam.
13. [ne] na-mava khaṇḍi dīq̄li nore-nettarā kār (!) ppurāṇ andu nōrppodēn aṇakāno Goggiy ānt iṣīda vikramam āhava-ranga-bhūmiyo-
14. [!] kalahadoḥ ānta vīra-chaturanga-balangalā āntu Goggi tōl-vāl-adhaṭinde tūl īriye bidd arisēneya lōhitāmbuviṇ palavu sirangaṭa . . .
15. ralda vol oppire vīraṇ aṭṭegal tolatalagendu taṭt iṣīva sambhramaṇ sangara-ranga-bhūmiyo!
16. . . . na-maya lōhita-vārī nēṇada kesāruṇaṭa kūṇiv aṭṭegal endaṭ idēn aṇakāno vikramada
17. . . vāgaļ ondu tiruvīṇi biḍuvāgļu nūru pariye sāyira-variyam neḍuvalli kōtiyene podaviyoḥ a . . .
18. . . ru i tařisand oḍḍid arātiya maru-vakkaman āntu Goggi yīriyal dhuradoḥ parīdaleyoļu maha
19. . . daļava i nāyakatana mūmbarisida nāyakar idir āgi Goggiyoļu tāguūdum sāyakadīn ečehu tū
20. . . dēvar ad ēna pēluve i mārīmāled oḍḍid anya-nripa-sainya-payōdhige Bīra-bhūbhujām nūrīmādi bāḍabānaṭa
21. . . . nōrppudum Kūrīmā-nakhāstram emb uriya nālagegaļ bidey aṭṭibēveduṇi mūmāliy āyti vairiba . . .
22. . . . kritāstrano i dhuradoḥ arisēneyam nirbbharaṇ īriyal Goggi vāri-vikrānta-saral bharadin . . tanuwan uchchā.
23. . . . doḥ a sindhu-sutanam pōltāṇi i santataṇ oḍḍi nind ari-balālgājan ānt iṣivallī vāri-vikrānta-sarālīgaṭ tanuwan uchchā.
24. . . gradoḥ ! Sāntanasūnuv entu sara-saiyeyoļoppidan ante Goggi vikrāntānan āsevaṭṭu saral otṭidānāha . . .
25. . . . yoļ ! sangaradoḥ iṣīda vīraune śringāraṇam ekkevetta Goggiya tamīn utsangadoḥ itṭuydi niļiimpānganeyar
26. . . . [A] marāvatiyam ! antu Talaprahārināyakana maga Goggiya-nāyaka katakaman ānt iṛidu tunula
27. . . . ma-sāntaran enisida Šrīvallabhadēvan-agrapntra Pratāpa-bhujabala Sāntarām enisida Tailapadēvaru Bidiyammarasana putra śrimatū.
28. rn tanūri arasara liesaraln (?) gottanendu (?) Hāluguḍḍeya tri-bhōgā-bhyantarasiḍḍhiy-āgi kallu naṭṭu kārunyam-geydu koṭṭa Hosa . . .
29. . . . rvvara mane vađi (?) ḍavina kaiyoļage hōda kaiya makki (?)-sahitam āgi koṭṭaru i mangala mahā śrī śrī

30. jitēna labhyatē Lakshmi nīritēnāpi surānganā kshana-vidhvamsanē kāyē kā chintā maranē ranē || sva-dattaiṇ para-dattam vā yō harē-
31. ta vasundharāṇi sashtir varsha sahasrāṇi vishtāyām jāyatē krimih Saras-vatyāya namah Ganapatyāya namah.

Note.

The inscription is in Halekannada language and writing. It is dated Vaddavāra (Wednesday) the 10th of the light half of Vaisākha of the year Chitra-bhānu, Śaka 1084 corresponding to Wednesday the 25th April A. D. 1162. It records the gift of the village Hāluguḍde by Tailapadēva, son of Śrivallabhadēva, a Sāntara king, to the survivors of Commander Goggi, son of Talaprahārināyaka and a Jaina in faith, who in a terrible battle against Pāṇḍyarasa fought and died. The memorial stone was also set up by the same king.

At the beginning of the inscription, the various titles of the king are enumerated.

- (1) Lord of Mahāmaṇḍala.
- (2) Lord of Mattra in the north.
- (3) Lord of Paṭṭipombuchcha (Modern Humcha).
- (4) Recipient of a boon from the goddess Padmāvati.
- (5) extolled by all people
- (6) and expert in politics.

Tailapadēva seems to have been also called Pratāpabhujabala and is said to have been ruling over Sāntalige 1000. He is also said to have been assisted by a feudal chief under him called Hosagundada Virarasa in charge of Mēlu Sāntalige and Agrahāra. The inscription consists of prose and verses, of which the first two letters in all the long lines are unfortunately effaced. The inscription ends with a Sanskrit verse in praise of war, followed by the usual imprecatory verse.

65.

On the 2nd vīragal at the same place.

Size 7'-6" × 2'-9".

Kannada language and characters.

1. śri Gaṇādhipatayē namah śri gurubhyō namah namaś tunga-śiraś-chumbi-chandrachā
2. mara-chāravē || trailokya-nagarārbha-mūlastambhāya Śambhavē || svasti śrīmanumā-
3. hā-maṇḍalēśvaraṁ arasankakaragasaṁ birudar-ankusaṁ mū (kī ?) rtī-Nārāya
4. ḥaṇi vilāsa-vallabham ati-viśama-hayārūḍha-praudha-rēkhā-Rēvantanum para-balā-kṛitā-
5. tanuṇi vairi-maṇḍalīka-gaḷa-gaṇḍagattari Sinda-kula-nirmnūlanum Lāla-rāya-māna-marddanānum
6. Kadamba-rāya-diśāpaṭṭanum konkaṇiga-rāya-bēṇṭekāranum Tuḷa-rāya-pratishṭā-
7. chāryyanum ari-rāya-jagada (ā) ḥaṇi satya-ratnākaraṇi śaraṇāgata-vajrapanjaranī śri-Billēśvaradē-
8. vara divya-śri-pādārādhakam śri-Prasanna-Sōmanātha-dēvara labdhava-vara-prasādanūṇi para-
9. balā-sādhakarum appa Paṭṭipombuchcha-puravarādhīśvaraṁ paśchima-samudrādhī-
10. pati śri Tammarsadēvaru Hosagundarājadhāniyalu sukha-sankathā-vinō-dadiṁ
11. rājyam-geyyutav irddu Śaka varsha 1205 neya Svabhānu-samvatsarada Phālgūṇa su 10 Ādi-
12. vāradandu śrīman-mahāmaṇḍalēśvaraṁ arasanka-karagasaṁ birudar-ankusaṁ mū (?)
13. rtī-Nārāyaṇaṁ vilāsa-vallabham śri-Billēśvara divya-śri-pāda- padmārādhakarum appa.

14. . . rasana rājyadalu Bhīnna-sa-ded (?) āseyan ikkida
bhaṭaru muṛiya
15. tara-Padmādēviyūmī śrīman mahāpasāyita Virara-
sana
(The rest of the inscription is effaced).

Note.

Like the former, this is also in old Kannada language and writing. It is dated Sunday the 10th lunar day of the light half of Phālgūṇa of the year Svabhānu, Śaka 1205—6 corresponding to Sunday the 27th February A. D. 1284. The concluding portion of the inscription is unfortunately cut off. It seems to record the gift of some land to some one by Tammarasa, lord of mahāmaṇḍala, an elephant-hook to all kings proud of their titles, Mūrtinārāyaṇa (an incarnation of Nārāyaṇa), full of grace, a Rēvanta in riding over an even unruly horse, a god of death to enemies, a terror to enemies, the uprooter of the Sindas, destroyer of the pride of the Lāṭas, sovereign lord of the Kadambas, a hunter of the Konkaṇigas, establisher of the Tuḷu kings, an ocean of truth, protector of the submissive, worshipper of Bhilēśvara, recipient of a boon from God Sōmanātha, and lord of Paṭṭi Pombuchchapura.

66.

At Rāmachandrāpura, in Humcha Hōbli, a copper śāsana in the Smarta Math
Three plates; size 1'—3" × 10"
Kannada language and characters.

1. śri Gaṇḍhipatayē nāmaḥ nāmas tinga-śiraśchumbi-chandra-chāmara-chārvāṇi-trailokya-naga
2. rārāmbha-mūla-stambhāya-Śambhavē ॥ śrīman mahārājādhirāja rājapara-
3. mēśvara śri-vīrapratāpa Īmmaḍi-Dēvarāya mahārāyārū Vijeya-nagariya
4. rājadhāniyallū yiddu samasta-rājyaingalaṇi pratipālisutāṇi yirdandū tatpā
5. dapadmōpajīvigaṇalaha Bhāyappagalū Honnāvarada rājadhāniyalū yiddu
6. Haive Tuḷu-Konkaṇa-rājyaingalaṇi pratipālisutāṇi viddamidina śakavaru
7. sha 1372 neya Śukla-saṃivatsarada Kārtika śu 5 lū śrīmatu Bhogavar-dhana-dhā-
8. la purushādishiṭtarāda śrīmad Amareśvara-Bhāratī-śripadāṅgaṇa śishiyaru Rāgha-
9. -vōttamia-Bhāratī-śripadāṅgaṇe Honnāvarada Bhāyappagalū kōṭṭa satra-dharmīna
10. da mūlaśāsanada paṭṭeya kramav entendare īmmaḍi-Dēvarāya-mahārā-yarige
11. āyurārōgyavāgabekendu Gōkarnada śrīman Mahādēvara sannidhiya
12. lū mādida satra dharmaṇī dēvara amīrutapadiya kāṭṭaleya vivara śri Mahāba-
13. la Dēvarige di 1 kkaṇi dēvara hāgeyalū akki hā 2 satra dharmmakke ja 1
14. kkaṇi di 1 kkaṇi akki si 2 ½ mēluvechcha-kke tappa majjige hesaru bāleyale
15. kāyi mēlōgara vīleya adugabbu saha paditāra 2 lekkadalī um
16. ba Brāmhara ja 11 nimage eti-bhikṣheya ja 1 aṭṭala ja 1 purōhita 1
17. Nāraṇana maga Mādhavana ja 1 honnanū ettitandu dharmīnavanū naḍasu-
18. va nadahinavana ja 1 antū ja 17 kkaṇi di 1 kke hā 11 si 1½ mēluve-
19. chchakke di 1 kkaṇi 1½ haṇahāgada lekkadalū varusha t kkaṇi akki mu 136.
20. gam prati inū 1 kkaṇi ga 1 lū ga 204-2½ mēluvechchakke ga 45-2½
21. ubhēyam tāra 240 lū ga 250-4¾ kāṇi kōṭṭa sthalada vivara Heggadabāla grā-
22. mada volagaṇa Bōla Kēśava hebbārana mūlada mēlaṇa kēriya
23. bliagi 1 kkaṇi prāku kuḷa tāra 280 lū ga 61-3⅓ sāmyadīn ga 2½ ubha
24. yam ga 62-3½ kkaṇi tāra 240 lū ga 72-1⅔ visēsha-ādāyada
25. hombaliya kuḷa ga 72-1⅔ ge hombali illaddu sāmya ga -49.
26. śrīddha hombaliya kuḷa Honnāvarada ga 71-2⅔ kāṇi hombali ga 1 lū
27. ga 71-2⅔ jōḍiyim ga 13-2½ haḍagina bitṭi-yinda ga 2-2½ antu 2.

28. Heggadahina grāmada Bōla Kēśava-hebbārana mūlada bhāgi 1 kkam ha
 29. Kuchchaḍiya māganiya volagaṇa Mallanna-heggade teruva Alu-
 30. gāra grāmadiṇi kūlasāmya sahā tāra 240 lū ga 22-1 $\frac{3}{8}$ hombalīyim
 31. ga 21-3 $\frac{3}{8}$ ayidu haṇavina kāṇikeyim ga 10-4 $\frac{1}{8}$ jōdiyim ga 30-4.
 32. hadagina-bitṭiyim ga 0-3 $\frac{1}{4}$ yī grāmava satra-dharmmakke kotṭa samm-
 andha sarvvā-
 33. bādhegāgi kattida chadita ga 3-1 $\frac{3}{8}$ antū tāra 240 ga 90-3 ga udu-
 34. gōrege ga 0-3 $\frac{1}{4}$ śuddha ga 90 ubhayaiṇ tāra 240 lū ga 250-4 $\frac{3}{4}$ akshara-
 35. dalū yinnūṛa ayivattu honnū nālku haṇa muppāgavanū Šu-
 36. kla-sāmivatsarada Kārtika šu 1 ārabhyavāgi kālampratiyalū kandā
 37. ya mārggadalū yī eraḍu sthaladinda baha honnanū etti tarisikom
 38. du śrī Mahābaladēvara amrutapadiyanu satra-dharmmavanu nimma
 śishya-pa-
 39. rampareyāgi yī dharmmavanū nadasutta bahadu yī dharmakke kotṭa he-
 40. ggadahina volagaṇa Bōla Kēśava-hebbārana vondu bhāgigū Kuchchaḍi-
 41. -ya māgāñēya volagaṇa Ālugāgrāmavanū satradharmmavaṇa śrī Ma-
 42. hābaladēvara amrutapadiya dharmmakke kotṭa sammandha yī eraḍu
 sthalaga-
 43. la mēlē nādu-saradiyalū baha kāṇike-biddubiya adhikāri-sē-
 44. -nabōvara-malavraya heggadahina bhāgige à grāma- saradiyalū baha a-
 45. dhikāri sénabōvara malavraya upachārasahavāgi sarvamānyavāgi
 46. pālisidevāgi yī eraḍa-sthalake nādu-saradiyalū baha kāṇike
 47. biddubiya adhikāri-sēnabōvara bēdige malavraya grāma-nashṭasaha?
 48. vāgi āvudanū koḷa salladu yī satra-dharmmavanū dēvara amrutapadi
 49. yanū nadasiṇva māṭha nāu śrī Mahābaladēvara kaiyyalū yiphāne Ēṇ-
 50. -neya keṛeya kaṭṭi inūlavāgi kōṇda dēvara paḍuvaṇa deseya māṭhadalū
 51. yī satra-dharmmavanū dēvara amrutapadiyanū nadasutta bahudū endu
 52. kotṭa patte || yintappudakke sākshigalū Āditya chandrāv Aulānalau cha
 53. dyaur bhūmir āpō hṛidayam yamaścha | ahaścha rātriścha ubhēcha sandhyē
 54. dharmmaścha jānāti narasya vṛttam || Bhāyaṇāna baraha

Note.

The grant records the gift of some land of specified boundary yielding a specified quantity of produce for the charitable purpose of offering cooked rice to god Mahādēva in Gōkarṇa and of feeding 14 Brahmans inclusive of the Svāmi of Gōkarṇa Māṭha by Bāyappa, feudal chief ruling over Haive, Tulu, and Konkaṇa from his capital, Honnavara, under Immaḍidēvarāya, Mahārājādhīrāja, Rājaparamēśvara and Vīrapratāpa, of Vijayanagar.

The grant is dated Śaka 1372 (1450 A. D.) Śukla sāmivatsara Kārtika śuddha 5 equivalent to Monday the 11th October 1450 A. D. The date is not verifiable.

67.

Another copper sāsana in the same mutt.

1 Plate, Dēvanāgarī characters, Kannada language.

1. śrī Ganēṣaya namah ! namaś tuṅga-śiraś-chumbi-chandra-chāmara-chāra-
 vē ! trailōkya-nagarārambha-mūla
2. stambhāya Šambhavē ! svasti śrī-Vijayābhuyuda Šālivāhana śaka-
 varsha 1343 nē Raudri samva-
3. tsarada Māgha ba 30 yalu śrimat paramahāniṣa-parivrājakāchāryavary-
 ādyanēkaguṇa-vi
4. śi [shtā] śrimad Bhōgavardhanavāla-purushādhishṭita Śataśringapurā-
 dhivāsaśrimad Raghūttama-
5. māṭhada śrimad Raghuvirabhāratī-śrisvāmigaļavaru ārādhisuva śrimat
 Pattābhīrāmāchandradēva-
6. ra bhaṇḍārakke ! śrinatparamahāmsa-parivrājakāchāryavaryapurushā-
 dhishṭita śrimat Sōde Honna-
7. halīya māṭhada Pratya-Brahmēndra-sarasvatī-śripādaṅgalu barasi-va ppi-
 sida bhāshāpatte kra

8. maventenadre nimma samsthānakke anādiyāgi nađedu banda Sôdā 16
śīme-Brāhmaṇa janara
9. agratāmbūla charanagāṇike āchāra vichiāra tatkāla-prāyaśchittagala
nōdikōn
10. du baruvante taimage apaṇe āgabekenta arikemādikondadrindā Sôdā
11. 16 śīme Kule nāđolagullā Hīluru Tingala-bailu i yerađu-grāmavū
pūrvada.
12. llu Kekkāra-mathakke biṭtukoṭṭiruvudarinda i yerađu-grāmavānuļidu
16 śīmeyā.
13. agratāmbūla charṇakāṇike āchāravichāra tatkāla-prāyaśchittagala nōdikōndu
14. śrī Rāmādēvara nandādipṭi baggye ga 12 samsthāna maryādege kānikeyāgi
ga. 7
15. 2 koṭṭukondu viśēshāchāravichāra modalahada vahisikoḍabekenta
appaṇe ādrindā
16. nāvū mēlebareda śīmevolagullā Hīluru Tingalu-bailu grāmaverađu vuļi-
du mēlāda 16
17. sīmegalolage pūjitarāgi agratāmbūla charaṇakāṇike āchāra-vichiāra tatkā-
la-prāya
18. šchittagala nōdikondu nimma samsthānakke kođuvanthā ga 24 ippattu-
nālku varahakke nin-
19. ma samsthāna mariyādege kāṇike-yāgi kođuvanthāddu ga 12 ke Agse-
māndave-yēriyalu
20. bhūmiya biṭtudulidu kaidharinavāgi śrī-Rāmachandradēvara nandā-
dipakke varshē varshē kođuvudu ga.
21. 12 varaha visēshia āchara vichāravannu nimma samsthānakke varshē
varshē vahsikoṭtu ninuna samsthā
22. nakke śishyabāvadinda ubhayapāramparyavāgī candraśūryara sākshi-
yāgi nađakondu bandēven
23. du barasi vappisida tāmrada bhāshāpatte॥ śivamastu॥ śrī (in Kannada
character).
24. lēkhaka tvashṭā Kađatōke Dēvaṇāchārī śubhamastu.

Note.

The grant records the agreement between Raghuvirabhārati Svāmi of the Rāmachandrāpur Maṭh (called also Sataśringapura Maṭh) and Pratyagbrahmēndra-sarasvati of the Sôdehalī Maṭh investing the latter with the power of settling religious disputes and of awarding *prāyaśchittas* to such disciples of the former Maṭh as may happen to transgress customs, and of collecting *Agratāmbūla* and *Charaya-kāṇikas* from all the disciples of the Rāmachandrāpur Maṭh, year after year in the sixteen Śīmes (Villages and etc.,) with the exception of the two villages Hīlur and Tingalbailu under that Maṭh, at the request of Brahmēndrasarasvati, who in return is bound to pay to the former Maṭhli 26 varahas every year. The grant is dated Saka 1343 Raudri, Māgha Bahula 30, equivalent to the English date A. D. 1421 Raudri. But A. D. 1421 is Plava and Raudri coincides only with A. D. 1440. Further comment on the unreliability of the grant is unnecessary. The language of the grant is Kanarese. The writer of the grant is named Dēvaṇāchārī.

68.

Copy of a stone śāsana in the same mutt.

1. namas tunga-śira-chumbi-chandra-chāmara-chāravē॥ trailōkya-nagarā-
rambha-mūlastamibhāya Śambhavē॥ svasti śrimajjayābhudaya nripa
Śalivāhana śakavarsha 1323 nē Vishu sami Kartika śu 1 yu Budhavā-
radallu śrimatparamahamsa-parivrājakāchāryavarya padāvākyā prā-
māna-pārāvārapāriṇa yamaniyamādyasyaḥṭāṅga-yōga-niratarāda dākshi-
ṇa-vārāṇaśi Kalaśa-kshētrada Tungabbadrā-tirada Rudrapādadallū
anushṭhāna-vyākliyāna-niratarāda Kavirājendra-yōgigala pādangalige
śrimanmahārājādhirāja Rājaparamēśvara śrimat-pratāpa-Harihara-
Rāya-mahārāyara nirūpadindā Aragada Jānarasarū barisikoṭṭa śilāśā-
sanada krama ventendare—Kalasada Rudrapādadallu anushṭhāna
vyākhyānava mādikondu iha yatisvarara bi 2 śukla betṭada ba 3 ubha-

yam jyâke 9 bhikshâ-kaṭṭalige Āragada valitada Kaṭṭalige nâda valage āchandrârka-sthâyigalâgi naḍasi bahadendu Harihara-inahârâyaru koṭṭa mudre chiṭṭa-pramâṇa va | ga 72 honnige à Kaṭṭalige nâdavalagaṇa tanuvidiya Gôvina Kalagôdu-grâmada Kai | kke gadde kham. 60 Manjâviyallu Kai || Taruve-grâmadallu Kai 3 Hullukodagigrâmadallu Kai || Banṭiganahalli grâmadallu side 20 Yadavadi-grâmadallu Kai || side 2 antu Kai 6 sikke 1, side 2 kke inadalu kaṭṭajakkêruvadu 964 honnige banda upakrayadalli nôdi Kaṭṭalige nâda valage Āndayya sâmya umbalige madagadyâna saha banda utpattiyinda banda hana 16-3 ubhayani ga 80-3 ge Rudrapâda-mâthakke saluvadu ga 72 Viṭhaṇṇahebbâraṇa umbali ga 8 ubhaya ga 80 nâdige Śripâdangalavaru koṭṭu bahadu 4-3 ubhayam 80-3 ge grâma 7 nnu Piṇḍyâ-Vêdêndra-sarasvati-śripadan- galige sarvasâmbrâjya-sâmyavâgi à-chandrârka-sthâyiyâgi sûryôparâga- punya-kâladalli sahiranyôdaka-dâna-dhârapûrvakavâgi nimage koṭte- vâgi bhûmi chatuśsimevalagulla nidhi nikshêpa jala pâshâṇa akshîni ágâmi siddha sâdhyagalemba ashṭa-bhôga-tejassâmyavannu niimma shishyapâramparyavâgi i grâmavannu sauκhyadinda anubhavisikondu bahudu yandu barsi silâsâsanada pat̄tige Râyara vappi śri Virûpakhsha sâviragrâma inûvaru prabhugaļu ēlu marṭiuḍa (?) prajegalu saha tammoļu vappi vaḍanbaṭu suruchiyinda vappi śri Kalaśanâthâya śri.

Note.

Nothing is known of the inscription stone from which the copy under consideration is said to have been made. The inscription records the grant of some lands of specified boundary to Kavirâjêndra Yôgi in Rudrapâda Maṭh in Kalasa on the bank of the Tungabhadra by Āragada Jânârasa under the orders of Harihara Mahârâya, Mahârajâdhîrâja Râjaparamêśvara Virapratâpa of Vijayanagar on the occasion of a solar eclipse. The inscription is dated Śaka 1323 Vishu (Viṣha) Samvatsara Kârtika Śuddha 1 Wednesday, corresponding to the English date Saturday the 8th October 1401 A. D. Accordingly the week-day is wrong. Nor was there any solar eclipse on the Kârtika or Aśvina new moon day. There was solar eclipse on the Bhâdrapada new moon. Nor did the first lunar day of the month Aśvina 1401 coincide with Wednesday. The Maṭh named in the grant is under the Râmachandrapur Maṭh.

69.

Copy of another stone sâsana in the same mutt.

svasti śri jayâbhuyudaya Śâlivâhanâsâkavarsha 1327 ne Târaṇa-samvatsarada Kârtika su 1 Ādivâradallu śrimanninahârâjâdhîrâja râjaparamêśvara virapratâpa Harihara mahârâyara kuṇâra Virûpâksharâyaru Vijayanagariyallu śri-Virûpâksha dêvara sannidhiyallu saddharmiadinda dharanyannâluttiruva kâladallu || śrinat-parainahamsa-parivrâjakâchâryavaryâ Padmapadâchârya-sâmpradâyakarâda śrimat Tîrtharâjapurâda Amarândrapuri-śripâdangal u nimage paripûrṇa-anugrahadinda śri-Lakshmi-Narasiṁha-yantravannu barakoṭtu tapah-sâmbrâjya-vyâkh-yânâdigala mädikolluttâ śri-Virûpâksha dêvara sannidhiyallu yiruttâ yiddallil chhatra-châmarâdi-vaibhavâdi-samasta-vibhavagalige śri-Virûpâkshadêvara-sannidhiyallu Amarândrapuri śripâdangalavarige nâvu koṭṭa birudugaļu negaļu-bâyi-pallaki ubhaya-śvâtachchatrapakhyâ ubhya-chauri nađedôraṇa ânemêlehasarupata niśâni ânemêle-nagâri dhavaļa-śankha muntâda birudugaļ koṭtevâgi nîvu niimma shishyapâramparyavâgi digdêšagalalli sanchâramâdikkollutṭâ bâhadu yendu baraśi-koṭṭa silâsâsanâ ||

Note.

The copy is in Kanarese language and writing. It records the grant of honours such as a palanquin, two white umbrellas, two chauries, nađedôraṇa, a green flag mounted on an elephant, a drum mounted on an elephant, white conch-shells and the like (not mentioned) to the Svâmi of Añârândrapuri and Tîrtharâjapurâ Maṭh by Virûpâksharâyaru son of Harihara inahârâya, Mahârajâdhîrâja, Râjaparamêśvara, Virapratâpa, of Vijayanagar. The grant is dated Śaka 1327 Târaṇa-samvatsara, Kârtika Śuddha I Ādivâra equal to the English date A.D. 1405 Saturday October 24 when Pârthiva was current. In this case the week-day was

Saturday but not Sunday, as stated in the grant. But Sunday the 5th October 1404 corresponding to Kartika śuddha 1 Tāraṇa was Śaka 1326, but not Śaka 1327. Nothing is known of the inscription from which the copy is said to have been made.

70.

Copy of a copper sâsana of the same matha.

1. . . . namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarârainbha-

2. . . . mûla-stambhâya-Śambhavê || svasti-śri-vijayâbhîyudaya Sâlivâhana-śa-

3. . . . rsha 1374 neva sanda vartamânakke salluva Ângîrasa samvatsa-

4. . . . chaitra śu 1 (o) yu Bṛihaspativâradallu śrimatu Bhânuṣapagaṇu Ti

5. . . . japurada maṭhadâ Gangâdharpuri śripâdangaļavarige koṭa dha

6. . . . sanada paṭṭe kramaventendare śriman-mahârâjadhirâja râjapara

7. . . . śri vîrapratâpa Immaḍi Dêvarâya mahârayaru

8. . . . yâ-nagariya sinhâsanadallu sukhasanubhava-vinôdadim su

9. . . . brâjyavanu paripâlisuttidda kâladalu Yimma

10. . . . dêva Mallikârjunadêvarâyara nirûpadindâ nâu Bârukû

11. . . . râjyavanu âluttidda kâladalu śri-Immaḍi-Dêvarâya mahâ

12. . . . yarige âyurârôgyaiśvarya-abliivridhî-yamnu bêdikondu

13. . . . môparâga pnuyakâladalu Tirtharâja-pura Gangâdharpuri śri-

14. . . . pâda vara maṭhadâ śri Lakshmi Narasiṁhadêvara amritapaḍi nandâ-dipti

15. . . . bhiksha svâstige dhâreyan credu koṭtaddu namma Bârukû

16. . . . na Kelanâda volagaua Kiribâgiya Hiliyanâ Mandi Davałaga

17. . . . nâlvaravolage Yirappa nakshatri-yaunu (?) teruva hâkku saha

18. . . . da morâdige padadubandudû sahâvâgi Gangâdhara

19. . . . dâṅgaļvara maṭhadâ Lakshminarasiṁhasvâmi amritapaḍi naipi-

20. . . . ptige nimma bhikshada sâstege sahâ sa-hiranîyôdaka-dâna-dhâ.

21. . . . pûrvakavâgi i nakshstriyau teruva hâkku haṇavina hada

22. . . . modalige Kiriya-bhâgiya Kelanâda bhaṭṭalâya (?) prainâlina

23. . . . prâkumariyâdeyallu luļupu ntâra uluhikondu

24. . . . malaramanige saluva honnige saluva vokkalu vaḍetana śri

25. . . . sâmyâ l adakke ênu uṇṭâda têjavannu sarvamânya

26. nâu koṭtevâgi yidharinavannu niimma śishya pâramipa-

27. . . . râgi â-chandrârka-sthâiyigalâgi śri-Nârasimhiana-hâluhabba

28. . . . nadasikondu sukhadali bandu bahiri yandu nâu namma

29. . . . vodambatû koṭa dharmasâsâna śri . . . ivange

30. . . . honnina volage Gangâdharpuri śripâdangaļu Hilayâ

31. . . . Narasiṁhadêvara dêvâyaladalu chahatradalu ibbaru Brâhma.

32. . . . ge šâkhâ abhigâra majjige sahavâgi jana 2 ra tâti (?) 20 akshârada

33. . . . me saluva honnn yippattu honnanu dharmavannu ni

34. . . . pâramparyavâgi â-chandîkasthâiyigalâgi i-chhatradalli

35. bhavavannu naḍasikoṭu i-dharmadal üneyavillade . . .

36. hudû yendu dharmasâsanada paṭṭe Bhânuṣapagaṇa

37. voppita yi dharmavannu aluvavaru Kiribâgi

38. -nâda Kunda-heggadeya Kupândya Haruvûra nâlva . . .

39. kartada svahastaḍa voppita ! śri-Nârasimhadelâvara voppita

40. dêvara pâdakke nainaskâra svadata paradattâni vâ . . .

41. ta vasundharâl ! śrashti-varuṣha-salâsranî vishîlhîyam . . .

42. kriuni . . .

Vulto.

The grant records the gift of some land in Kiriya-bâgi in the Kela-nâdu to the head of the Tîrtharâja Mâth in Râmaechandrâpur for the service of offering cooked rice to and of keeping a constant lamp-light before god Lakshminîmarasimha in the Mâth by Bhânusapta an officer under Imma-li-Dêvarâya, Mahârajâdhirâja, Râjaparamâśvara Vîrapratâpa, of Vijayanâgar, in obedience to the order issued by Mallikârjuna, another name of the same king. The grant is dated Śaka 1374 Ângîrasa Chaitra śukla 10 Brihaspativâra, equivalent to the English date Thursday the

30th of March A. D. 1452. The gift is also said to have been made on the day of a *sōmōparāga*, lunār eclipse. But according to Swami Kannu Pille's tables there seems to have been no lunar eclipse on Chaitra śukla full moon or on the Phālguṇa-pūrnima in the previous year. The inscription is in Kanarese language and writing and a few words in the beginning of every line are lost. As the genuineness of the grant is doubtful and as there is nothing of historical importance in the grant, I omit to translate it.

71.

Sagar Taluk.

Keladi copper plate grant of Virabhadra-Nāyaka in the possession of Nāraṇa-bhaṭṭa, son of Āṇayabhaṭṭa, Sāgar.

One plate. Size 10' × 6'.

Kannada language and characters.

(Front).

1. namas tunga-śira-ś-chumbi-chandra-chāinara-chārave
2. trailokya-nagarārambha-mñlastambhāya Śam-
3. bhave || svasti śrī-jayābhuyuda-Śalivāhana Śaka
4. varsha 1554 neya Prajōtpatti-sauvatsarada Bhā-
5. drapada ba 10 llu śrimatu Yikkēri-kere-ēri-mēla-
6. na Bhairava-dēvara dēvatā-vechchake Edava-Murāri
7. kōṭe-kōlāhaṭa viśudha-Vaidikādvaita-siddhānta-pra
8. tishtāpaka Śiva-guru-bhakti-parāyaṇar āda Keladi Venka-
9. ṭappa-nāyakara pautrar āda Bhadrappa-nāyakara putra
10. rāda Virabhadra-nāyakaru koṭṭa dharma-śāsana-krama
11. vent endare Keladi-sime-volagaṇa Mēlaṇa Bhīmana-
12. re-grāmadalli gadde-kuṭaga 3 ke kulaga | ke rēkhe ga 2½.3-
13. birāḍa-bhatta sunka 1½ durga-bhatta 1¾ vartane-kā-
14. ḥike pancha-parva ½ vecha-birāḍa 1⅓ an-
15. tu ga 1½. ⅓ ke nilisida bhatta-sunka 1½ Durgada-bhatta
16. 1¾ ubhayaṇi 3½ śudha ⅓ ubha-
17. yam kuṭaga 1 ke ga 3 lū ga 9 sēnabōvara-kuṭa

(Back).

18. 1½ ubhayaṇi ga 91 ½ vambhattu
19. varahanu haṇavaḍḍake saluva bhūniya-
20. nu Śivārpitav-āgi koṭṭev-āgi à bhū-
21. mige saluva sarvasvāmyavanu prākuma-
22. riyādeyalli āgu-māḍikondu dē-
23. vatā-sēveyanu kāla-kālaṇi-pratiyalli
24. naḍasikondu bahudendu koṭṭa dharma-
25. śāsana āditya-chandrāv-anilō-nalaścha dyau-
26. r-bhūmir āpō hridayaṇ Yaṇaś cha aha-
27. ś cha rātriś cha ubhē cha sandhyē dharmiaś cha jānā-
28. ti narasya vrittaṇi.

Śrī-Venkaṭādri.

Note.

The grant is in Kanarese language and writing. It records the gift of some wet fields in a number of villages round about Keladi for the service of god Bhairava-dēva on the embankment of the Ikkēri tank by Virabhadra nāyaka, son of Bhadrappa nāyaka, and grandson of Keladi Venkaṭappa nāyaka, the produce or its price at the rate of 3 gadyāṇas per koṭaga being payable to the temple by the sēnabōva, the village accountant.

The grant is dated Śaka 1554 Prajōtpatti samvatsara, Bhādrapada ba 10. But 1554 plus 78 corresponding to A. D. 1632 Bhādrapada was Āngirasa Bhādrapada and not ī rajōtpatti Bhādrapada. There is no other means for further verification of the date of the grant.



PLATE XIII



GADDI-MANU INSCRIPTION OF SHADITYA

Museo Archeologico Sarens.

72.

On a stone set up in the jungle near the village Gaddemane of Sâgar Hobli.

Size 6'×3'.

Old Kannada language and characters.

1. svasti śri Śila-ādityan diśam-bharggan ākevālan aggala-kaṇṭakan-
2. pērālke vare Pettani Satyāṅkañ atṭuļva-bhaṭan bedare Mahēndran
3. Bēdara-rāyara Malappara kālegadule viṣidu svarggālaya-
4. kkēridan bēleya māla kādon kalyāṇam akke alivon pañcha-ma. . . .

Note.

The inscription is in old Kannada characters, the formation of which is quite similar to those of the seventh century A. D. It is a Viragal or Memorial stone set up to commemorate the death of one Pettani Satyāṅka, a commander of the army of Śilāditya, in his fight with a tribe of hunters forming the army of Mahēndra. The inscription supplies no clue to ascertain who the Śilāditya and the Mahēndra mentioned in it were. On palaeographic grounds I am inclined to identify the Śilāditya of the inscription with Harshavardhana Śilāditya and the Mahēndra with Mahēndravarman I of the Pallavas, the contemporary of Pulakesin II of the Western Chālukyas. It is not improbable that Harshavardhana's rule extended as far as Shimoga. The spelling of Silāditya as Sila-ā-ditya is however inexplicable.

Translation.

Be it well. While Silāditya, the light of the quarters, the most powerful and a thorn in the way of the bravest, ascended the throne of his empire, Pettani Satyāṅka, a brave soldier capable of destroying enemies in the battle-field, pierced through the thick of the battle with the brave Bēdara Rāya, so as to cause frightfulness to Mahēndra and reached the abode of *svarga*. Whoever preserves the field of crops (gifted to his relations), attains good and he who removes it will be guilty of five great sins.

73.

On a stone lying on the site of a deserted village near the village Mâlavi of the same Hôbli.

Size 4'×2' 9".

Kannada language and writing.

1. svasti śri jayābhuyaḍaya Śaka-varushaṇigalū
2. 1488 neya sandu vartaināna Kshaya-saṇvatsara-
3. da Mâgha ba 30 lu śriman-mahārājādhirāja
4. rāja-Paramēśvara Yimmaḍi-Sadāśiva-Rāya-
5. -nāyakaru Āragada rājyavan aluva kāladalu
6. Jakkaṇa-gaūdaru Śambhulinga-dēvarige dīpārādhā-
7. negōsuga nilisida dīpaṇāle-kuṇḍha mungala
8. mahā śri śri

Note.

The inscription is dated Śaka 1488 Kshaya-saṇvatsara Mâgha Bahula 30, corresponding to 19th February A. D. 1566, and records the construction of lamp-posts for the service of *dīpārādhana* to God Śambhulinga by Jakkaṇagauda in the reign of Sadāśiva-Rāya II of Vijayanagar.

Translation.

Be it well. On the 30th tithi of Mâgha of the Śaka year 1488 when Mahārājādhirāja, Rājaparamēśvara, Sadāśiva-Rāya II was ruling over Āraga, Jakkaṇagauda set up a lamp-post for the service of *dīpārādhana* to God Śambhulingadēva.

74.

On a stone lying near a temple in ruins in the jungle near the village Ilé of the same Hôbli.

Size 4'—6" × 2'—9".

Kannada language and characters.

1. Sarvadhāri-samvatsarada Mārgaśira ba 1 lu
2. Gaṇapa-gaudāra maga Bomma-gaudā
3. nu Virūpākshayyanige barasi koṭṭa sāsana
4. nīnu namma kāryadalli iddu
5. nimitta nīrukāluve-kelagāna
6. gade bedalu saha 1½ koṭtev āgi nīnu ninna
7. putra-pārampariy-āgi chandra-sūrya
8. anubhavisuvadu idake yāru
9. tappidaru Narakake hōguvaru śubhamastu

Note.

The inscription records the grant of a paddy field by a private individual to another private individual in recognition of the services rendered to the former by the latter. It is imperfectly dated. No name of a village or district is mentioned.

Translation.

On the first of the dark half of Mārgaśira of the year Sarvadhāri, Bommagaudā, son of Gaṇapagaudā, made a gift of a paddy field with some pasture ground adjoining it under a canal to Virūpākshaya for the faithful service rendered by him, to be enjoyed by him and his descendants in succession. The sun and moon are the witnesses. Whoever takes it away will fall into hell. Be it well.

75.

On a side of the stone basin near the Lingāyat mutt at Handigōḍu, adjoining the same village.

Size 12'×4½'

Kannada language and writing.

1. Raktākshi-śavacharada Badrapada śuda 1 lu śrīmata Keḷadi virakti-maṭada Bokasada Sidabasapanavara bhakti-
2. yu maragiya mādisidavru Rachavatiśvemiyavaru-

Note.

The inscription records the name of the person who caused the stone-basin to be constructed. It is dated Raktākshi sam. Bhādrapada śuddha 1. It is probable that it was made during the rule of the Keḷadi Nāyakas in the 17th century.

Translation.

On the specified date, this service of basin was rendered by Sidabasava of the treasury department of the Keḷadi virakta naṭha.

76.

On a stone pillar in the basin of the tank at the same village.

Size 5'×1'-6"

Kannada language writing

(The basin has a bull in relief).

1. Sarvajitu saṁ
2. rada Vaishaka ba 3 lu
3. lu Mangalavāra
4. gōūlige yili-
5. horu Timmai

Note.

The inscription records the incantation rite performed near the pillar for the purpose of eradicating cattle disease. It is dated Sarvajit saṁ. Vaiśākha Bahula 3 Tuesday. The week-day agrees with the 11th May A. D. 1647.

Translation.

On the specified date a charm for the well-being of cows was made here.
Timmaya.

77.

On a vīragal set up near the village Kugve of Tālaguppe Hōbli

Size 6' × 2' 9"

Kannada language and characters

1. namas tunga-śiraś-chumbi chandra chāmarachārave trailokya-
2. nagarārambha mūlastambhāya Sambhave svasti śriman mahārā
3. jādhirāja . . . mēsvara śrī vīrapratāpa
4. Hariharadēva mahārāya
5. sāmbrājyam dēvaru Bādagere . . .
6. kāladalu tūru Bichana
7. 4 ya Āngira rada 12 Ādīvāradalu.
8. Kuguveya ra Rācha bhūtaļadoļ ava.
9. nianabbeya lāra mechchi dālu
10. Sannapagauḍara ma.
11. Vīrapagauḍanu svārggastanāda . .
12.

Note.

This is a memorial stone set up to commemorate the death of Vīrapagauḍa, son of Sannapa gauḍa in a battle with cow-raiders, during the reign of Hari-hara mahārāya. As many words are worn out, the full sense of the inscription and its date could not be made out.

78

On a second Vīragal at the same place.

Size 4' × 2'

Kannada languaged charactera

1. Prainādi-saṁvatsarada
2. Vaiśāka su 3 Ā
3. śrī-vīra-Harihara-vo
4. deyaru prituvi-rājyava
5. nāluva kāladalli Koguvu
6. Chilada Bonnaya Kalaū
7. rali ankavanu kādi inārān
8. . . tara kondanu ātana ma-
9. hāsati Chiyakkanu avana
10. kūde nađedālu kaluve
11. sa Bomma gauḍana Chenni
12. yaganu

Note.

The inscription is carved in memory of the death of one Koguvu Chilada Bonnaya in his fight against some cowraiders and of the sati performance of his wife Chiyakka. The inscription is dated Praṇāthi samvatsara Vaiśākha su 3 Ā (Ādityavāra?) and Viraharihara Vodeyar is said to have been ruling at that time. There were two Hariharas, one in A.D. 1336-1353 and the other in 1377-1404. The year Praṇāthi coincided with A.D. 1339 and also with A.D. 1399. In neither of these two years Vaiśākha śuddha 3 coincided with Sunday. In the years A.D. 1099 and 1759 Vaiśākha śuddha 3 coincided with Sunday. But no Harihara is known to have been ruling in these two years. Hence it follows that either the letter Ā does not mean Ādityavāra or that a different Harihara was in 1099. In 1759 there was no Harihara, as the Keladi nāyakas were ruling over Sāgar.

Translation.

On Ādityavāra? the 3rd day of the light half of Vaiśākha in the year Praṇāthi wheu Viraharihara Vodeyar was ruling over the earth, Koguvu Chilada Bonnaya fought (in a cow raid) in the village Kalayūru and died. His wife Chiyakka went with him. (This stone was set up by Chenniyaga, son of Bommagauda.

79.

On a third vīragal in the same place.

Size 5' × 1'-6"

(Figures in relief.)

Kannada language and characters.

1. Šubhakruti-samvatsaradali Međuvinali Bappa-nāyakana . . [ma]
2. ga Kasaveya-nāyaka Kugoviya Međuvinal irpa Nāya.
3. maga Kesavaya-nāyakanu Kundagolada huyalali vīrasēve (?) nam-
4. bida ātana sati Chaüdaye sahagama-
5. nava mādiḍalu

Note.

Like the other two stones, this is also a memorial stone set up to commemorate the death of Kasave Nāyaka, son of Bappa Nāyaka, living in Kugovi-Mēdu and of the sati-performance of his wife. The inscription is imperfectly dated but may be taken to belong to the same time as that of the other two.

Translation.

In the year Šubhakrit Mēdu-Bappa-Nāyaka's son Kasaveya-nāyaka-Kugove Mēdu Nāyaka's son Kesaveya-nāyaka died in the battle of Kundagola rendering the service of a brave man. His wife entered his funeral fire (*sahagamana*).

80.

At the same village, on a vīragal in a vegetable garden,

Size 4' × 2'

Kannada language and characters.

1. svasti śrimatu Saka varusa 1373 neya Prajō-
2. tpatya-samvatsarada Mārgaśira ba 3 lu śrimatu.
3. Chauda-nāyakana maga Kariya-nāyakanu Sirivanteya
4. turu-huyilalu baruvāga hoydu kādi Svarggastanāda
5. avana madavalige Tembāyamā kūḍi saggāla
6. mēridalu maṇgala mahāśri śri śri.

Note.

This is a memorial stone raised in memory of the death of Kariyanāyaka son of Chavudānāyaka, in a cow-raid and of the Sati-performance of his wife Tembāyama. The inscription is dated Śaka 1373 Prajōtpatti samvatsara Mārgaśira Bahula 3 equivalent to the English date Friday the 13th December A.D. 1451 when the cyclic year Prajōtpatti was current.

Translation.

Be it well. On the third lunar day of the dark half of Mārgaśira in the year Prajōtpatti, Śaka 1373, Kariya Nāyaka son of Chavudā Nāyaka, coming across a band of cow-raiders and beating them off, died and attained to heaven; his wife Tembāyama, went with him to svarga. Be it auspicious.

81.

On a stone standing behind the fence of the Īśvara temple in the village of Maḍasūr (same Hobli).

Size 4' × 2'

1. svasty atita-saka-saiṇvvachchara-satanga-
2. l enṭunūra aivatta aidaneya vari-
3. sha pravaltisuttire Kannaravallaham
4. . . . ttire Badduga Banavasi
5. . . . ttayya Sāntaleg arasugeye
6. . . . gāvunda Maḍasura Kachchavo

Note

The inscription is in old Kannada language and writing. It is dated Śaka 855 corresponding to A.D. 933, and is not verifiable. The concluding portion of it is cut off. From what remains it appears that Kannara Vallabha was ruling over Banavasi and had appointed a chief over Sāntalige.

82.

On a 2nd stone at the same place.

Size 7'-3" × 2'-9".

Old Kannada language and characters.

1. nāmas-tunga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-rambha mū-
2. ḥa-stambhāya Sambhavē, svasti śrimach Chālukya-vamshiöttama . . . sakalalōkaika-nistāraka-visama-hayārūdha-rēkhā-Rēvanta navīna-dāna-
3. Kānīnanuṇ gabhīrade nagēndraruṇ Bhīmana' jana-pādārādhaka paranāri sahō-
4. dara birudara-dēva arasanka-gāla purnsa-Nārāyaṇa saraṇāgata-vajrapanja-
5. ram para-bala-sādhakam śrīnan-mahāmaṇḍalēśvaraṇ Jagadēvam Sāntalīgesā-
6. yirānuṇam sukha-sankathā-vinōdadim rājyam geyyuttam ildu tanna samasta-
7. vīranāyaka-balam berasu Lambada kōṭeyam keḍisi Sōvarasana
8. . . ḫuva kolvavadedye (?) paridhāliyinda kōṭeya sutti mutti
9. . . ru ma . . . rddali poḍevālvaṇ Jagadēvam para-bala

Note.

The inscription is in old Kannada language and writing. It is not dated and its concluding portion is unfortunately cut off. It records the razing of the fort of Lamba and the siege of the stronghold of Sōvarasa by Jagadēva who calls himself the best of the Chalukya dynasty, (?) protector of the whole world, a Rēvanta in horse-riding, a Karṇa in making gifts, a mountain in dignified bearing, a popular king, a brother of others' wives, a lord of all titled kings, an enemy to all kings, an incarnation of Nārāyaṇa, a protector of the submissive, mahāmaṇḍalēśvara, and ruler of Sāntalige thousand.

83.

On a vīragal near the entrance of the village Hale Maḍasūr, in the same Hobli.

Size 3'-0 × 1'-6".

Kannada language and writing.

1. Śārvari samvatsarada Māgha su' 1 yalu Ādivara
2. śrimannmahāpratāpa Hariyapodeya pritvi
3. . . gaiuvali Maḍasūra Rāyanāyakanu
4. . . Sanikōdalu 1381
5. lu nāyaka-huyalalu bidali Keladiya
6. . . udaru Modasūralu inūru haṇavina
7. ondu haṇavina svāste . . . daru mūlastā-
8. nada Rāyadēvapa.

Note.

This is in modern Kannada language and writing and is partly effaced. It is dated Sunday the first lunar day of the light half of Māgha of the year Śārvari, Śaka 1342-1343 (wrongly put as 1331) corresponding to Sunday the fifth January 1421. It records the death of Rāyanāyaka in a war with Nāyaks, in memory of which event a Nāyak in Keḍadi under Pratāpa Hariyapodeyar made a gift of some land to the family of the deceased.

84.

On a second vīragal at the same place.

Size 3'-0×1'-6".

Kannada language and writing.

1. Vikrama-samvatsarada Chayitra bahuļa 10 yalu śrimatu
2. . . Ēchagauḍaru harageyanu iṁivali
3. Māla sattali Dēvayanu yikkisida silāsāsa-
4. na mangala mahā śri śri

Note.

The inscription is in modern Kannada language and writing. It is imperfectly dated the 10th lunar day of the dark half of Chaitra of the cyclic year Vikrama. It records the setting up of the memorial stone by Dēvaya in memory of the death of one Māla stabbed by Ēchagauda.

85.

Elagalale grant of the Śaka year 1554 of Keḍadi Vīrabhadranāyaka found in the possession of Sītārāmajois in Anantapur in Anantapur Hobli.

Size 10"×7"

(Front)

1. namastuṅga-śiraś-chumbi-chandra-chāmara-chāravē trailōkyā-
2. nagarārbha-mūla-stambhāya Śambhavē svasti śri-vijayā-
3. bhyudaya-Śālivāhana-śaka-varsha 1554 neya Prajōtpatti-sam-
4. vatsarada Bhādrapada ba 10 lū śrimad Edava-Murāri kōṭe
5. kōlāhaļa viśuddha-Vaidikādvaita-siddhānta-pratishṭhāpaka Śiva-guru-
6. bhakti-parāyaṇārāda Keḍadi Veṅkaṭappa-Nāyakara pautrar ā-
7. da Bhadrappa-Nāyakara putrar āda Vīrabhadra-Nāyakarū Jāma
8. dagnyavatṣa-gotrada Bōdhāyana-sūtrada yajuh-sākheya Ke-
9. ladiya Dēvappa Jōyisara makkalu Mādhava Jōyisarige ko-
10. tṭa bhū-dāna-tāmra śāsanada kramaventt endare Yalagalal-
11. le śīmeya Yalagalale-grāmādalli Kallūra Basavappana pāla gadde-
12. valage bijavari kha 5¹ ke kuṭaga 4-2¹ ke ga 1 ke ga 2¹ 3¹ llū salu
13. vadu ga 12 birāḍadinda suṅka durgada bhattal vechcha birā
14. ḍa ubhayām ga 2 llū ga 1³ ubhayām ga 12 3¹ ke nili-
15. sidu birāḍa ga 1³ śudha-rēkhe ga 12 hanneradu-varahana svāste-
16. bhūmiyanu nimage śivārpitavāgi koṭṭevāgi ā-bhūmige
17. saluva sarva-svāmyavanu prāku mariyādeyalli āgumādi-
18. koṇdu niūma santāna- parampareyāgi ā-chandrārka-sthā-

(Back)

19. yigalāgi sarvainānyavāgi anubhavisi baliri
20. endu koṭṭa bhū-dānada tāmra śāsana Āditya-
21. Chandrāv anilónalaś cha dyaur bhūmir āpō hrdayam
22. Yamaś cha ahaś cha rātriś cha ubhē cha sandhyē dharmas̄ cha
23. jānāti narasya vṛittam dāna-pālanayōr madhyē dānā [ch]
24. chlṛēyō' nupālanam dānāt svargam avāpnōti pālanā-
25. d achyutām padam sva-dattād dvi-guṇām punyām para-dattā-
26. nupālanām para-dattāpahārēṇa sva-dattām nishphalam bha-
27. vēt sva-dattām para-dattām vā yō hareta vasundharām
28. śashtir varuśa-sahasrāṇi vishtāyām jāyatē krimih
29. śri-Venkaṭādri

Note.

The grant is in modern Kannada language and writing. It records the grant of some land in the village Elagalale by Vīrabhadranāyaka, son of Bhadrappa nāyaka, and grandson of Venkaṭappanāyaka, of Keḍadi to Mādhava Jōis, son of Dēvappa Jois. It is dated the 10th lunar day of the dark half of Bhādrapada of the year Prajōtpatti, Śaka year 1554 corresponding to 15th August, A. D. 1632. But Bhādrapada of Prajōtpatti coincided not with August, A. D. 1632 but with August A. D. 1631. The inscription ends with the usual imprecatory verses.

86.

Halasûr grant of Keñadi Chennamâji of the Śaka year 1596 in the possession of the Pârpatyêgar of Muragi muṭṭ near Anantapûr.

One plate. Size $1\frac{1}{6}' \times 10''$

Modern Kannâla language and writing.

(Front)

1. namaś tun̄ga-śiraś-chumbi-chandra-châmara-châravé trailôkya-nagara-
2. rambha-mûlastambhâya Śambhavé svasti śri-jayâbhuyada
3. Śalivâhana-śaka-varusha 1596 neya Pramâdi-samvatsarada
4. Pâlguna ba l lu śrimad-Edava-Murâri kôte-kôlâhaļa
5. viśudha-vaidikâ-dvaita-sidhânta-pratishthâpaka Śiva-guru-bhakti-parâ-
6. yaṇarâda Keladi Sadâśiva-Nâyakara vamśodbhavar Ā-
7. da Sankâṇa Nâyakara prapauntraru Sidhapa-Nâyakara pautraru Śivappa-
8. Nâyakara putraru Sômaśekhara-Nâyakara dharmapatniyar Āda
9. Chennamâjiyavaru Sômapurada maṭhadâ Choka-guru Basava-
10. râja dévarige barasi koṭṭa sâsanada kramav ent endare Lakuvalî-si-
11. me Halasûra grâmada valagaṇa Mûda-gôparîndalu gade bi-
12. ja kha 2. 3 ke kha l ke ga 8 lu ga 17-2 birâdaga ke 4 lu ga 6 Ā
13. ubhayam ga 24 ippattunâlku varahama bhûmiyanu Śivarpita-
14. vâgi biṭtev-âgi yi-bbûmige netṭa linga-mudre-kallinolagu-
15. lla nidhi-nikshêpa-jala-pâśâna-akshîni-âgâni-sidha-sâdhyanga
16. l emba ashta-bhôga-tejas- svâmyavanu pûrva-mariyâdeyalli
17. âgumâdikondu virakta-parampareyâgi maṭha-dharma
18. naḍasikondu bâhadu endu koṭṭa dharma-sâsana Ā
19. ditya-chaṇdrâv anilô'nalaś cha dyaur blûmir âpô hrîdaya-
20. īn Yâmaś cha ahaś cha râtriś cha ubhye cha sandhye dharmaś cha

(Back)

21. jânâti narasa vruttaiñ dâna-pâlanayôr roadhyê dâna-
22. chhrêyô'nupâlanañ l dânat svargam avâpnôti pâlanâ-
23. d achchutaiñ padamî śri-Sadâśiva

Note.

The grant records the gift of some land (boundary specified) in the village Halasur, yielding 24 varahas by Chennamâji, wife of Keñadi Sômaśekharanâyaka, son of Śivappanâyaka, grandson of Siddappanâyaka, and great-grand-son of Sankâṇanâyaka of the family of Keñadi Sadâśivarâyanâyaka and etc., to Chokka Guru Basavarâjadêva of the Sômapura Maṭha for the service of the Maṭha. It is dated the 1st lunar day of the dark half of Phâlguna of the year Pramâdi (Pramâdicha ?), Śaka 1596. But Śaka 1596 corresponding to A. D. 1674 was Ânanda, but not Pramâdicha nor Pramâdi.

87.

On a stone set up in front of the Îśvara temple in the village of Bhîmanakône in Anantapur Hobli.

Size $3' \times 1' - 6''$.

1. svasti . . . varsha . . .
2.
3. Muttayyanâluttamî ā-tad-varshâ-bhya-
4. ntarada Mâgha-mâsadol sûryya-gra-
5. haṇa parvva-divasañ Kôsala Ba-
6. lguvayyanuñ Dêvabeyuñ
7. Kisumabbeyuñ . . .
8. janake bîla . . .
9. t̄ti gô-sahâśrake

Note.

The inscription is in old Kannâla language and writing. A few words in the first line and the whole of the 2nd line together with some words in lines 7 and 8 are entirely effaced. As it is, it is imperfectly dated the new moon day of Mâgha when a solar eclipse happened. It records the gift of some pasture land together with a thousand cows to the people of the place by Kôsala Balguvayya, Dêvabbe and Kisumabbe during the reign of Muttayya ('of the Ganga dynasty ?)

88.

On a stone lying in the jungle to the east of the village Åtavâdi in the same Hobli

Size 3'—6" × 2'—9".

Kannada language and writing.

1. Sâdhârana samvatsarada Mâgha ba 10 lu
2. śrimatu Kâmeya-nâyakanu Malu-
3. haṇage nimma tande namma kârya nimitta hu-
4. yalali bidanâgi i-kânânu nettaru-
5. kodageyâgi kottanu kedisidâta-
6. na bâyali

Note.

The inscription is in modern Kannada language and writing. It is imperfectly dated the 10th lunar day of the dark half of Mâgha of the year Sâdhârana. It records the gift of some land by Kâmayanâyake to Maluhâna in recognition of the services his father rendered to the Nâyak by fighting to death in some battle. It ends with the usual imprecation.

89.

On a stone set up in the Mâsti-hakkal (site of sati-memorial stones) in the village Malandûr of the same Hobli.

Size 3' × 0'—9".

Kannada language and writing.

1. svasti śrimatu vi-
2. ra Harihara-râ-
3. ya pritvirâjavan a-
4. lvali śâl saka.
5. rusa
6. 1308
7. Kshaya samvachha-
8. ra Cha i bahula da-
9. śami Guruvâra.
10. li Maleyandû-
11. ra Bêda Bîra (?) Jî-
12. lijiyara besa-
13. dânt iridali a-
14. mararoļu pôge
15. Bommakkânu
16. mahâsatî-
17. yâgi Dêva-
18. loka-prata
19. r âdaru

Note.

The inscription is in modern Kannada language and writing. It is dated Thursday the 10th lunar day of the month of Jyêshtha (not Chaitra) of the year Kshaya, Saka 1308 corresponding to Thursday the 15th of May A. D. 1386 when Vira Hariharârâya of Vijayanagar was ruling. It records the death of Bommakka, wife of Malayandûr Bêdabîra, by entering the funeral fire of her husband who died in battle. It may be noted that Sati-practice was prevalent in those days among the Non-Aryans.

90.

On a second stone set up at the same place.

Size 3'—0" × 0'—9".

Kannada language and writing.

1. svasti śrimatu ma-
2. hâvira Mâ-
3. darakâla

4. Bēdara huya-
5. lali svargavan ē-
6. ridanu
7. ātana
8. mada
9. vali
10. Bommāmbe kā-
11. di parama-padava pa-
12. ḍedalu

Note.

Like the former this is also in Modern Kannada language and writing. It is not dated and is likely to belong to the same times as the former. It records the death of Bommāmbe, wife of mahāvīra Mādarakāla, by continuing to fight in the battle in which her husband died.

91.

On a stone lying in the jungle near the village Narasipura in the same Hobli.

Size 3'—0" × 0'—6".

Kannada language and characters.

1. Virōdhi-samvatsa-
2. rada- Kārtika su 1
3. Kāmarasana strī
4. Mallāyainmäge sa-
5. yikya yige man-
6. gaḷa mahā śrī śrī

Note.

This is also in modern Kannada language and writing. It is imperfectly dated the first lunar day of the light half of Kārtika of the year Virōdhi. It is probable that the top of the inscription which is cut off might have contained the date of the Sāka era. It records the death of Mallāyamma, wife of Kāmarasa, to whose soul peace is prayed for here.

92.

On a stone lying in the enclosure of the Vīrabhadra temple at the village Kenjigāpura in the same Hobli.

Size 3' × 2'—3".

1. . . . ras tumbi chandra-chāmara-chāravē trayilōkya
2. . . . lastambhāya Sambhavēl sāmānyōyam dharinma-sē
3. . . . lē kālē pālaniyō bhavadbhīh sarvvān ētān bhāvinah
4. . . . yō yāchatē Rāmachandrah svasti samasta-bhuvana-vi
5. . . . llabhaṇ mahārājādhirājam dharmma-vrata-nipuṇam
6. . . . Šayivāgama- sāra-sampannaru
7. . . . vantar āchāriya Paśchima-samudrādhipati . . . Pratāpa dē
8. . . . vodeyarū rājyavān āluva kāladali Šaka varusa 1340 Vi
9. . . . Pushya suddha hunṇuve Ādivāradalu tama
10. . . . śrimatu . . . vaṭa-nāda . . . Kumāra
11. . . . ḍida dharmā vira . . . kaṭisi . . . ke bhū
12. . . . biṭṭu kotṭa

Note.

The inscription is in modern Kannada language and writing. It is dated Sunday the 15th lunar day of the light half of Pushya of the year Viḍambī, Šaka 1340 corresponding to Sunday the 31st December A. D. 1419 (not 1418, as stated in the inscription). It records the construction of the Vīrabhadra temple by one . . . Kumāra during the reign of Pratāpadēvarāya of Vijayanagar. Unfortunately a few letters at the beginning and end of each line and also a few words in the middle of lines 10, 11 and 12 are effaced. Here the king Pratāpadēvarāya is called Šaivāgamapatha-sampanna, learned in the Šaivāgama literature.

93.

Hadarikoppa and Anilekoppa grant of Virabhadranayaka of the Śake year 1640-1641 in the possession of Patel Virappa Gauda of Edahalli in the Hobli of Anantapur.

One plate. Size 1' × 10".

Modern Kannada language and writing.

(Front)

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē
2. traīlōkya-nagarārainbha-mūlastambhāya Saṁbhavē!svasti śrī-ja-
3. yābhuyada-Śālivāhana-śaka varusha 1563 neya Vikrama
4. saṁvatsarada Māgha-śu'llu śrīmat-sajana-śuddha-Śivāchāra-
5. saṁpanna dyāvāpruthuvī-mahā-mahattinoḷagāda Yikkēriya Sa-
6. daśīva Sāgarada hālitada bayallu Muruḍa Baṣetiyū
7. kaṭisida mahattina maṭha-dharmake yedava-murāri kōte-kō-
8. lāhaḷa viśudha-Vaidikādvayita-sidhānta-pratishṭhāpaka Śivagu-
9. ru-bhakti-parāyaṇarāda Keḍadi Venkaṭappa Nāyakara paü-
10. traru Bhadrappa-Nāyakara putraru Virabhadra-Nāyakaru kotṭa
11. krāya-dānada dharmia-tāmbra-śāsanada kramav entendare maṭa-
12. da paṭṭada Chennaviradēvara kaya aramanegē ga 600 āru-
13. nūru varahau tegedukondu Keḍadi-sīme-volagaṇa Hādariya-
14. Kopada grāmavānu bīṭevāgi ā-grāmake saluva prāku rēkhe bha-
15. ttagaḍi kha 300 ke ga 1 ra ba. 6 lu ga 20 birāda ga 10 ubhayam
16. ga 60 prāku Iśvara-saṁvatsarada Kārtika šu 15 lu paṭṭada Chen-
17. nabasavarājadēvara kaya ga 60 aruvattu-varahana kra-
18. yava tegedukondu Keḍadīsime volagaṇa Aṇilekopada
19. grāmīadali kuḷa ga 2 ke rēkhe ga 6 ubhayam ga 66 aruvattuā-
20. ru varahana bhūmiyanu bīṭevāgi ā-bhūmige saluva-
21. sarva-svāmyayanu pūrva-mariyādeyalli āgumāli
22. kondu āchandrārka-sthāyigal āgi maṭha-dharmiava
23. naḍasi koṇḍu bāhadu yendu kotṭa krāya-dānadha-
24. rmia-tāmbra-śāsana yidakke dēva-sākshigalu Āditya-

(Back)

25. chandrāv anilōnaścha dyaur bhūmir āpōhridayam ya-
26. maścha ahaś cha rātriś cha ubhē cha sandhyē dharmasya jānāti
27. narasya vruttai dāna-pālanayōr madhyē dānā chhreyō
28. nupālanai dānāt svargaṇi avāpnōti pālanād achyutai
29. padai sva-dattā dvignai puṇyai para-dattānupāla-
30. nai para-dattāpahārēya sva-dattai nishphalam bhavētt sva-da-
31. ttām para-dattāni vā yō harēta vasundharai śashṭir varśa-
32. sahasrāni vishṭāyām jāyatē krimi! stāna-mānya pū-
33. rva-mariyāde! śi!-Venkaṭādri.

Note.

The grant records the gift by sale of the village Hadarikoppa for 600 varahas and of Anilekopa for 66 varahas by Virabhadranayaka, son of Bhadrappa-nayaka, and grandsou of Venkaṭappanayaka of Keḍadi to Chennaviradēva and Chennabasavarājadēva, heads of the Mahattina Maṭha constructed by Muruḍa Baṣetī in the boundary of Sāgar for charitable services observed in the Maṭha. The inscription ends with the usual imprecatory verses. The grant is dated the first lunar day of the light half of Māgha of the year Vikrama, Śaka 1563 corresponding to 2nd January A. D. 1641. The date is not verifiable.

94.

Puradakēri copper plate agreement between Virarāvuta, Changarāvuta, and Sidharāvuta on the one hand and Basavaṇa, son of Sōmaṇa, on the other, in the possession of the same Virappagauda.

One plate. Size 10' × 8'.

Modern Kannada language and writing.

(Front)

1. śrī-Gaṇādhipatayē na-
2. maṭha śubham astu! śobhanam astu

3. Rudhirôdgâri-samivatsarad i Bhâ-
4. drapada ba 5 lu śrimatn- Ra-
5. ttehalliya simeya vañitada 1 Pu-
6. radakêriya Chikkakadârada Giri-
7. yodeyara makkañn Virarâuta Che-
8. ñgarañta Siddharañtanavarige Ma-
9. ñdigatada Sômañjana maga Basa-
10. vanñanu koṭṭa tâmbra-śâsana-
11. da kramav ent endare 1 Puradakêriya
12. grâmada gaüdikeyu nammadendu
13. â-grâmake hōgi hêlibandamû
14. yendu 1 nñi namma hididu këlalâ-
15. gi nânâ âdîdu â-grâmakke hōgi
16. namma grâmavendu hêli këlalilla

(Back)

17. â-grâmada gaüdikeye nâm sala-
18. vavan allâ 1 nñi â-grâmada gandike-
19. ge saluvantavarul yinn enâdaru
20. munde â-grâmañu nammadendu kô-
21. li hêliden âdare 1 â-grâmada hinâ-
22. yavanu aramanegge aparâdhava-
23. nû nimmâ eggavanu 1 tettu kojuvenu
24. endu koṭṭa tâmbra- śâsana yi-
25. dake sâkshigalu 1 Belûra Sidhapanâga-
26. ñila Bâlarâñtara Sidhappa 1
27. Sênagaudama sakshisi 1 kartuvima-
28. voppita Sômañna Basavañna barahâ
29. sâkshigala voppita Sidhapanâ gañdara sâkshi
30. Bâlarâñtara Sidhapanâ sâkshi-
31. yint ivarnbhayânimatañiñ ba-
32. radâta Bâlarâñtara Paruvappana
33. sênabôva Parvataiyya śri śri.

Note.

This records an agreement between Virarâvuta, Changaravuta, and Sidhharâvuta, sons of Puradakêri Chikka Kadâra Giri Vodeya on the one hand and Basavañna, son of Mandigatada Sômañna, on the other, to the effect that the latter would not put forward his claim to the office of Pateli of the village Puradakêri in the country of Rañtahalli and that if he were to claim the office in future, he would pay the fine inflicted upon him by the palace. The agreement is imperfectly dated the 5th lunar day of the dark half of Bhâdrapada of the year Rudhirôdgâri and ends with the names of witnesses and with the name of the writer, Parvatayya, village accountant.

95.

Chaudikoppa grant of Kejadi Somañkharanâyaka of the Śaka year 1590 in the possession of the same Virappa Gandâ.

(Front)

One plate. Size 11'x 4'.

1. nâmâs tuiga-śiraś-chumbi-chandra-châmara-châravé trailôkyâ-naga-
2. râraimbha-mûlastambhaya Śambhavé svasti śri-jayâ-
3. bhyudaya-Śâlvâhana-śaka-varsha 1590 neya Plavañga-samivatsa-
4. rada Kârtika-śu 15 lu śrimat-sajana-śudha-Sivâchâra-sampre-
5. na-dyâvâpruthvi-mahâ-inahattinolagâda Kânahallipurada Pa-
6. rvatavâdêra sishyaru Nañjavâdêrige śrimad-Edavamurâri kô-
7. tekolâhaļa viśudha-vaidikâdvanta-sidhânta-pratishthâpaka
8. Siva-guru-bhakti-parâyanarâda Kejadi-Sadasivarâya-
9. Nayakara vamśo-lbhavarâla Sankâñsi-Nâyakura prapantraru Siddha-
10. ppa-Nâyakara pantraru Sivappa-Nâyakara putrarâda Sômañkharâ
11. Nâyakarû koṭṭa kraya-dâna-śâsanâda kramav ent endare Soraba-
12. dâ simeya Gunjanûra grâmada Chandi-koppada sthaladalû katṭista
13. matha-dhârmake nimmâ kaiyalû krayada bagge aramanegge ga 500 ai-
14. nûru-varahannu tegeđukonjû Śivârpita vâgi bitṭa svâste 1 So-

15. rabada simeya Guñjanûa-grâmadolagaña Chaudikoppada
16. sthaladinda prâku bîluva nashtake nilisida bhûmi-sistina nashtada va-
17. lagaña bhûmiyânda sahâ ! aralihâda kuлага ! rinda
18. dahâdal 2½ mûlihâda ga ½ hâdi tundu 2½ biла-
19. la gade 2½ antu kolaga 4 ke bijavari kha 20 ke koлага 1 ke
20. ga 7 lû ga 28 birâda ga ! ke 1¾-4½-4 ubhaya

(Front)

21. m ga 32½-4 ke vivara prâku bilukuña ga ! 2½ ra ga 10-2½ si-
22. stina valagaña bilulgâ 2-1½ kega 17 4¾ ge yida bhûmi ku ga || 1 ||
23. ga 5-1½ antu ga 32½-4 mûvatteradu varahannû
24. vainbhattu hañavîna bhûmîyanû krava-dânavâgi Šivârpî-
25. tavâgi bittevâgi yi-bhûmige stâpitava mâtida linga-mu-
26. dre-kallina chaturgudivâlagullâ nidhi-nikshêpa jala-pâshâna akshinî-â-
27. gâmi-sidha-sâdhyangal emba ashâ-bhôga-têja-svâmyayanû pûrva-
28. mariyâdeyalli âgumâdikondu nimma shishya-parampare-
29. yâgi â-chandrârka-stâyiga! âgi shad-darśanakku nidhi mâdi ma-
30. tha-dharmava naðasikondu sukhadim anubhavisi bahadendu
31. koṭṭa dharma-sâsana Aditya-chandrâv anilô-nalaścha dyaurbhû-
32. mir âpô hridyam Yamaś cha ahaś cha râtriś cha ubhê cha
33. sandhye dharmâś cha jânâti narasya vrittam ! dâna-pâlanayôr ma-
34. dhyê dânaçchh chhrêyônupâlanam ! dânat svargam avâpnôti pâla-
35. nâd achyutam padam śri-Sadâsiva.

Note.

The grant records the gift by sale of some land in Chaudikoppa by Sômasékharanâyaka, son of Sivappa Nâyaka and grandson of Sankannanâyaka, a descendent of the family of Kejadi Sadâsivarâyanâyaka, destroyer of Edevamurarikôte and establisher of Viśuddha Vaidikâdvita, and Saiva in faith, to Nanjunâ Vodeyar, disciple of Parvata vodeyar of Kanahalli in return for 500 varahas paid by the latter. The gift is made for the service of the Maṭha instituted in Chaudikoppa. The grant is dated 15th lunar day of the light half of Kârtika of the year Plavanga, Śaka 1589-1590 corresponding to A.D. 1667-68. The date is not verifiable. The grant ends with the usual imprecatory verses.

96.

Viśvanâthapura grant of Kejadi Virabhadranâyaka of the Śaka year 1554 in the possession of the same Virappa Gauda.

One plate. Size 1' × 11".

Modern Kannada language and writing.

(Front)

1. namas tunga-siraś-chumbi-chandra-châma-
2. ra-châravê trailôkyâ-nagarârambha-mûlastam-
3. bhâya Šambhavê svasti śrî-jayâbhuda-
4. ya. Šâlivâhana-śaka-varusha 1554 neya
5. Prajôtpatti-samvatsarada Kârtika-ba 10 lû śri-
6. mad-Edavamurâri kôtekôlâhala viśudha-
7. vaidikâdvita-sidhânta-pratishthâpaka Šivaguru-
8. bhakti-parâyanârâda Keladi Venkatappa Nâ-
9. yakra paustrarâda Bhadrappa Nâyakara putra-
10. râda Virabhadra Nâyakarû Lôhita-gôtra-
11. da Āpastamba-sûtrada Ejuśakhaya
12. Kamathâṇada Nârasimha bhatara makalu Kô-
13. nêri bhatârige koṭṭa bhû-dâna ttâmra-sâsana-
14. da kramav ent endare ! Viśvanâthapurada agrâ-
15. hâradalli sâsana-pramâñina vritti 64 ra valage
16. Kadaüra Tirumalabhataru nashta-santânavâ-
17. da sammamdhâ ! â-ûralu koṭṭu ida vri-
18. ti ! vandu vrittinû nimage Šivârpitavâgi

(Back)

19. kotevâgi â-vrittige saluva sarva-svâmya-
20. vanu prâku maryâdeyali âgumâdikon-
21. du Viśvanâthapurada agrahârada vrittivan-

22. ttara appandadalli sarvamânyavâgi â-
23. chandrârka-sthâyigalâgi nimma santâna-pa-
24. rampareyâgi anubhavisikondu bahiri
25. yandu koṭa bhû-dâna-ttâmura-sâsana । Ā-
26. ditya-chandrâv anilô' nalaścha dyaurbhûmir â-
27. po hridayam Yamâścha ahaścha râtriścha
28. ubhê cha sandhyê dharmâś-cha jânâti narasya vri-
29. ttam । dâna-pâlanayôr madhyê dânâ chhrêyô'nu-
30. pâlanam dânât svargam avâpnôti pâlanâ-
31. d achutam padam sva-dattâ dviguṇam puṇyam
32. para-dattâupâlanam para-dattâpahârêna
33. sva-dattaiṇi nîspalam bhavêt । sva-dattâm para-da
34. ttâm vâ yô harêta vasundharâṇi śashṭir varsha-
35. sahasrâni vishtâyâm jâyatê krimih ॥
36. śrî-Venkaṭâdri

Note.

The grant records the gift of one out of 64 vrittis into which Viśvanâtha-pura land was divided by Vîrabhadranâyaka, son of Bhadrappanâyaka of Keḍadi to Kônérîbhaṭṭa, son of Narasimhabhaṭṭa, the original donee Tirumala having been deceased without issue. The grant is dated the 10th lunar day of the dark half of Kârtika of the year Prajôtpati, Śaka 1554. But Śaka 1554 corresponding to A. D. 1632 was Ângirasa. The date is otherwise not verifiable.

97.

Chatṭanahalli copper-plate agreement between Bakotimmaya and Kadiri Vîrarâvutar in the possession of the same Vîrappa gauda.

One plate Size 1'× $\frac{3}{4}$ '.

Modern Kannada language and writing.

(Front)

1. śrî-Gaṇâdhîpatayê namaḥ
2. śubham astu śôbhanam astu । Pra-
3. bava-śanchhacharada nija-Śraṇa-śuda 15 lu
4. śrimattu Kaḍirri Vîraraūttarige Bako
5. ttiminayanû koṭa ūra sâdhanada nirna-
6. yada sadâna ।
7. Chatṭanahalli yemba ūra gaūdikke-
8. ya mâtigie saluvikeyalî । nêmada-
9. li grâmasthara kayya haüdenisi â-gauḍi-
10. kkeyu । nimmadu mâḍikondîrâgi yin-
11. nu nammada yandu nîu tarrû â-ūra gau-
12. ðikege karaṇav illavendu koṭa gauḍike-ni-
13. rnayada sâdhanâ yidake śakshigaļu Gaṇ-
14. ṭamarada Kaṭavva Anijeya Diya-
15. gonda yi-sadhana । koṭa Bako ttinī-
16. maṇana koṭa muṭida sâdhanâ Bako

(Back)

17. ttimmaṇna gurritu yivira u-
18. bhayânmatadinda yi-sadhana-
19. va-barata Vobaṇṇa Nayakara
20. Sêshapa । śrimattu

Note.

The grant records the agreement between Bakotimmaya and Kadiri Vîrarâvutar, the former surrendering his office of Paṭêli of Chatṭanahalli to the latter. The grant is imperfectly dated the 15 lunar day of the light half of Nijaśrâvâna of the year Prabhava, probably A. D. 1627.

98.

Copper plate grant of Keḍadi Vekaṭappanâyaka in the possession of the same Vîrappa gauda.

Two plates. Size 10" × 10".
Modern Kannada language and writing.

II Plate (back)

1. nu aramanegē kaṭṭikonḍu yidalli
2. Vibhava-sainvatsarada Mārgasira śu 13 lu
3. Veṅkaṭappa Nāyaka ayyanavaru nim-
4. ma maṭhadā dharmake Śivārpitavāgi biṭṭidda-
5. rāgi ḍ-gadde bijavari kha 12 ke rēkhe ga 9½ |
6. vombattu varahanu āru haṇavina
7. gaddenu nimina mahattu parampareyāgi
8. maṭha-dharmake naḍisikonḍu bahiri
9. yendu koṭṭa blū-dāna-dharma-
10. śāsana śrī-Veṅkaṭādri

Note.

The first plate is missing. From the remaining 2nd plate it appears that Venkaṭappanāyaka made a gift of some land by sale for the service of the Mahattina Maṭha. The dating is imperfect.

99.

Kallakaṭṭe or Chennāpura grant of Chennamījī of the Śaka year 1604 in the possession of the same Virappa Gauda.

One plate. Size 1'—3" × 1'.

Modern Kannada language and writing.

(Front)

1. nānas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē trailokya-naga-
2. rārainbha-inūlastambhāya Śambhavē | svasti śrī-jayābhudaya-Śā-
3. livāhana-śaka-varushī 1604 neya Durmati-sainvatsarada Vaiśākha-
4. ba 10 lu śrimat-sajana-śudha-Śivāchāra-sampanna dyāvāpruthvī-ma-
5. hāmahattina valagāda Hulikante Rēvaṇa-sidhēdēva-śiṣyaru Rēvaṇā-
6. sidhēdēvara Siddagiriya maṭhadā dharmake Edavamurāri kōṭekō-
7. lāhaḷa viśudha-vaidikādvaita-sidhānta-pratishtāpaka Śiva-guru-bhakti-
8. -parāyanar āda Keḍadi Sadāśivarāya-Nāyakara vamśōdbhavar ā-
9. da Saṅkaṇṇa Nāyakara prapauntraru Sidhappa Nāyakara pautraru Śivappa-
10. nāyakara putraru Sōmaśēkhara Nāyakara dharmapatniyar āda Che-
11. naṁmājiyavaru barasi koṭṭa kraya-dāna-śāsanada kraṇav en-
12. tendare Holē-honnūra simeya Baṇkipurada Pālasuṇṇada-
13. halī Kallakaṭṭe prati-nāma Chennāpurada grāmadinda prāku rēkhe |
- gadde
14. yinda bija kha 1 ke ga 7 lu kha 5 ke ga 35 kha 1 ke ga 5 lu kha 5 ke 25 u-
15. bhayam bija kha 10 ke ga 60 ke uttāra Kōḍihalī maṭhadā Vadērige bī-
16. ja kha ½ ke ga 2 || 2 || 0 ke birāḍada bagelu 2 || 0 śudha ga 2 " śudha ga 57 || 0
17. birāḍadinda ga 5-3 chiluvānu rēkhe kāsina tuṇdu 10 taṭavāri-
18. ke davasa-3¹/₂ vartneyında ga 1 antu ga 1¹/₂ jajariyi-
19. nda-1¹/₂ sthalā vechcba birāḍa ga ½ antu ga 64¹/₂-2 ge evara sistiniim
20. da ga 591⁶/₁₁ " uttārada bagelu gaudumibuli kha ½ kke ga 2 || 0
21. grāmada sēnabōva Veṅkaṇṇage-3=Narasāṇa ga 1-3=anttu
22. ga 5-1¹/₂ ubhayam ga 64 || 1=ge vivāra nimīna kaiya aramanegē
23. kraya ga 400 nānūra varahana tegedukonḍu biṭṭadu ga 4 Śivā-
24. rpitavāgi biṭṭadu ga 24 || 2=ubhayam ga 64 || 2=aruvattu-

(Back)

25. nālku varahanu ēlu haṇavu bēleya bhūmiyanu Śivārpitavāgi
26. biṭṭidhēve yī-bhūmige neṭṭa liṅgamudre kallina valagullā nidhi-nikshē-
pa-ja
27. la-pāshāṇa-akshīṇi.āgāmi-sidha-sādhyaṅgal enba ashṭa-bhōga tēja-
28. svāmyavanu pūrvā-nariyādēyalli āgumādi-konḍu nimīma
29. śiṣya-parampareyāgi anubhavisikondu maṭhadā dharmava naḍsi ba-
30. hadendu koṭṭa dharmā-śāsana Āditya chandrāv auilōnalaś cha dyaur bhū-
31. mir āpō hrdayam yamaś cha ahaś cha rātriś cha ubhē cha sandhē dhar-
maścha
32. jānāti narasya vrittam | dāna-pālanayōr madhyē dānā chhreyōnupālanam
33. dānāt svargam avāpnōti pālanād achyutam padaṇ | śrī-Sa-
34. dāśīva

Note.

The grant records the gift by sale of some land in Kallakaṭṭe called also Chennāpura in the district of Holēhonnūr by Chennāmmāji, wife of Keḍadi Sōmaśekharanāyaka, son of Śivappanāyaka, grandson of Siddappanāyaka and great-grandson of Sankāṇanāyaka to Rēvaṇasiddhadēva, disciple of Huṇikunte Rēvaṇasiddhadēva for the service of the Siddhagiri Maṭha, the sale price being 400 Varahas. The grant is dated the 10th lunar day of the dark half of Vaiśākha of the year Durmati, Śaka 1604, corresponding to A. D. 1682. But A. D. 1682 coincided with Dundubhi, and not Durmati.

100.

Copper plate agreements between Puradakēri Kaṭhāri Virāvuta on the one hand and Kōṇanatale Rangayya Kadurayya, Harugali-Mālīchikka, and Doddā Ganga, Chikkagangagauda, on the other, in the possession of the same Virappa gauda.

One plate. Size 10" × 9".

Modern Kannada language and writing.

(Front)

1. Āṅgirasa-samvatsarada Kārtika ba 5 lū śri-
2. matu Puradakēriya Sōmaṇṇagaudana mommaga
3. Kaṭhāri Virarāūtarige Kōṇanatuleya Kālaiyana
4. maga Raingaiyya Kaduraiyyanu koṭṭa kai-vāle-kra-
5. mav entendare nimma grāmike niū bandiri niū
6. sukhadalli niū mādikolli endu koṭṭa vāle
7. yidake sākshi Honnāli paṭṭaṇa-setṭi Chenna-
8. nna Haṇūra Hare gauda yi-vāle-koṭṭa
9. yikkartara vappita ḥ sākshigala va-
10. ppita paṭṭaṇa-setṭi Chennāṇṇana sākshi yi-
11. ntivarubhayānnmatadinda baradāta Chen-
12. naṇṇa |
13. Āṅgirasa-samvatsarada Kārtika ba 7 lū
14. śrimatu Puradakēriya Sōmaṇṇagaudaua
15. mommaga Kaṭhāri Virarāūtarige Harugali Mā-
16. līchikkanu koṭṭa kai-vāle-kramav entendare | niṇ-
17. ma hiriyanu tamina hiriyarige heṇṇina
18. saimīndhake endu Harugalahaṇi Kōṇanatale-
19. ya grāmada gaudike umbalī sāmmyavanu ūṭṭava
20. mādikondu yiri emba hāge koṭu yira-
21. lagī a-grāma Harugalahaṇi Kōṇanatale
22. gaudikeyanu yisu-divasaū uṇḍadu
23. hōgali yinnu namina gaudikeyanu na-

(Back)

24. namage kodiyendu nīnu kēlalāgi nānu niṇ-
25. ma gaudikeyanu niū mādikondu mānya-sâ-
26. myavanu ūṭṭava mādikondu yiriendu ko-
27. ṭṭa kai-vāle munde a-grāmada gaudikege nana-
28. ge kāraṇavilla nyāya-nikarakke saimīndhavilla-
29. vendu koṭṭa vale yidake sākshigalu Gōṇi-
30. gere Basavantagauda Māṣadi Tinmayya
31. Jāni Nīlaṇṇa kartana vappita sākshigala
32. vappitta . . . Nīlaṇṇana sākshi baraha
33. yint ivarubhayānnmatadinda baradāta
34. Nāgavana alīya Nārapa
35. Āṅgirasa-samvatsarada Phālguna ū 15 lū śrimattu Pu-
36. radakēriya Sōmaṇṇa gaudana mommaku Kaṭhāri Virāvū
37. tarige Haliraṇgana uakkalu Do laganga Chikaganga gauda Bu-
38. nagiriya Varunana vāle nimma hireya heṇṇina sainman-
39. dha Haruganahaṇi Kōṇanatale sahayāda gaudikenu koṭṭu
40. idarallā nimma gaudikege niū bandini namage kāraṇav i-
41. llavendu koṭṭa vāle yidake sākshi Honnāli paṭṭaṇa-
42. setṭi Chennāṇṇa Gurubara Kencha baradāta Chennāṇṇi

Note.

The plate records three agreements between Kāthāri Virarāvuta, grandson of Sōmañnagauḍa of Puradakēri on the one hand and (1) Rangayya Kaduraya, son of Kālayya of Kōṇanatale (2) Harugāli Mālichikka, and (3) Dodḍaganga and Chikkaganga gauḍa, sons of Haliranga on the other. The first records the surrender before witnesses named of the village Puradakēri to Kāthāri Rāvuta, its owner. The second and third agreements record the surrender of the office of Patēli of the villages Harngalahalli and Kōṇanatale, which in consequence of marriage-connection between the two parties, was for some time in the enjoyment of Mālichikka and Dodḍaganga and Chikkaganga. The agreements are all imperfectly dated the (1) fifth lunar day of the dark half of Kārtika of the year Āngira, (2) seventh lunar day of the dark half of Kārtika of the same year and (3) fifteenth lunar day of the light half of Phālguna of the same year. All these do not appear to be older than the second half of the 17th century.

101.

Kākanakuḍi grant of Keḍadi of Sōmaśekharanāyaka of the Śaka year 1600 in the possession of the same Virappa gauda.

One plate. Size 1' × 10".

Modern Kannada language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē
2. trailōkya-nagarārambha-mūlastambhāya Śaṁbhavē svasti śri-
3. jayābhuyudaya-Śālivāhana-śaka-varusha sā 1600 nē
4. Kālayuktāksli-samvatsarada Jēshītha śu 10 lu śrimatu sajana-śu
5. dha-śivāchāra-saṁpannarāda dyāvā-pruthvi-mahā-mahattina valagāda
6. mahā-mahattige śriman-mahā-prabhu Bilgi-Ghantē-vadēra pau-
7. trarāda Śivappanāyakara putrar āda Sōmaśekharanāyakarū
8. koṭṭa dharma-śāsanada kramav ent endare prāku Śubhakṛitu-samvatsa-
9. rada Vaiśākha-śu 15 lū Ālaḍi-maṭhadā Śāntadēvara śiṣyaru Ba-
10. savaprabhudēvarige Kākanakuḍi-sthalavanu Śarāvatī-tiradali ma-
11. ṭhava kaṭṭisikondū dharmava naḍasikondū bahadendu namma
12. ayājiyavara hesaralli śivārpitavāgi dharma-sādhanavanū
13. barasikoṭṭu ā-svāste ga 12 hannerādu varahana bhū-svāstenu
14. gaisi maṭhava kaṭṭisikondū dharmiava naḍasikondū baruttida-
15. lli tathātithiyalu ā-Basavaprabhudēvara śiṣyaru Śān-
16. talīngadēvaru Śāntadēvaru sahā bandu yī-hannerādu
17. varahana svāstenu namma ayanavaru mahattige namaskā-
18. ramādi mahattina maṭhava kaṭṭisikōṭṭu ayidhāre
19. yī-svāstinu mahattige dharma-śāsana barasikodabē-
20. kendu hēlikondā saunandhā ārittide Kākana-
21. kuḍi hannerādu varahana sthalavanu mahatti-
22. ge śivārpitavāgi biṭukoṭevāgi ā-sthalake
23. saluva pūrva chatuh-śīmege stāpitava māḍida

(Back)

24. lingamudre-kalla gaḍiyında valagāda tōṭa-tōṭa-sthala-gade-beda-
25. lu-maki-hakalu-bili-tiṭṭu-kānu-kādāraṁbha-mane-mane-
26. vāṇa-aṅgōḍlu-aṅgaphala-nīru-dāri-nidhi-nikshēpa-jala-pā-
27. shāṇa-akshīṇi-āgāmi-sidha-sādhya-navakrutta-kirukula-
28. suvarnādāya muntāda ashṭa-bhōga-tējōpārja-
29. ne ula bhūmi manegaṇanū prāku āluva ālike pra-
30. māṇige ālikondū yī-maṭhadā dharmavanu maha-
31. t-paraṁpareyāgi naḍasikondū bahirendu śrīna-
32. tu-sajana-śudha-śivāchāra-sampannar ādā dyāvāpru-
33. thvī-mahā-mahattina valagāda mahā-mahattige śrī-
34. man-mahā-prabhu- Ghantēvadēra pauṭrar āda
35. Śivappanāyakara putrar āda Sōmaśekharanāyakarū
36. Śivārpitavāgi koṭa dharma-sādhanā yiduke lōka-sā-
37. kshigalu Āditya-chandrāv anilānalū cha dyaur bhūmir āpō
38. hrudayam yamaś cha ahaś cha rātriś cha ubhē cha sandhyē dha-
39. rmasya jānāti narasya vṛittam dāna-pālanayōr ma-

40. dhye dânâch chlirêyôupâlanam dânat svargam avâpnô-
41. ti pâlanâd achyutam padam svadattâd dvi-guṇam punyam
42. para-dattâupâlanam para-dattâpahârêṇa sva-dattam
43. nishphalaṇu bhavet śri-Sadâśiva

Note.

The grant records the gift of some land valued at 12 varahas in Kâkan-kuṇi by Sônaśekharanâyaka, son of Sivappanâyaka, and grandson of Biligighâṇṭe vodier to Basavaprâbhudêva, disciple of Sântadêva, head of Alâdi Maṭha for the service of a Maṭha to be constructed on the bank of the Śarâvati. The grant is dated the 10th lunar day of the light half of Jyeshṭha of the year Kâlayuktâ (kshi), Śaka 1500 corresponding to 20th May 1678.

102.

Mailâtikoppa grant of Keṭadi Sônaśekharanâyaka of the Śaka year 1589 in the possession of the same Virappagauḍa.

One plate. Size $1\frac{1}{4}' \times 1'$.

Modern Kannada language and writing.

(Front).

1. namas tunga-siraś-chumbi-chandra-châmarâ-châravê trailôkyâ-na-
2. garâraimbha-mûlastambhâya Śambhavê । svasti śri-jayâbhyu-
3. daya-Śâlivâhana-śaka-varusha 1589 neya Parâbliava-saṇi-
4. vatsarada Vaiśâkha-śu 15 lû śrimat-sajana-śudha-Sivâchâra-
5. saṇipanna dyâvâprithvî-mahâ-mahattiuva valagâda Belavandû-
6. ra simeya valagana Belavandûra grâmadalû Beṇu-
7. vandûra Guruvanâyakanu kaṭisida mahattina maṭada
8. dharmake śrimad-Edavamurâri kôṭekôlâhaṭa viśudha-vai-
9. dikâdvaita-sidhânta-pratishṭâpaka Sivaguru-bhakti-parâyaṇar âda
10. Keṭadi Sadâśivarâyanâyakara vamśodbhavarâdu Saṅkaiṇa-
11. uŷakara prapautraru Sidhappauŷakara pauṭaru Śivappanâyaka-
12. ra putrar âda Sônaśekharanâyakaru koṭa kraya-dâna-dharma-śâ-
13. sanada kramav ent endaie Beluvandûra simeyo lagana Mailâ-
14. tikoppada grâmadiunda prâku-rêkhe bijavari kha 74 ke rêkine ga 111 ha 4 $\frac{1}{2}$
15. ke uttâra dêva-uttâra ūra inundaṇa Virabhabradêvarige kha 4 $\frac{1}{4}$ ke ga 4 $\frac{1}{2}$
16. puravarga-uttâra Doḍatalê Nañjedêvarige kha 4 ke ga 4 - 3 $\frac{3}{4}$ Guṇḍima-
17. thada dêvarige kha 6 ke ga 6 $\frac{1}{2}$ ubhayam kha 10 ke ga 10 + 1 ubha-
18. yam ga 15 - 4 $\frac{1}{2}$ śudha-bija kha 5 - 4 ke ga - 6 Kîlaka-samvatsaradalû
19. hechidu suṅka durgada bhatta birâda saha ga 13 ke vivâra Parâbhava-
20. samvatsarada-
21. lu ga 8 Kîlaka-samvatsaradalû ga 5 ubhayam ga 13 Kapanahaṭi-toreyinda
22. bija kha 1 $\frac{1}{2}$ ke ga 2 - 2 $\frac{1}{2}$ ke prâku bhâmaṇa ga 1 $\frac{1}{2}$ śudha hechidu
23. ga 2 u-
24. bhayam ga 13 + 2 ubhayam rêkhe ga 10 + 2 ke nilisidu Sâdliâraṇa-
25. samvatsaradalû bijavari inelâ rêkhe kaṭida sammandha bâharu kha 1 ke
- ga 1 $\frac{1}{2}$
26. saruhu kha 2 $\frac{1}{2}$ ge g 1 3 $\frac{1}{2}$ Kâlayukta-samvatsaradalû melaṇa tudigade kha
- 3 ke $\frac{1}{2}$
27. ga 4-4 $\frac{1}{2}$ Rudhirôlgâri-samvatsaradalû naḍluvaṇa tudigade kha 3 chavuḍi-
- banada ga-
28. de kha 2 ubhayam kha 5 ke ga 8 antu gida beladu bija kha 10 $\frac{1}{2}$ ge
- ga 15 + 4 u-
29. bhayam nilisidu ga 29 + 1 $\frac{1}{4}$ śudha ninta rêkhe ga 80-1 $\frac{1}{4}$ gaṇâchâra-
- dinda ga + 2 utâra svâ-
30. sti mîluvâsiyinda Guṇḍipurada Vaḍerinda ga 1 antu ga 81 + 3 yem-
- bhattuvandu vara-
31. hanu yenṭhanahâgada grâmake saluva kraya ga 818-2 $\frac{1}{2}$ ke grâmavû
- nashṭavâgidda saṇi-
32. mandha bitṭadu ga 318-2 $\frac{1}{2}$ śudha aramanege Guruvappanâyakara kaṭtu
- krayada

33. bage nirnayavâgi ga 500 ayinûru varahana tegedukođu yi-grâmavanu Viśvâ-
34. vasu-samvatsarada Mâgha ba 14 Śivarâtri-puṇyakâladalû mahattina maṭha-dharma-
35. ke Śivârpitavâgi bittevâgi yi-grâmada chaturgadige linga mudre śilâ-stâpitava
36. mâdisida bhûmiyoļagulla nidhi-nikshêpa-jala-pâshâṇa-akshîni âgâmisidha-
37. sâdhyâṅgaļ emba ashṭa-bhôga-têjasvâmyavanû pûrva-mariyâdeyalli âgumâ-
38. dîkondu â-chandrârka-sthâyigalâgi anubhavisikondu shaḍu-darśanaku nidhi-
39. mâdikondu yi-grâmaadolage prâku uttâravâgiha dêvatâ uttâra puravarga uttâra
40. sahâ nađasi mahatparampareyâgi maṭha-dharmaava naqasikondu sukhadiñ anubha-
41. visi bahadendu koṭṭa dharma-śâsana yidake dharma-sâkshigalu Âdityachan-
42. drâv anilônalâś cha dyaur bhûmir âpô hridayam yamaś cha ahaś cha râtri-
43. ś cha ubhê cha sandhye dharmaś cha jânâti narasya vrittam dâna-pâla-nayôr ma-
44. dhyê dânâch chhrêyônupâlanam! dânât svargam avâpuōti pâlanâd a-
45. chyutam padam śri-Sadâśiva

Note.

The grant records the gift by sale for 500 varahas of some land (specified) in Mailâtikoppa by Sômaśekharanâyaka, son of Śivappanâyaka, grandson of Siddappanâyaka, great-grandson of Sankâṇanâyaka, a descendant of Keḍadi Sadâśivanâyaka, etc., for the service of Mahattina Maṭha constructed in Belavandûr by Belavandûr Guruvappanâyaka. It is dated the 15th lunar day of the light half of Vaiśâkha of the year Parâbhava Śaka 1589 (=1588?) corresponding to 8th May 1666. The cyclic year does not agree with the given Śaka year.

103.

Chorađi grant of Keḍadi Basappanâyaka of the Śaka year 1630 in the possession of the same Vîrappagauda.

One plate $1\frac{1}{4}' \times 10''$.

Modern Kannada language and writing.

(Front)

1. namas tuṅga-śiraś-chumbi-chandra-châmarachâravê trai-
2. lôkyâ- nagarârambha-mûlastambhâya Śambhavê svasti śri-
3. jayâbhyudaya-Śâlivâhana-śaka-varusha 1630 neya Sa-
4. rvajitu-samvatsarada Mârgâśira śu 15 lû śrinat-sajana-śu-
5. dha-Śivâchâra-sampanna dyâvâprithivî-mahâ-mahattina vala-
6. gâda Chôrađiyallû Mâlaſetî kaṭṭista mahattina maṭhada dha-
7. rmakke Eḍavamurâri koṭekolâhaļa visudha-vaidikâdvai-
8. ta-sidhânta-pratishtâpaka Siva-guru-bhakti-parâyanar âda
9. Keḍadi Sadâśivarâyanâyakâra vamśôdbhavar âda Siddhappanâ-
10. yakara prapautraru Śivappanâyakâra pautraru Sômaśe-
11. kharanâyakara dharmapatniyar âda Chennaimmâji-
12. yavara putraru Basavappanâyakaru barasikoṭṭa
13. bhû-dâna-dharma-śâsanada kraṇaventendare yi-dharma-
14. da bage prâku biṭṭa svâsthege śâsanava kodasidhev endu
15. Mariyapfanavaru hêlida saminandha yîga barasikoṭṭadu
16. Chôrađi-simyinda Chôrađigrâmaindîna tôtada stha-
17. lâdinda râkhhega 5॥ 1 Durgada hôbâli suṅkada vaṭagaṇa
18. Chôrađi-Mosarûra suṅkadinda yi-tôtada sthaladallu
19. hâkida adakemara nallû âha aḍake laksha ârula-
20. kshakke laksha 1 ke sthaļa-suṅkadinda ga 2 ॥ 1 Chôrađi lekhadin-
21. da ॥ 1 ubhayam ga 2 ॥ 2 llu ga 13 ॥ 2 ubhayam
22. ga 18 ॥ 3 hadineṇtu varahannu yenṭu ha-
23. navina svâsthenu Śivârpitavâgi koṭevâgi yi-bhûmige
24. netṭa lingamudre-kallinoļagulla nidhi-nikshêpa-jala-pâ-

(Back)

25. shāna-akshini-agāni siḍḍha-sādhyāṅgal emba asliṭa-bhō-
26. ga-tēja-svāmyangalu i-bhūmiyalli saśyārāma
27. inuntāgi yēnu adhika-phalavāhante saha āgumā-
28. ḍikonḍu shad-daruṣanakku niḍhimāḍikonḍu maha-
29. ttu pārampariyavāgi ā-chandrārka-sthāyigaļ āgi
30. sukhadīm maṭhadā dharmava naḍisikonḍu bahiri ye
31. ndu barasikotṭa bhū-dāna-dharma-sāsana Āditya-ch-
32. ndrāvanilōnalaś cha dyaur bhūmir āpō hrudayam ya-
33. maścha ahaścha rātriścha ubhē cha sandhyē dharinaścha jāna-
34. ti narasya vṛittam dāna-pālanayōr madhyē dānā chhrē-
35. yōnupālanam dānāt svargam avāpnōti pālanād aehchhu-
36. tam padam sva-dattā dvigunam puṇyam para-dattānupā-
37. lanam para- dattāpahārēṇa sva-dattām nishphalaṁ vñavēt sva-
38. dattā putrikā dhātrī pitri-dattā sahōdari anya-dattā sva-
39. yam mātā dattām bhūwim parityajēt yatra yōgi-
40. śvarah kuryāt Śivalīgārchanām sakrit vasanti ta-
41. tra tirthāni sarvāṇi satatam Guha Harasya priṇanā-
42. rthām tu Śivabhaktāya diyatē! dānam tad viñalam prō-
43. ktanī kēvalam mōksha-sādhanam ūrī-Sadaśiva

Note.

The grant records the gift of some land (specified, in the village Chorādi by Basavappanāyaka, son of Chennainmāji, wife of Sōmāsēkharanāyaka, grandson of Śivappanāyaka, etc., for the service of Mahattina Maṭha constructed by Mala-setti in Chorādi. The grant is dated 15th lunar day of the light half of Mārgaśīra of the year Sarvajit, Sāka 1630 (=1629?) corresponding to 28th November 1707. The cyclic year does not agree with the Śaka year given.

104.

Chikabilalahaļli and Hosūr grants of Keļadi Śivappanāyaka of the Śaka year 1588 in the possession of the same Virappagauda.

One-plate. Size $1\frac{1}{4}' \times 11''$.

Modern Kannada language and writing.

(Front)

1. ūbhāni astu! namaś tuiṅga-śiraś-chuṇbi-chandra-
2. chāmara-chāravē trailōkyā-nagarāraṇbha-mū-
3. lastambhāya Śambbavē! svasti ūrī-jayābhuyadaya Śāli-
4. vāhana-śaka-varsha 1588 neya Viśvāvasu-saṁvatsarada
5. Bhādrapada ba I lū ūrimatu- sajana-śudha-Śivāchāra-
6. sampannarāda dēvāpruthivī-mahāmahattina valagāda ma-
7. hāmahattige ūriman- mahāprabhu Biliġi Ghaṇṭē-vadē-
8. ra pauṭrarāda Ghaṇṭēvaḍēra putrar āda Śivappanāyakaru
9. kotṭa dharina-sāsanada kramaventendarē prāku-Doḍaveṅkaṭayanu
10. Sidhāpuradali mathaya kattisi ā-ināṭhake svasti ḍagabekendu
11. hēlikonḍalli Chikabilalahaļli-valagaṇa Śiragaļale grāmada rē-
12. khe ga 60 ke nashtake biṭṭadu ga 17 gauḍa umbaļi ga 3 ubhayam ga 20
13. nūlidu šudha saluvudu ga 40 Hosūra grāmadali bira hāda 1
14. ke ga 4 ubhayam ga 44 nalavattu nālku varahaua bhū-svāstenū ā-inā-
15. ṭhada dharmake biṭṭukoṭtu naḍadu baruttidalli ā-ināṭhada pañcha-
16. vāṇiже Basavaliṅgadēvaru Śivādhīnavālihāga nimina mahattige na-
17. maskāra-māḍidali ā-ṛitige mahattige naļasi-koḍabekendu hēli-
18. koṇḍa samiṁandhā yi-grāmada ga 44 varahaua bhūminū Śivārpita
19. koṭtu prāku bareda tāmbrada sādhana saha koṭṭev āgi ā-grāma-
20. da pūrva chatuh-siṁge hākida liṅgānudre-kallinda valagāda gadde
21. beddalu makki hakkalu beṭṭu tiṭṭa kānu kāḍāraṇbha inane ma-
22. nedāna nīru dāri sotṭu muṇḍige inuntāda ēnuṇṭāda sām-
23. inyavanū pūrva-pramāṇinali ḍlikonḍu bhūminīnanega-
24. ḥanū gaisikonḍu ā-Sidhāpurada mathadalli bandanthā dēvarugalu
25. inuntādavarige anga zggāni sahavāda dharmavānu naḍasikon-
26. ḫu inahatparampareyāgi āli anubhavisi bāhada endu

(Back)

27. koṭṭa dharma-sādhana! nīvu hērisuva ettu 10 hattake adake
28. meṇasu khobari kabāda horatāgi aki batta upu rāghi vi
29. dala būsa saha herrisidake sun̄kav illade mānyavāgi nadā-
30. si bāheü yidake lōkasākshigalu Āditya-chandrāv ani-
31. lou nalaścha dyaur bhūmirāpō hrudayam Yamaś cha
32. ahaś cha rātriś cha ubhē cha sandhyē dharmasya jānāti
33. narasya vrittam! dāna-pālanayōr madhyē dānāch chhrēyō-
34. 'nupālanam dānāt svargam avāpnōti pālanād achutam
35. padam śrī-Sadāśiva

Note.

The grant records the gift of some land (specified) in the villages Chikka-bilalahalli and Hosur by Śivappanāyaka, son of Ghanṭevaḍeyar, and grand-son of Biligi Ghantevadeyar for the service of the Maṭha constructed by Doddavenkāṭaya in Sidhāpura. The grant is dated the 1st lunar day of the dark half of Bhādrapada of the year Viśvāvasu, Śaka 1588 (=1587?) corresponding to 15th September 1665. The cyclic year does not agree with the Śaka year given.

105.

Śringāra Tōṭadakoppalu grant in the possession of the same Vīrappagauda-

Two plates. Size $1\frac{1}{4}' \times 11''$.

Modern Kannada language and writing.

II Plate.

(Front)

1. bijavari kha 9 ke ga 9 ke mara beladu guđe kūđidu kha 4 ke
2. ga 4 śudha kha 5 ke ga 5 vartaneyinda ga || 2 || gañāchāradinda-
3. ॥ 2 || antu rēkhe ga 153 || 2 ubayam grāma 2 ke rēkhe
4. ga 313 inunnūra hadimūru varahana bhūmi maṭhada
5. mundāna Champakā sarasi keļage hedāriyinda mēle Hiri-
6. arasu mādiṣta śrīngāra tōṭada koppalu sahā Śivārpī-
7. tavāgi bitṭevāgi yi-bhūmigalige natṭa lingamudre kallina
8. valagāgi yida nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-
9. sidha-sādhyāṅga! eiu ba ashta-bliōga-tēja- svāmyavanū pūrva-
10. mariyādeyalli āgumādikondu yettina inānya
11. prāku Hiriarasu bitṭadu yetu 12 yitalāgi Pramōda-
12. samvatsarada Phālguṇadallu biṭa yettu 13 ubhayam ye-
13. ttu 25 yippattayidu yettinali adake meṇasu ka-
14. vāda jhalli paṭṭe horatāgi hērikomba jinisu kho-
15. bari kāchu vidāla būsa aki bhatta rāgi upu bella eṇne
16. tupa kabuna javaļi muntāda jinisugaļa ghaṭṭada mēle gha-
17. ṭa-keļage saha ṭhānegalalli hērikondu ā-hāṇa sahā
18. ināṭha-dharma danḍige uinbaļi nadasikondu ā-chan-
19. drārka-sthāyigalāgi nimma mahattu-parampareyāgi a-
20. nubhavisi ūḍudaruśanakū nidhi mādiikondu bāha-
21. du yendu koṭa tāmbra-śāsana yidake dēvasākshigal-
22. lu Āditya-chandrāv anilōnalaścha dyaur bhūmir ā-
23. pō hrudayam Yamaś cha ahaś cha rātriś cha ubhē cha san-
24. dhyē dharmasya jānāti narasya vrittam dāna-pālanayōr

(Back)

25. madhyē dānāch chhrēyōnupālanam dānāt svargam a-
26. vāpnōti pālanād achyutam padam sva-dattād dviguṇam
27. puṇyam para-dattānupālanam para-dattāpahāre-
28. na sva-dataṇi nishphalam bhavēt Viśu-samvatsarada Chayi-
29. tra ba 10 lu maṭa-dharmake Śivārpitvāgi biṭadu
30. adake hēru 10 meṇasu hēru 5 sahā haḍina-
31. yidu nijsa-hēranu kāla vandake vandu sāri sun-
32. kav illade modale bitṭa mānyada ettinali hēri-
33. kondu maṭa-dharmava naḍasikondu bāhadu.
34. endu koṭṭa śāsana śrī-Venkaṭādri.

Note.

The first plate is missing. With it the date of the grant as well as the names of the granter and the grantees have disappeared. From the remaining 2nd plate written on both sides, it appears that the Śringāra Tōṭada Koppalu constructed by Hiri Arasu and another village yielding 313 varahas were granted for the service of a Maṭha. The authorities of the Maṭha were also allowed to carry, for the service of the Maṭha, 25 bullock-loads of various useful commodities (specified in the grant) above and below the Ghâṭs free of toll-dues once a year. On the 10th lunar day of the dark half of Chaitra of the year Vishu, the authorities of the Maṭha were also given a license to carry free of toll-dues ten bullock-loads of arekanuts and five bullock-loads of pepper once a year. This is called *ettinamānya*, carrying commodities on bullocks free of toll at specified toll-gates.

106.

Nâvunda grant in the possession of the same Virappagauda.

Plates two. Size $1\frac{1}{4}' \times 1'$.

Modern Kannada language and writing.

II (a)

1. gadukondu uttârakoṭṭadu uppina koṭagada guttige ba-
2. geyallū ga $1\frac{1}{2}$ angaḍi dērina bageyallu Śivārpita-
3. vāgi biṭṭadu ga $1\frac{1}{2}$ ubhayam ga 3 antu ga $15\frac{1}{2}$
4. nūra ayivattentuvare varaha Yedatore sime
5. valage hostāgi âgāmi âda bageyallu u-
6. ttāra koṭṭa grāmagaḍīlā jēdara vakalu 30 mūvattu va-
7. kalinda bāha magga gārakada haṇa kulumē-vakkalu 5 ai-
8. du vakkalinda bāha kārakada haṇa grāma suṅka adigā-
9. su hasruvāṇi Mōnappanu i-maṭhadā dharmake Haṭige-
10. ri sime Nāvundagrāmādallu hākisida tengina sasi
11. sâ 2,500 eraḍu sâvirada ainūru tengina sasi sa-
12. ha Śivārpitavāgi koṭṭevāgi i-bhūmige neṭṭa lin-
13. gamudre kallinolagulū nidhi-nikshēpa-jala-pâshāṇa-a-
14. kshīṇi-âgāni-sidha-sâdhyaṅgaṭ emba ashta-bhôga tēja-
15. svâmyangaṭu yî-bhûmiyalli sasyârâma mun-
16. tâgi yênu adhika-phalav âhante sahâ âgu-
17. mādikondu mahattu-pâramparayavâgi â-cha-
18. ndrâka- sthâyigaṭ âgi sukhadiṇi maṭhadā dharmava naḍasi-
19. kondu bâhudendu koṭṭa bhûdâna-dharma-śâsana
20. Āditya-chandrâv anilônalâś cha dyaur bhûmir âpô
21. hrudayam Yaṁas cha alaś cha râtriś cha ubhè cha san-
22. dhye dharmasya jânâti narasya vrittaṁ dâna-pâlanayôr
23. madhyê dânač chhréyônupâlanam dânat svargam avâ
24. pnôti pâlanâd achchutamî padam sva-dattâd dviguṇam pu-
25. nyaṇi para-dattânupâlanamî para-dattâpahârena

II (b)

26. sva-dattam nishphalaṇi bhavēt sva-dattâṇi para-dattâm vâ
27. yô harêta vasundharâṇi śashṭir varuṣha-sahâsrâṇi
28. vishṭâyâm jâyatê krimih yatra yôgiśvaraṇi ku-
29. ryât Śivalingârchanamî sakrit vasanti tatra tirthâ-
30. ni sarvâṇi satataṇi Guha Harasya priyânarthaṇi tu
31. Śivabhaktâya diyate dânam tad vimalaṇi prôktaiṇi kē-
32. valam moksha-sâdhanamî śri-Sadâśiva

Note.

The first plate is missing. Along with it the date of the grant together with the names of the granter and the grantees has disappeared. From the 2nd plate which is written on both sides it appears that a gift of some land in Yedatore sime together with Nâvundagrâma and its cocoanut garden consisting of 2,500 cocoanut trees was made for the service of a Maṭha. The authorities of the Maṭha were given the right of collecting, from thirty houses of Kainbali-weavers and five families of weavers of other garments and of blacksmiths, professional taxes along with village cess, taxes on green crops (Hasaruvâṇi), and Adigâsu for the service of the Maṭha.

107.

Siragałale and Horakōdu-Hirikaiyastha-la-grant of Ghanṭe Vodeyar of the Śaka year 1565 in the possession of the same Virappagauda.

Two plates. Size 10"×8".

Modern Kannada language and writing.

I (a)

1. śubham astu nāmas tunga-śiraś-chumbi-
2. chandra-chāmara-chāravē trailōkyā-nagarārbambha-
3. mūlastambhāya Sambhavē || svasti-śri jayā-
4. bhyudaya-Śālivāhana-śaka-varusha 1565 neya Svabhānu-sa-
5. mīvatsarada Jyēṣṭha-su 10 lū śrinathu-sajana-śudha-Śivāchāra-
6. sāmpanna-
7. rada dēvāpruttī-mahamahattinolagāda Kūḍalūra maṭhadā pa-
8. ttāda Kempanāñjyadēvara śiṣyaru Śāntabasavarājadēvara śi-
9. ṣyaru | Pañchavannige Basavalingadēvarige śriman-ma-
10. hā-prabhu Biliṅgi Tammappa Vaḍēra pautrarāda Ghanṭē Vaḍē-
11. ra putrar āda Ghanṭē Vaḍēru kotta dharmā-sāsanada kra-
12. mavent endare Venkaṭayyanu Sidhāpuradalli-maṭava kaṭti-
13. si nimma yaśava mādi ā-maṭake bhū-svāstey āgabēken-
14. du binnaha-mādikonda sāmmandha Kūḍalūra matada
15. pañchavannige Kempanāñjēdēvara śiṣyaru Śāntaba-
16. savarājadēvara śiṣyaru Basavaliṅgadēvarige Sidhāpura-
17. da maṭhadallu naḍasuva dharmakke śriman mahāprabhu Biliṅ-
18. Taminappa Vaḍēra pautrar āda Ghanṭē Vaḍēra putrar āda Ghan-
19. ṭē-Vaḍēru sa-hiranyoḍaka-dāna-dhārā-pūrvakav āgi dhāre-
20. n-eradū kotta bhū-svāste Chikkamālīge nādige saluva Chi-
21. kabiṭalahaḥi grāmadoḷagāna Siragałale grāma Ho-
22. rakōdu Hirikaiyasta-la saha prāku rēkhe ga 10 a-
23. ruvattu varahana grāmada pūrva chatu-simēyinda
24. valagāda gaḍi vivara mūḍalu Molevatti gaḍiyallu i-

I (b)

24. kkida lingamudre-kallu gaḍi teṇkalu Kalluganahalli gaḍiyallu
25. yikkida lingamudre kallu gaḍi ā-kallu banda hāge Āvara-
26. guppe kān-anchinallu yikkida lingamudre kallu gaḍi paḍa-
27. valu Avaraguppe gaḍiyallu yikkida lingamudre kallu ga-
28. di! baḍagalu Chennamāvina gaḍiyalu yikkida lingamudre kallu gaḍi
29. Horakōdu Hirikaiṣṭhalakke Chennamāvina gaḍiya ho-
30. leyinda taṭage holeyanchu banda hāge sthāla 1 u-
31. bhayāṁ Siragałale grāma 1 ke prāku rēkhe saluva-
32. du ga 60 ke prāku nashṭa ga 10 yittalāgi hole-va-
33. ttu gidu-vattina nashṭa ga 7 ubhayam nashṭa ga 17 prāku ga-
34. uḍumbaḥi ga 3 ubhayāṁ ga 20 nuḍidu su ga 40
35. nālvattu varahannu maṭhadallu naḍasuva dharmakke Śi-
36. vārpitav āgi dhāren eṛedu kotta bhū-svāsti nā-
37. lvattu varahana rēkhe bhūniṅge saluva pūrva cha-
38. tu-simēyinda valagāda gade bedalu makke hakkalu
39. beṭtu tiṭṭu kānu kāḍārāmbha inane manedāna
40. angōda aṅgapala nīru dāri nidhi nikshēpa akshi-
41. ni-Āgāmi sidha sādhyā-navakruta kirukuṭa su
42. varnādāya muntāda ashta-bhōga tējō-
43. pārjane uḷa bhūmi-manegaḷanu yichchā-
44. nukūla uḷa vakkalige yikkegaiyisi getti rū-
45. pamādikondu nimma śiṣya-varga-param-

II (a)

46. pareyāgi niṁma maṭada dharmava nadisikon-
47. ḍu sukliadindihiri niṁma maṭada bāgila mu-
48. ndaṇa gade bīrada keyi ha 1 ke prāku rēkhe ga 4 nā-
49. lku varahana bhūmiyanu prāku Hosūra gaudū-
50. guttigge horagāgi kuṭagadiya Siddāpurada maṭa-
51. dalu naḍava dharmakke Śivārpitavāgi dhāre-neṛedu ko-
52. ṭṭa svāste nālku varahana rēkhe bhūmiya pūrva chatu-

53. simeyinda vaļagâda gadhe bedhalu makke hakkalu
 54. betṭu tiṭṭu kānu kāḍāraimbha angôda â-
 55. ngapala nelananchu nîru dâri nidhi nikshêpa akshînî
 56. âgâmi muntâdanu â-gadhege saluva bhûmîyo-
 57. lage samasta-phalagaļanu bittisi geyisi rûpamâdi-
 58. konḍu nimma sišyaru parampareyâgi âli anu-
 59. bhavisi dharmava mâdikonḍu sukhadallihiri
 60. inânyada ettu hattâlli hêrisuva vivara a-
 61. dake meṇasu kâchu khobari kabâda horagâgi
 62. akki bhatta uppu bhûsa kâyi inuntâda saka-
 63. la-dinasavarigâla hêrisikonḍu sukhadali ninî-
 64. ma mathada dharmava nađasi konḍu yihiri ye-
 65. ndu koṭṭa dharma-tâmbrada sâsana l yidakke
 66. lôkasâkshigaļu l grantha l Âdityachandrâv-

II (b)

67. anilânalau cha dyaur bhûmir âpô hru-
 68. dayanî Yamaś cha ahaś cha râtriś cha
 69. ubhê cha sandhyê dharmasva jânâti
 70. narasya vrittaṇi l dâna-pâlanayôr madhyê dâna-
 71. trayânupâlanâṇi dânat svarggani avâpnôti
 72. pâlanâd achtamî padamî śri-Sadâsiva.

Note.

The grant records the gift of some lands of specified boundary in (1) Siragalale in Chikkabilalahalli, (2) Horakôlu Hirikaiyasthala together with a wet field in front of the Maṭha in Siddâpura yielding 60, 40, and 4 varahas respectively by Ghanṭe Vaḍeyar, son of Ghanṭe Vaḍeyar, and grandson of Biliṅgi Taṇmappa Vaḍeyar, called Mahâprabhu to Panchavâṇṇige Basavalîngadêva, disciple of Śanta-basavarâjadêva, who was a disciple of Kempananjadêva, head of the Kûḍulûr Maṭha, for the service of the Maṭha constructed by the grantee in Siddâpura at the request of the grantee. The authorities of the Maṭha were also allowed to carry free of toll ten bullock loads of (1) arecanut, (2) pepper, (3) kâchu, (4) dry coca-nut, (5) cloth, (6) tobacco (7) rice, (8) paddy, (9) salt, (10) Bhûsa, fruits, etc. The grant is dated the 10th lunar day of the light half of Jyêṣṭha of the year Svabhânu, Śaka 1565, corresponding to 17th May 1643.

The Ghanṭevodeyars of the grant were Nâyaks of Biliṅgi, north-west of Shimoga and quite independent of the Nâyaks of Keladi. The grant concludes with the usual imprecatory verses.

108.

Khayira grant of Keṭadi Venkaṭappanâyaka of the Śaka year 1514 in the possession of the same Vîrappagauda.

Three plates. Size 10" x 8".

Modern Kannada language and writing.

I (b)

1. śubham astu l namaś tunga-śiraś-chumbi-
 2. chandra-châmara-châravê trailôkya-nagarâram-
 3. bha-mûlastambhâya Śambhavêl svasti śri-ja-
 4. yâbhudaya-Śâlivâhana-śaka-varusha 1514
 5. neya sanda vartamâna Nandana-samvatsarada
 6. Âsvija-śu 5 Sthiravâradalû śriman-mahârâ-
 7. jâdhirâja râjaparaméśvara śri-vîrapratâpâ-
 8. śri-Venkaṭapatidêva-mahârâyarû Pe-
 9. nugonde-simhâsanadallû sukha-saṅkathâ-vi
 10. nôdadinda sukha-râjyam gaiütt iha samaya-
 11. dalli Yedavamurâri kôṭekôlâhaļa viśu-
 12. dha-vaidikâdvaita-sidhânta pratishtâpaka Śiva-guru-
 13. bhakti-parâyaṇarâda Keṭadiya Sadâsîvarâ-
 14. yanâyakara pauṭararu Yiminaḍi Sadâsîva nâ-
 15. yakara putraru Keṭadiya Veṇkaṭappa nâyakaru
 16. sajanaśudha Śivâchâra-samppannarum appa dyâvâ-

II (a)

17. pruthvi-mahâmahattinolagâda Ânan-
18. dapurada Champakâ-sarassina mahattina
19. mañhakke koṭṭa bhûdâna-śâsanada kramav en-
20. ttendare nâmage kânâchiyâgi banda Ka-
21. rnâṭaka-simhâsanakke saluva Âragada
22. Vêñtheyada Mosarûra sîmeyolagana Khâ-
23. yirada grâmavanû Yedavamurâri kôṭe-kô-
24. lâhaṭa visuddha-Vaidikâdvaita-siddhânta-prati-
25. shṭâpaka Sîva-guru-bhakti-parâyañar âda Ke-
26. ladiya Sadâsivarâya nâyakara paurtraru Yi-
27. mmadi Sadâsiva nâyakara putraru Keṭadiya Ven-
28. kaṭappa nâyakarû sajjana śuddha Sivâchâra-sam-
29. ppannarumappa dyâvapruthvî-mahâmahattinolagâ
30. da Ânandapurada Champakâ-sarassina inahatti-
31. na mañhakke namma hiriyařige sâsvata-Śivalôkavâ-
32. gabekendu Śivârpitav âgi koṭṭevâgi â-grâ-
33. makke saluva chatus-sîmeyolagâda ên uṇṭâdu-
34. danû prâku mariyâdeyalli âgumadikon-

II (b)

35. du â-grâmake saluva prâku râyarékhe ga 150
36. birâda sthaṭa-sunka ga 1 kke-1½ lû ga 22½ Du-
37. rgada bhatta-½ lû ga 7½ antu ga 180 â-
38. grâmadolagana dêva-brahma-svadinda Betṭada
39. Mallikârjunadêvara gadde bijavari chittina kha 18
40. kke gađi kha 54 ke Tammapâdi Vîrana mukhânta â-dê-
41. vara amritapadi nađasi méluvâsiyâgi tegedukom-
42. budu ga 6½ Edehalîli Tirumaladêvara gadde bijava-
43. ri chittina kha 5 ke gađi kha 20 Âchâpurada mahâ-
44. baladêvara gadde bijavari 5 ke gađi kha 20 Maleyan-
45. dûra Mallibhattara gadde bijavari kha 4 ke gađi kha 15
46. Maleyandûra Sûrappana gadde bijavari kha 3 ke gađi
47. kha 15 antu gadde bijavari kba 17 ke gađi kha 70
48. ke ga 1 ke kha 7 lû ga 10 ubhayam dêvasva-brahmasva-
49. dinda ga 16½ ubhayam sarvâdâyâ ga 196 ½
50. aksharadallû nûrutoimbhattârvare varaha-
51. na Khayira-grâmakke saluva gîhârâma kshêtra saha-
52. vâda â-grâmadolagana nidhi-nikshêpa-jala-pâshâṇa-
53. akshîni-âgâni-sidha-sâdhyangalemba ashta-
54. bhôga-têjasvâmyavanu niü nimma mahattu-param-

III (a)

55. pareyâgi â-chandrârka-sthâyigaļ âgi sukhadin-
56. d anubhavisi bahiri yi-mañhada kartutvake i-râjyava-
57. n âluva dhoregaligû mahânahattigû sañmatavâgi
58. râga-dvêsha-rahitar âgi atithigâl âgi mahatparav âgi
59. sishya-varga hořatâgi nađeyabekendu Yedavamurâ-
60. ri kôṭe-kolâhaṭa viśuddha-Vaidikâdvaita-siddhânta-prati-
61. shṭâpaka Sîva-guru-bhakti-parâyañar âda Keṭadiya Sadâ-
62. sivarâya nâyakara paurtraru Yiminadi Sadâsîvî nâya-
63. kara paurtraru Keṭadiya Venkaṭappa nâyakarû sajjanaśu-
64. ddha-Sivâchâra-sampannarumappa dyâvapruthvî-mahâma-
65. hattinolagâda Ânandapurada Champakâ-sarassina ma-
66. hattina mañhakke koṭṭa Khayirada grâmada dâna-śâsana yi-
67. nt oppudake sâkshigâlu Âditya-chandrâv anilônalaś cha-
68. dyaur bhûmirâpô hridayam yamaś cha ahaś cha râtri-
69. scha ubhê cha sandhyê dharmasya jânâti narasya vrittam
70. dâna-pâlanayôr madhyê dânat chhrêyonupâlanam dâ-
71. nât svargam avâpnôti pâlanâd achyutanî padam sva-dattâdvi-
72. gunaiñ puñyaiñ para-dattâupâlanam para-dattâpahâ-
73. rêna sva-dattam nishphalam bhavet sva-dattam para-dattanî vâ yô hav-
74. rête vasundharâ l śashṭir varusha-sahasrâṇi vishṭâyam
75. jâyatê krimi l śrî- Venkaṭâdri

III (b)

76. sârige 1 ke Śâlivâhana-śaka-varusha 1523 neya
77. Śârvâri-samvatsaradallu bitṭadu Mosarûra sime-
78. ya valagaṇa Taralagereya grâma 1 ke râya râkhe ga 70
79. birâda sthalâ sunka ga 1 ke 5 1½ lu ga 10½ ga 9
80. bhatta 5 ½ lu ga 3½ antu ga yeñbhattunâlku
81. varahada grâmavanû niñma mahattu-parampareyâ-
82. gi mañha-dharmake nadasikondu bahiri niñma
83. mañhadâ dharmake bitṭa ettina mânya ghatâda mèle
84. ghatâda keñagaṇa sunkada thânegalalli hamnera-
85. du ettina mânyavanu bitṭevîgi adake meña-
86. su khobari kavâda horatâgi nü hêrikom-
87. ba jinisu vidala bûsa enne tappa bella akki
88. bhatta râgi uppu sahâ yishṭu jinisigu suñka-
89. villade kâlam pratiyalu mânyavâgi hêrikondu bahiri
90. endu koṭṭa dharma-śâsana śri-Venkatâdri
91. sârige 1 ke Śâlivâhana-śaka varusha 1552
92. neya Śukla-sanivatsarada Mârgâśira ba 10 lu
93. śrinat-Keladi Virabhadranâyakaru Śivâ-
94. rpitav âgi bitṭadu Khayirada grâmadalli
95. Timmaṇṇa Vodêra hôbaliya gaddenu
96. nü anubhavisi baruttiddalli â-gade

(No further plate is forthcoming.)

Note.

The grant records the gift of the village Khayira in Mosarûrasime, Āragada Vêñthe under the rule of the Keladi Nayaks, yielding 196½ Varahas inclusive of previously granted Dêvâdâya and Brahmâdâya, and 180 varahas exclusive of them by Keladi Venkaṭappanâyaka, son of Sadâśivanâyaka II, and grandson of Keladi Sadâśivarâyanâyaka, fendatory of Venkaṭapati-râya devoted to god Śiva and Gurus, establisher of Viśuddha Vaidikâvitasiddhânta and Edevañurâri kôtekôlâhala for the service of Mahattina Mathâ of the Chañpakasaras of Ānandapura. The grant is dated Saturday the 5th lunar day of the light half of Aśvija of the year Nandana, Śaka 1514 corresponding to Saturday the 30th September A. D 1592. The grant concludes with the usual imprecatory verses.

The grant (IIIb) records the gift of another village Tarañgere of 84 varahas together with a license to carry twelve bullock-loads of arecañut and other commodities free of toll below or above the Ghats. This grant is dated Śaka 1523 Śârvâri. But Śârvâri agrees with Śaka 1522 and not with 1523. No month is however given here.

The same plate (IIIb) records the gift of Hôbali wet field of Timmaṇṇavodêyar in the village Khayira in addition by Keladi Virabhadranâyaka on the 10th lunar day of the dark half of Mârgâśira of the year Śukla, Śaka 1552. But the cyclic year Śukla coincided with Śaka 1551 and not with 1552.

109.

Mûlavîsa grant in the possession of the same Virappa Gaṇḍa.

Three plates. Size 1½'×1'.

Modern Kannada language and writing.

(The 1st plate is missing.)

II (a)

1. Kalyâñiseṭti Ragaṭe Malukanṇa Sûguru Nâgaṇna
2. Kadale Baseṭti Hatti Malukanṇa Jôlada Baseṭti Chindi
3. Channapa Baseṭti Sakarekadâlavigutti Sanganṇa Jâlibe-
- ñche Malukanṇa Javâdi Basavaṇṇa Khanḍerâyana Ma-
5. llaṇṇa Mâinane Sidhaṇṇavadêra Baseṭti Ümuñalali
6. Bhadraṇṇa Kavadi Sañgaṇṇa Rudraṇûra Chennaṇṇa Kîni-
7. ge Baseṭti Bidadañada Nambyaṇṇa Âlûra Yedavan-
8. na Vôle Virâṇṇa Guttalada Čhennapa Turukara Maluka
9. Äudugalja Pañchavi Dûdiseṭti Virâṇṇa Mudukappa
10. Guttihâli Gaṅgaṇṇa Mudugalla Dânapa Mañḍalige Hon-

11. napa Kannâbiseți Kâmuśâhu Gâṇiga Chennapa Kuru-
12. kundi Nâganṇa Keđegere Linganṇavađêru Digâve Chen-
13. napa Ānegondi Chennapa Sâbâdi Nâganṇa Guti Ma-
14. lukanṇa Gôharada Dânapa Uluve Baseți Arenû-
15. ra Nâganṇa Kamâthâla Chennabaseți Bađadaļada Dañ-
16. dapa Sakhare Malaṇṇa Muni Śivanṇa Yélamaley A-
17. ruļapa Alavidandapa Kallapa Râmalinganṇa Chika-
18. dandavigôvige Âdapa Liṅgadahaļi Nandapa Peda-
19. pa Chîlada Keñchapa Hambhâvi Sidhapa Mâbaļaseți Kô-
20. te Sômaṇṇa Sôpaṇṇa Huṇusêhâla Lakiseti Ku-
21. ruvatti Paruvanṇa Hinđihuļi Rudrapa Korâuyada
22. Baseți Aladi Liṅgapa Īpina Râchapa Chennabase-
23. ti Malige Vîranṇa Malige Baseți Hodeda Malaṇṇa
24. Virupanṇa Sâbâdi Baseți Yêlumale Sidhalin̄gapa

II (b)

25. Masige Sûgaṇṇa Nigulige Kainbâļaseți Bhadrasetti
26. Sâvalige Mâtaṅgaseți Bennûra Linganṇa Â-
27. nevéri Nâganṇa Âdiseți Euchappa Ayimâ-
28. galada Jedeyappa Mûdala Hiriyûra Haravapa
29. Bishṭapa Gûlûra Dâsapaseți Guruvanṇa Chennanṇa
30. Krishnaseți Kêtasamuđrada Chennapa Maliseti Tumu-
31. kûra Boli Nâgaseți Gôrate Pâpanṇa Kôgila Tam-
32. manṇa Hebbûra Timnaňpaseți Tamînișeți Chennapa-
33. seti Durgada Maliseți Giritimaya Balâpurada
34. Kempappa Râchanṇavađêra Baseți Nâgaseți Tôta-
35. pa Ratinâgala Viraseți Râmalinganṇa Gôviseti Pańi-
36. tale Virabaseți Liṅgapaseți Kađabada Nâgiseți Kayi-
37. dâlađada Kônêriseti Tânișeți Kerehaļi Chennapa Ma-
38. lige Baseți Pâleđa Gaṅganṇa Mâyisamuđrada Bala-
39. ya Gûđanâgarada Vîraṇṇa Mallanṇa Mâyanṇa Ma-
40. la Chennapa Sivurada Ùdanđaseți Honnanṇana Vîraṇ-
41. na Kandukere Kalan̄appa Ankanṇa Liṅganṇa Dharmâ-
42. varada Râchaṇṇa Chenđi Râchaṇṇa Honnagudisc-
43. ti Nandivalada Nibaļiseți Bûđihâlađada Tamînâna
44. Añigere Liṅganṇa Muduûra Râchaṇṇa Gadu-
45. ga Sidhaṇṇa Giđa Basavaṇṇa Śivanankâra Basavaṇṇa
46. Huļiyâra Chennanṇa Mudanṇa Beļuvaļi Râma-
47. seti Bidire Yaliseți Kere Sidhaṇṇa Chêlûra Ma-
48. ñanṇa Tirumalaseti Chennevađêru Aguļiya

III (a)

49. Ajapa Šriṛaṅgapataņadı Râmalinganṇa Tumakûru
50. Vale Vîraṇṇa Chikarâchaṇṇa Benakanahâli Chikanase-
51. ti Aütana Krishnaseți Kôgilakunte Sidhaviraseți Hañ-
52. chavaliya Keñchaṇṇa Aretiseți Penugunde Linganṇa
53. Jagadâpaguttiya Mariyâne Baseți Garajêvađêru Etta-
54. vâđa Sivapa Bêlurâ Basavalin̄gaseți Kûđala Baseți
55. Bôgâra Tipiseți Paťaňaseți Nâgiseți Dummiseteti
56. Keñchapa Anîmale Kânișeți Bânuavarada Viraseți Ma-
57. ntriseți Mêlige Bommaňnaseți Liṅganṇavađêru Mâ-
58. danňnavađêru Basavaṇṇa Mûđavalî Chennamalisetii
59. Kôduvali Virupanṇa Åkala Chennapa Pôkala Chenna-
60. pa Kandikere Arkanṇa Râûra Mudukanṇa Bagun-
61. ja Kađemane Râchaṇṇa Sûraňaseți Belare Mallanaseți
62. Paramêšvaraseți Paradésiseți Sidhaṇṇa Singêri Bomini-
63. seti Suňkada Viraviraseți Dumni Keñchamallaṇṇa Gaňdada
64. Nambiyâna Åragada Sûsangi Keñchaṇṇa Paruvan-
65. na Hireseti Dêvapaseți Sate Vîraṇṇa Sampekoļala Ba-
66. seti Bidirûru Nilakaňtaseți Bommaňnanahâlli Sidhaṇṇa Ke-
67. ñchamaliseti Yikêri Åvinahali-sthalada Kaňchikere Viru-
68. panṇa Doļabaseți Hanipe Puťanṇa Pârvati Guruvan-
69. na Holanandiyapa Chandaṇṇa Gûliseti Chennanṇa Ye-
70. lê Liṅgiseți Šivaseți Vîraṇṇa Bâdâvi Viraseți Jaňga-

71. mayyana Chikanṇa Bharamiseṭi Pavāḍada Malliseti Guru-
72. lingaseṭi Chennavīraṇṇa Bhadraseti Chennanṇa Hoṇi-
73. buchada Chennabasavaseti Mahadēvapūrada Kālingaseṭi Ko-
74. ṭārupēte Koteseṭi Vīraṇṇa Holeyapa Uḍugīni

III (b)

75. Arale Kalapa Paradēsiseṭi Sidhanṇa Bommiseṭi Vīraṇṇa
76. Holeseti Tavanidhi Bennegere Liṅganṇa Tōtapa Ānanda-
77. purada Dēmade Mahantaseṭi Hosagundada Mallaiṇṇa A-
78. yanāra Sidhanṇa Kāmajī Vīraṇṇa Aṅgaḍi Dēvaṇṇa Keñcha-
79. ḥna Bālegundi Tammiseṭi Huchavīraseṭi Mantasālē Ga-
80. diyapa Keñchapa Ujanivalēra Guruvāṇṇa Horanavayala
81. Aratiseṭi Saṅgaya Patre Bōliṣeṭi Kere Ālūra Chikāṇ-
82. seti yivarū muntāda mūḍalu badagalū sthaḷa vaḷanā-
83. du muntāda setigalu namagu i-dharma pratipālisu-
84. va arasugaḷigū sadharmav āgabekendu yī-mūla-
85. visavanu namina santāna-pāraimpareyāgi adaviṭa-
86. ne-hāki hēri sunkava teruvanthā nānā-mandiyā za-
87. kala-naḍegaligū tappade mahattina dharmake naṭasi bāhe-
88. ū mahānāḍa-vapitadinda śrī-Sangamēśvaradēvaru yen-
89. du koṭṭa mūlavisada dharma sāsana yidake dēvasākshiga-
90. lu Ādityachandrāv anilōnalaścha dyaur bhūmirāpo
91. hṛidayam Yamaścha ahaścha rātriścha ubhē cha sandyē dha-
92. rmasya jānāti narasya vṛittanī dāna-pālanayör madhyē
93. dānāch chhrēyōnupālanām dānāt svargamū avāpiṇōti
94. pālanād achyutām padamī śrī-Venkaṭā-
95. dri

Note.

The first plate is missing. Along with it the date of the grant together with the names of the granter and the grantees has disappeared. The grant is called *mūlavisada-dharmaśāsana* which seems to mean the grant of one-sixteenth of a paṇa on mūla, capital value of the commodities brought at the toll-gate for the service of the Mahattina Maṭha. In granting one-sixteenth of a paṇa on each item of commodities brought to the toll-gate (of Keḍadi ?) for the service of the Maṭha, the consent of well known merchants and other persons of the Keḍadi state enumerated in II a, II b, III a & III b seems to have been taken. • The grant ends with the usual imprecatory verses.

Shimoga Taluk.

110.

Vīrabhadrāpura grant of Keḍadi Vīrabhadra Nāyaka of the Śaka year 1554 in the possession of Narasimhaśāstri son of Paṭtaguppe Aṇṇayyaśāstri, at Shimoga

4 Plates. Size 1'-0" × 0'-8."

Nāgari characters.

Kannada language.

I (a)

1. nāmas tunga-śiraś-chumbi-chandra-chāmara-
2. chāravē trailōky-a-nagarārambha-mūlastambhāya
3. Śambhavē svasti śrī jayābhuyada Śālivāha-
4. na śaka varsha 1554 neya Projōtpatti-saṁvatsa
5. rada Māgha ba 14 lu śrīnād Edeva-Murāri kōṭe-kō
6. lāhala viśuddha-Vaidikādvaita-siddhānta-pratishṭhāpa-
7. ka Śiva-guru-bhaki-parāyaṇārāda Keḍadi Venkaṭa-
8. ppa nāyakara pautraru Bhadrappa nāyakara putraru Vīra-
9. bhadra nāyakaru Paṭtagupe baliya Charināvati Hari-
10. drāvatī-sangamada nadī-tīradalu kaṭṭisida Vīra-
11. bhadrāpura eva sarvamāṇya agrahārada nānā
12. gōtrada nānā-sūtrada nānā-sākheyā mahājana-
13. galigū sandhyāmaṇṭapa brahinapuri panchagāra-
14. ka muntāda grāma-dharinagaligū dēvasthāna Vīrabha-

15. drēśvara-dēvaru Hanumanta-dēvaru Vināyakadēvaru
16. galā amṛitapaḍi nandādīpti muntāda vechcha-
17. galige sahâ Śivarâtre puṇyakâladalli Vara-
18. dā-nadī-tiradallu Īśvara-pūjeya māduvâga sa-
19. hiran̄yôdaka-dâna-dhârâ-pûrvakavâgi Śivârpi-
20. tavâgi kotṭa bhûdânada tâmra-śâsanada

I (b)

21. kramav ent endare Pattiuguppe-sîme Śuddhavâdada vaṅaga-
22. na Mâyigonḍanakoppada grâma 1 kke prâku râkhe kuḷa-
23. ga 67½ ge arevâsi sahâ ga 101·2½ birâḍadindalu
24. Durgada bhatta ½ sthâla-sunka ½ vechcha birâda 1 antu
25. ga 1 kke 2½ lu saluvudu ga 211· ½ Jangamara birâda
26. kuḷaga 1 ke ¼ lu ga 1½ · 1½ antu râkhe ga 124½
27. ge nashta hola harida kuḷaga 64 ke ga 118 · ½ umbâli-
28. mânayadindalu Kadale Honneyana maga Sankayyaninda
29. bija kham 14 ke ga 14 ke ardhâya ga 7 sénabôva Giri-
30. yappanindalu apuṭa hechidu Plavanga-samvatsaradalu
31. tôtadinda ga 1 ubhayam Brâhmaṇîndîga 8 puravarga-
32. dindalu Chennapa-vadêrindalu kuḷaga 3 ke bija kha 3¾
33. ge ga 8½·4½ ke ardhâya ga 4·4½ ubhayam ga 12·4½
34. dêvasthânada migateyinda Pattiuguppe Râmaidêvarinda
35. bijavari kham 3 ke gadibhatta kham 48 Dôñihole-
36. grâmadinda bija kham 1½ ge gadibhatta kham 12 ubha-
37. yam bijavari kham 4½ ge gadibhatta kham 60 méluvâ-
38. siyinda ga 2 ke vechcha amṛitapadige bhatta kham 359 su-
39. ddha migate roke (?) ga 2 bhatta kham 25 ke kham 6 lu salu-
40. vudu ga 4·1½ ubhayam ga 6·1½ antu râkhe ga
41. 136½·1½ ge utâra puravarga vutâra Dôñi-
42. hole-mâthada Chennavîraṇṇa vodêyarige prâku a-
43. rdhâya utârada bagêlu ga 4·4¾ nashtake nilisidu

II (a)

44. Ânanda-samvatsaradalu Giriyappa svâsteyinda
45. lu ga 1 ubhayam ga 5·4¾ śuddha-râkhe ga 131·2½
46. gaṇâchâradinda ga ½·4 ubhayam râkhe ga 132·1½ Vi-
47. bhava-samvatsaradalu hechida Bhayiragondisanneyinda
48. bija kham 2½ ge ga 1½ umbâli-mânayadindalu apuṭa
49. kaṭikondadu Kadale Sankayaninda ga 14 ke prâku ardhâya
50. bâhadu ga 79 śuddha ardhâyadinda ga 7 ubhayam ga 8½ ubhayam
51. râkhe ga 140½·1½ ge utâra Pramôda-samvatsaradalu
52. Hârò Venkaṭayana mâtahake sénabôvana hittalinda kula
53. ga ½ ke hutṭuvali pramâna ga 1½·4¾ śuddharâkhe ga 139½·1
54. ½ ge utâra Râmêśvaradêvara abhishêka sahasranâma-
55. da bage migate bagelu ga 6·1½ śuddha râkhe ga 13 ½
56. Chika Maṇdariya grâma 1 ke râkhe kuḷaga 39 ke arevâ-
57. si sahâ ga 58½ ke hole haridu kuḷaga 5 ke ga 7½·9 śu-
58. ddha kuḷa ga 34 ke ga 51 birâda 2½ lu ga 10½·3½
59. Jangamara birâda kuḷa ga 1 ke ¼ lu ga ½ · 3½ antu râkhe
60. ga 62½·1¾ umbâli-mânayadinda Khandêrâyaninda
61. bija kham 6 ke râkhe ga 7 Haluvagôda Nâgannaninda bija
62. kha 3 ke ga 3 Maṇḍaragiriyaninda kham 1 ke ga 1
63. antu ga 11 ke vivara prâku bâha ardhâya ga 5¾·3 talâgi (?)
64. kaṭikondadu ga 5½ ubhayam ga 11 dêvasthânada mi-
65. gateyinda Brahmîyedêvarabastiyinda bija kham 2½ ke gaḍi
66. bhatta kham 20 râkhe ga ½ ge vechha amṛitapadige bhatta kham 20,

II (b)

67. śuddha ga ½ gaṇâchâra ga ½ antu râkhe ga 74½·1¾
68. ubhayam agrahârake ga 208·2 dêvasthânakke aru-
69. vattu agrahârada mahâjanangalu nadasi bâhadu ga 36
70. hegadegalâ simeyindalu Mutûru ga 8 Mulûru ga 8 muṇ-
71. de kâruga 8 antu ga 24 ubhayam ga 60 ubhayam salu
72. vudu ga 268·2 innûra-aruvatteṇtu i paṇavina bhûmi-
73. ge saluva gade tôṭa kânu kâdârambha muntâgi sarvâṅga-sa-

74. u.anvitavâda bhûmigaļanu Keladi Venkaṭapa Nâyakara pautraru
 75. Bhadrapa Nâyakara putraru Virabhadra Nâyakaru Paṭṭugupe-balîya
 76. Charmâvati Haridrâvati sangamada naditiradalu katisida
 77. Vîrabhadrâpuravemba sarvaniânyada agrahârada nânâ-gôtra-
 78. da nânâsûtrada nânâsâkheya mahâjanangaligû san-
 79. dhyâ-manṭapa brahmaṇipuri panchagâraka muntâda grâmadharma-
 80. galigû dêvasthâna Virabhadréśvara Hanumantadêvaru Vinâ-
 81. yaka-dêvarugala amritapadi nañdâdipti muntâda vechagali
 82. ge sahâ Prajôtpatti-samvatsarada Mâgha ba 14 Budhavâra Si-
 83. varâtre punyakâladali Varadânadi-tiradalu Îśvara-
 84. pûjeya mâduvâga Śivârpitavâgi sahiraṇyôda
 85. ka-dânadhârâpûrvakavâgi kotevâgi i svâstheya
 86. dhruva-uñdige mâdîda vivara mahâjanangalige
 87. Kauśika-gôtrada Åśvalâyana-sûtrada Kuku-sâkhe-
 88. ya Grôbûra Venkaṭâdribhattara inakkaļu upâdhya Kamabha-
 89. ttarige ga 12 Kâsyapa-gôtrada Åśvalâyana-sû-
 90. trada Rukuśâkheya Sêdimbada Gundâbhaṭṭara makalu Chin-
 91. tâbhâṭtarige ga 12 Harita-gôtrada Åśvalâya

III (a)

92. nasûtrada Rukuśâkheya Meruñdeya Chandrabhaṭṭara makkaļu Du-
 93. rgâbhaṭtarige ga 12 Maunabhârgava-gôtrada Åśvalâya-
 94. na-sûtrada Ruku-sâkheya mantrimûrtigalinda Śrinarasim
 95. hyabhaṭṭara inakkaļu Kôluru purâṇika Viśvanâthabhaṭṭarige
 96. ga 12 Bhâradvâja-gôtrada Åśvalâyana-sûtrada Ruku
 97. sâkheya Kônêribhaṭṭara makkaļu Nârâyanabhaṭṭarige
 98. adhyayana upâdhige ga 12 Śaunaka-gôtrada Åpa-
 99. stambha-sûtrada Yajuśśâkeya Gaṇiganâra Mayi-
 100. bhaṭṭara makkaļu udyâ Mallibhaṭṭarige ga 12 Kauñdinya-
 101. gôtrada Åpastambha-sûtrada Yajuh-sâkheya Gudasamu-
 102. drada Durvâsabhaṭṭara makkaļu Viśvanâthabhaṭṭarige ga 12
 103. Kâsyapa-gôtrada Åpastambha-sûtrada Yajuśśâkheya
 104. Kôlacharada Venkaṭâdribhattara inakkaļu Jôyisa Tiru
 105. malabhaṭṭarige ga 12 Kauñdinya-gôtrada Åpastambha-
 106. sûtrada Yajuh-sâkheya Îśvarada Tipaṇña-jöyi
 107. sara makkaļu Râmâjöyisarige ga 12 Viśvâmitra-
 108. gôtrada Drâhyâya-sûtrada Sâma-sâkheya Matûra Ti
 109. paṇña-bhaṭṭara makkaļu Venkaṭâdribhaṭṭarige ga 12 Vasi-
 110. shtha-gôtrada Drâhyâya-sûtrada Sâma-sâkheya Gâju-
 111. gulâda Kembhâbhâṭṭara makkaļu Apâjibhaṭṭarige ga 12
 112. Sândilya-gôtrada Åśvalâyana-sûtrada Ruku-sâkheya

III (b)

113. Iṭige Timinapayyana makkaļu Venkaṭapatidêvage yajamânikse sê-
 114. nabóvike bage sahâ ga 24 antu vritti 13 ke ga 168 upâdhi
 115. adhyayanava hêluva bage Ruguvêdake ga 1 Yajur vêdake ga 1 Sâma
 116. vêdake ga 1 antu ga 3 agnihotrake ga 6 ubhayam ga 9 ubhayam
 117. mahâjanangalige ga 177 grâmadharuake vingadisi bra-
 118. himapurige ga 6 sandhyâmaṇṭapa agishṭige gôpîchandana
 119. gandhâkshatege ga 2 sandhyâmaṇṭapada Vinâyakadêvanige ga
 120. 1 · 2 upâkarinake ga 1 antu 10 · 2 panchagâraka tila
 121. vâra ga 6 asaga ga 4 bađagi ga 3 kelasi ga 3 danava kâva
 122. bage ga 4 antu ga 20 grâmadêvate ga 1 antu agrahârake
 123. ga 20 · 8 · 2 dêvatâvechake Vîrabhadréśvara-dêvarige amrita-
 124. padige dina i ke avasara 2 ke akki i lu tiṇi i ke kham 1½
 125. lu bhatta kham 3½ lu saluva bhatta kham 45 Dhamurumâsake kham 3-
 126. ubhayam bhatta kham 48 ke ga 1 ke kham 6 lu ga 8 tove-hesaru ga ½ · 1
 127. annaśuddhi tappa ga ½ · nandâdipti i ke ga 3 alankâra-dipti
 128. sanjë-dipti sahâ ga 1 · 2 nitya-tâmbûla · 3 hati-dhûpa · 2 śri-
 129. gaudha · 3 angavastra ghore sîre ga ½ Sônavâra panchâmîta
 130. vâra 1 ke ¼ lu ga 1 · 2 yançemajjana · 2½ Sônavâra vadé-
 131. paramânnna vadé 10 ke uddu vâra 1 ke pa ¼ lu tiṇi 1 ke pa 1 lu pađi
 132. 12 ke 2½ yançe tiṇi 1 ke sê 1½ lu ma ¼ · 8 ke · 2½ ubhayam
 133. ga ¼ paramânnake gôdhi sêru 1 lu ma 1 sê 8 ke · 3½ bella sê ½

134. lu ma $\frac{1}{2}$ · 4 ke · 2 ubhayam ga $\frac{3}{4}$ · $\frac{1}{2}$ ubhayam vađe paramânnā ga 1 · $\frac{1}{2}$
 135. panchaparva sambandhada Divalige 1 Yugâdi 1 Maharnamaini
 136 1 Benakana chavuti 1 Nûla-hunnuve · 1 antu panchaparva
 137. saminandha ga $\frac{1}{2}$ Kârtikapûje ga 1 Vasanta-pûje ga $\frac{1}{2}$ Sivarâtre-
 138. saminandha ga $\frac{1}{2}$ Ayana Sankrânti 2 ke · $2\frac{1}{2}$ pradôśapûje · 3
 139. antu kaṭṭalege ga 20 kandâchârake abhishêkada sahasranâ-
 140. ma mantrapushpake saha sistu ga 12 ke vivara Rudrâbhishêka

IV (a)

141. Sahasranâmake ga 5 Vêdasâra sahasranâma ga 4 mantrapushpada ga 3
 142. antu ga 12 dôlu nâgasara ja [na] 4 ke ga 22 râjângala jana 1 ke ga
 143. 2 prasâda uñdukondu bâgilu kâdikondiha parichârika ja [na] 1
 144. antu ja [na] 7 ke ga 36 ubhayam Virabhadra-dêvarige ga 56 Hanumanta-
 145. dêvarige amritapadige ga 3 sanjedipti ga $\frac{1}{2}$. 1 panchaparvake
 146. · 4 antu ga 4 ubhayam dêvara 2 ke ga 60 ubhayam ga 268 · 2
 147. innûra-aravatteṇtu varahannu i pañavina bhûmigaļanu â grâ-
 148. ma-maṇḍalake saluva gîhârâmakhêtra-nidhi-nikshêpa-jala-
 149. pâshâṇa akshîni âgâmi siddha sâdhyâṅgaļeniba a-
 150. shṭa-bhôga-têjasvâmya-sahitavâgi nîvu nimma santâna-pa-
 151. rampareyâgi âchandrârkasthâyigal âgi sarvamânyavâ-
 152. gi sukhadiṇi anubhavisi bahiri endu Keļadi-Venkaṭapa-
 153. Nâyakâra pautraru Bhadrapanâyakara putraru Virabhadranâyakaru
 154. Paṭṭagupe baļiya Charmâvati Haridrâvatî-sangamada nadî-ti-
 155. radali kaṭisida Virabhadrâpuravemba sarvamânya agrahâ-
 156. rada nânâgôtrada nânâsûtrada nânâsâkheya mahâjanam-
 157. galigû sandhyâmantapa brahmapuri panchagâruka muntâda
 158. grâma-dharmagaligû Virabhadréśvaradêvaru Hanumantadêvara-a
 159. mritapadi nandâdipati muntâda vechake sahâ Prajôtpatti-samîva
 160. -tsarada Mâgha ba 14 Budhavâra Sivarâtre puṇyakâlâdali Va
 161. radânadî-tiradalu Îśvarapûjeya mâduvâgalu Śivârpitavâ-
 162. gi sahiraṇyôdaka-dâna-dhârâ--pûrvakavâgi koṭṭa bhûdânatâm-
 163. mra-sâsana idake dêvaru sâkshigalu-âditya-chandrâvanilô-
 164. nalaś cha dyaur bhûmir âpô hṛidayam Yamaś cha ahaś cha râtriś cha u-
 165. bhê cha sandhyè Dharmaś cha jânâti narasya vrittam ^h dânapâlanâ-
 yôr ma-
166. dhyê dânač chhrêyônupâlanam dânat Svargam avâpnôti pâlanâ-
 167. d achyutam padaiṇ i svadattâ [d] dviguṇam puṇyaiṇ paradattânuupâla-
 nam ¹ para-
 168. ttâpahârêṇa svadattam nishphalaṇ bhavet ¹ svadattam paradattam vâ
 yô ha-
169. rête vasundharâm ¹ shashṭa varsha-sahasrâṇi vishṭhâyaiṇ jâyate krimih-

IV (b)

170. ékaiya bhaginî lôkê sarvêshâm êva bhûbhujâm na bhôjyâ
 171. na karagrâhyâ vipradattâ vasundharâ ¹ śri Venkaṭa-
 172. dri

Note.

The grant consists of 4 copper plates engraved on both sides in Nagari characters. It is dated the 14th lunar day, Sivarâtri day of the dark half of Mâgha of the year Prajôtpatti, Saka 1554. According to Swami Kannu Pillai's Tables Śaka I554 corresponding to A. D. 1632 is Ângirasa and not Prajôtpatti. The inscription records the grant of some lands in the village Mâyigoṇdanakoppa in Paṭṭuguppe by Keļadi chief Virabhadra Nâyaka, son of Bhadrappa Nâyaka and grandson of Venkaṭappa Nâyaka for the maintenance of certain Brahmins named residing in Agrahâram village of Virabhadrâpura and for the worship of the gods Virabhadréśvara, Hanumantadêvaru and Vinâyakadêvaru. Details are given of the expenses to be incurred on certain festivals in the temples.

111.

On a stone set up near the village Chaūlaṅga in Shimoga Hobli by the side of the road leading to Shimoga.

Size 3'—0×1'—3".

(The top has gone off).

1. svasti śrimatu Masithiya matha-
 2. da kodage-nimittavāgi
 3. Chaülanga grāmavānu
 4. bittaru.

Note.

This records the grant of the village Chaülanga to the Math called Masithiya matha. The name of the donor is not mentioned nor is the inscription dated.

112.

On a fragmentary rock lying in the jungle near the village Puradahalu of Shimoga Hobli.

Size 4'-6" x 2'-2".

Kannada language and characters.

Note.

The inscription records the gift of some land yielding two gadyânas to the family of Hadavalä Boppaṇa by Jagadêvarasa, Chief of Sântalige and Banavasi, in recognition of the services rendered by the former to the latter by fighting to death against Tailapa-dêva of the later Kadambas. The inscription is in Kanarese language and characters and is dated Śâka 1082 Vikrama samvatsara vaiśâkha śuddha 3 Sôniavâra equivalent to the English date Monday the 10th April 1160 A. D.

Translation.

Be it well. While Bhûlôkamalladêva, shelter to the whole world, Prithivîvallabha, Mahârâjâdhirâja, Râjaparaméśvara, Paramabhatṭâraka and Satyâśrayakulatilaka, was ruling and while Jagadêvarasar, possessed of many titles, Mahâmaṇḍalâśvara, lord of Madhura in the north, and lord of Paṭṭipombuchchapura, recipient of the favour of the goddess Padmâvatî, and mṛiga-madâmôda, was ruling at ease over Sântalige 1000 and Banavasi 12000, on Monday the 3rd of the light half of Vaisâkha of the year Vikrama, Śaka 1032, there was born Kappagauda, a chief. Hadavaļa Boppâna, son of Hadavaļa Jakanṇa, brother of Hadavaļa Huliyamma, and husband of Boppakka, a relation of Kappagauda, and in charge of Kappagauda's dominion, slew one, Sakara Sahive (?), of Tailapadêva chief of Baṭṭakaļa (Batkal) in battle and died. In recognition of this service, Jagadêvarasa made a gift of 2 gadyânas as raktakoḍige to the family of Boppâna. Those who take away this Dharma will be guilty of the five great sins.

113.

On a fragmentory stone by the side of a temple in ruins in the jungle to the west of the village Ichavâdi in the same Hobli.

Size 3' × 2'.

Kannada language and writing.

1. Bütuga permâdi tadapatyan Ereyapam tatsuta vîra.
2. Râchamallan ahitarani allal ant â Râchamallanind- Ereyangan âtana magam
3. n âtana putram Saigotta Râcha-malla
4. midukadiral edada kayyoł mada-mâtangamane piđidu nilisida
5. kkânurrgganad âchâryâvatâram entendode! dakshina-dêsa-nivâsi! Gangamahîmañdalika
6. nandibhaṭṭârakarum Bâlachandra-bhaṭṭârakarum Mê-ghachandra- traividya-dêvarum
7. pempam taledam Guṇanandidêva śabdabrahma! avarim baļikam Akaļanka-simhâsanama
8. madamâtangarum Bauddhavâdi-timira-patangarum sâṅkhyâ-vâdi kuļâdri-vajradhararum Naiyyâyakâ
9. Siddhânta-vârdhi-varddhana-sudhâkararum! sakala-sâhityapravînarum! manôbhava-bhaya-rahitarum.
10. śrimatu Prabhâchandrasiddhânta-dêvara sishyaru anavadyâchâryar- Mâghanandi-siddhânta
11. avara śishyaru! Chaturâsyain chaturôktiyim prabhuteyind Ísam guṇa-vyâpaka-sthitiyim Vishnu subuddhi vi
12. siddhântâvibhûshanangenisidam śrimat-Prabhâchandramam! avara sa- dharmaru" nutasiddhânta
13. mapratimam tânene pempuvettu muditôdâttar jagadvandyar ūrjjitaru- dyô-tita
14. manôbhava-viśala-Hara-niṭilâksham vâdi-madaradani-biduvam bhêdipa- mrigarâja jayatu Śrutakirtti-budham!
15. Vâdirâjam dal enisidam . . . yolu! avara sadharmaru 1 châritra- chakri samyamadhâri krâñur-ggaṇâ
16. sishyaru! vara-sâstrâmbudhi-varðhana-harinânkam! . . . vâdi-mada- . . . nirutamî tânenal esedam.
17. vâraṇavâgi kirtti nartisuvudu pempuvetta . . . nnatimêruge . . . dalâgesevudu sadguna
18. niđi piridumî nistêjamaidirdda . . . nodade . . . prabhuteyam tâldirppa . . . karam
19. nudigalu satya-suvarna-bhûshaṇa-gaṇam . . . suratnâgaṇam . . . karaṇḍakam tanutapa
20. dhênu-vratirûpamam taledudô . . . bhûjâtavî dhareyołu tâpasa . . .
21. munipam . . . ratnâkaram! int-enisi negaldâchârayya . . . tiļakarum Jina-sadma
22. vâridhi-śitarôchi . . . stutyam . . . Jinapadâbja-dvaya-bhîn- gam . . . bhujabalagangam
23. tamma Gangânvayadavar ppâdisalisuttum . . . maravesa nâgi mâđisi
24. datti Taṭṭikerê sarvabâdhâparihârâ . . . kereya kelage taļavritti
25. Mârasingananujam . . . sanda Nanniyaganga-kshitipâlakam tad- anujam
26. valli yemb ūrumam basadi . . . mûdalugadde . . .
27. guđda Nanniyagangadêvam . . . embûrumam . . . à-gaddeyim tem.
28. śiddhântadêvara guđdam Rakkasa-gangam Nanniyagangam . . . simeyim tenka
29. mûdañadese . . . natṭa kallugalu
30. Munichandra-siddhântadevara guđdam! bhujabaladim śatru-mahibhuja (here 6 lines are illegible)
37. taļaprahâradole. . . n unguṭadinde miňtuvaṁ . . . kavungu

38. dharmma-mâhaâjâdhirâja-paramêśvaram ! Kôlâlapuravarêśvaram ! Nan-dagiri-nâtham madagajêndra
 39. mandalika-dêvendrain darppôddhatârâti-vanaja-vana-vêdanđam
 40. dêvam mâdisida tirthada basadiyam.
 41. . . . chandrasiddhânta-devara śishyar mukhyavâgi biṭṭa datti.
 42. Nanniyagangadêvanunu paṭṭa-mahâdêvi
 45. kânikeyam nâdûrggalolu paṇavam koṭtarâ

Note.

The upper part of the stone together with a few lines of inscription is cut off and lost. A few letters in almost all the lines in the remaining portion of the inscription are quite illegible. The language of the inscription is old Kannâda mixed with Sanskrit. The inscription is not dated, or probably the dated portion might have been lost.

The inscription records the gift of wet fields under Tattikere by King Nanniyâ Ganga and his queen tochandra-siddhântadêva, a Jaina teacher of the Digainbara sect. The chief interest of the inscription lies in the genealogy it gives of the Ganga dynasty from Bhûtuga downwards. Unfortunately, the inscription is not in a good state of preservation. The probable date of the inscription is about the close of the tenth century A. D.

Translation.

.... Bûtuga Permâdi. His son was Ereyapa. His son..... Râchamalla, destroyer of enemies. From Râchamalla there came Ereyanga. The latter's son was His son was Saigotṭa.... Râchamalla.

L. 4. He caught hold of an elephant with his left hand and kept it at bay.

L. 5. The line of teachers belonging to Krâñûrgaṇa is as follows.

There came first Nandibhaṭṭâraka, teacher of the Ganga kings ruling over the southern country. He was followed by Bâlachandrabhaṭṭâraka and Mêghachandra-traividyađêva (then) Guṇanandi Sabdabrahma. Then came Akañankasim-hâsana, who defeated the Buddhists and the Sâṅkhyas in religious dispute. He was expert in logic and literature..... Then came Mêghanandi-siddhântadeva. His disciple was Prabhâchandra who was like Brâhma in eloquence, like Śiva in power, and like Vishnu in fame. His colleague was Śântakirti..... His colleague was..... Lls. 16 --23... His disciple was..... Under him the kings of the Ganga dynasty..... repaired the tank in Tattikere and made a gift, free from taxes of the wet lands The brother of Mârasinga..... famous Nanniyâ-Ganga, his brother..... having constructed a temple, made a gift of wet fields to the south Rakkasaganga and Nanniyaganga made a gift of wet fields to the east.... and set up stones marking the boundary..... disciple of Munichandra-siddhânta-dêva.

(Here six lines are effaced).

Mahârâjâdhirâja, lord of Kôlâla, and Nandagiri,..constructed the temple, and made a gift of the wet fields..... Nanniyaganga and his queen offered money for the worship of gods in the temple.

114.

On a fragmentary stone lying by the side of a ruined temple in the plain adjoining the bêchirâk Kallukurchi village in Śankar Range of Setihalli forest belonging to the same Hobli.

Size 2'-3" x 6'.

Kannâda language and characters

[The stone is cut off both on the right and left sides]

1. namaś Śivâya
2. châmara-châravê
3. mbhâya Śambhavê lsvasti
4. râya-vibhâda bhâshege ta-
5. dhipati sri-Vîra-Bukkarâ
6. paṇodeyaru Ā
7. m. geyyuttam irdali

8. Āshādha ba 30 Guruvâra
9. lavankanâda
10. khyarappa uduko A
11. ḥagēriya Nāgaṇṇo
12. śahalliyâ Vaichavo
13. nu gaiutali sama
14. Nāgaveggade Nêmattiya
15. vanuvaga Viran̄nage
16. pa Yeniyada Bo
17. hal̄liya Turaka-veggade
18. stanādaru tamma
19. kkalu An̄ṇappana maga
20. rvvakavâgi sarvvanamasya
21. ko kada māniyanu
22. ūra chatus-sime mü
23. padulu tenkalu
24. . . Maluhānage

Note.

The inscription is in modern Kannâda language and characters. As the stone is cut off on both sides, the most important portion of the inscription relating to the king, the donors and the date has disappeared. From what remains it appears that while Bukkaṇṇavodeyar (probably of the Vijayanagar dynasty) was ruling, An̄geri Nāgaṇṇa and others made a grant of some land for conducting the worship of some god in the temple now in ruins.

115.

On a stone set up near an old well in the Pâdari Hosûr jungle near the bêchirâk village Arakere in Shimoga Höbli.

Size 5'×3'.

Kannâda characters and language.

1. śvasti saka [va] risha 88 aydaneya Rudhirôdgâri-samvatsaram pravarttise
Kannaradêvam
2. prithvirâjyam geyyuttire Indaran Maṇḍali Sântaligeyoṛ râjyam . . .
3. Al̄gulgeya Âttodoriya nâlgâvunḍu Âraṇagâvunḍa
4. Kereyagâvunḍa padedu dêgulava mâdisido âtanâ tamma
(some lines here have peeled off)
5. Beṭṭuga turugaloṛ sattu
6. keye Gevirggâvunḍa kalla mâdisi

Note.

The characters and language of the inscription are very old and correspond to the date of the inscription, Saka 885 (=A.D. 963) Rudhirôdgâri being the year in the Jovian cycle, when Kannaradêva is said to have been the king. It is a memorial stone set up to cominemorate the death of Beṭṭuga in his attempt to rescue the village cows, from some cattle-lifters (not named here). Some words on both sides of the human figure carved between lines 4 and 5 are entirely effaced.

116.

On a vîragal lying at the same place

Size 5'×2'.

Kannâda language and writing

1. svasti śrimach Châlukya Vikrama-kâlada 40 ttaneyâ Manmatha
2. samvatsaradandu śrimaṇmahâmaṇḍalâśvara Tribhu[va] nama-
3. lla Permmâdi Sântaradêvaru samasta prasasti-sahitam
4. svasti śriman mahâsâvanta Edavale Eppattara man-
5. nneya Bammarasana magaṇ Manneya Gollarasana nambi-
6. si talegoydukondu hōgi nađepind âldakodana (?) biđâ
7. ldana kayyalu sattu sura-lôka-prâptanâdanu
8. âtana taṇuma Manneya Odḍamarasa tana nađapida

9. geyyuttum âga bidduda tandu Paṭṭavallîya munde kan-
10. dukondu kalla mâdîsi veleyal irvvarige bitṭa gaddeya
11. lu 2 chêreya (?) mattalu 4 śrî Goggarasage Malake
12. tarakereyalu bitṭa gadde kaṭani Chêrele Kaiṇi
13. Elavalliyalu bitṭa galde ke ma 5 Chêrele Kale
14. i dharmmamaṇi tappade pratipâlisuva Oḍdamarasa
15. i dharmmama-
16. n alidava Gange-
17. ya tadiya-
18. lu kavileya-
19. n alida

Note.

This is an epigraph of the reign of Tribhuvanamalla Permimâdi Śântaradêva also known as Tailapadêva who belonged to the Śântara dynasty of kings that ruled at Paṭṭipomburchapura the modern Honibncha or Huncha in Nagar taluk and is dated in the year Mauniñatha, the 40th year of Châlukya Vikrama Era corresponding to A.D. 1106 (current) or 1195 (expired). The initial date of the Chalukya era being A.D. 1076, the inscription records that a son (not named) of Bammarasa, mahâsâmanta and chief of Edavalâ seventy province cut off the head of the chief Gollarasa (?) or Goggarasa and was himself slain while returning to camp. It further states that his ('Goggarasa's ?) brother, the chief Oḍdamarasa, coming to know of the event set up a stone at Paṭṭavalli in memory of both the slain (Bammarasa's son and Goggarasa) and also granted some lands at Malaketakere (?) and Elavalli in memory of the slain. The inscription ends by stating that Oḍdamarasa pledged himself to continue the grant in perpetuity and with the usual imprecations.

117.

On a stone lying on the site of a ruined village in the jungle adjoining the village Kusakûr in Benkipur Hobli

Size 3'-0 x 2'-6".

Kannada language and characters.

1. svasti śrimatu Châlukya Trailôkyamalladêva-varshâda 5 neya Bhâva- niemba samva-
2. tsarada Åshâda suddha 10 Âdivâradandu Guttiya manda-
3. lika Bammarasa Edakenâda Bettaleya bâda Naḍuhalliya-
4. n iṣidu tûṣyvam koṭvali Kammarûra Chennagâvûnda

Note.

The inscription is dated Sunday the 15th lunar day of the light half of Åshâda of the year Bhâva, it being the 5th ? year in the reign of Châlukya Trailôkyamalla, a title borne by two Chalukya kings, Sômêśvara I (1042-1062) and Tailapa III. (1150-1182). As Bhâva coincided both with A. D. 1094 and A. D. 1154, we must necessarily take Tailapa as the king referred to in this inscription. This is corroborated by the agreement of Sunday the 27th of June with the 15th lunar day of the light half of Åshadha, A. D. 1154. The inscription is incomplete and seems to record the death of either Bammarasa in his attempt to carry off the cattle of Naḍuhalli or of Kammarûra Chennagâvûnda in rescuing them.

118.

On a stone set up in Patel Subbañâchâr's field in the village Tâlliķatte in the same Hobli.

Size 4' x 3'.

Kannada language and characters.

1. Sukla-saṁcharada Vayi-
2. śâkha ba 3 lu Tiruma-
3. ladêvanu Gôpâladê-
4. varige maṇṭapava ettisi
5. nandâdiptige bitṭa
6. ho 1 kha $\frac{1}{2}$ hattu koṭa-
7. ga idake alupidare
8. brahméti gôhattyi śrî

Note.

This records the building of a *māṇṭapa* for the god Gopāladēvaru by one Tirumaladēva on the 3rd day of the dark fortnight of the month Vaiśākha in the year Śukla and also the grant by the same person of 10 kolagas of grain for keeping a perpetual lamp before the god. The dating is imperfect.

119.

On a fragmentary stone lying in the boundary of the village Kūdagere in the same Hōbli.

Size 3' × 2'.

Kannada language and characters.

1. Vikriti-samvatsarada
2. Jēshṭha ba 3 Bu lu
3. Vīrapadēva-
4. ru Kayilāsa-
5. ke sandaru a-
6. vara madadi . . .
7. Kenchanima . . .
8. . . .
9. . . . kallu śrī

Note.

This records the death of one Vīrapadēvaru on the 3rd lunar day of the dark fortnight of the month Jyēshṭha of the year Vikṛiti. The inscription does not mention which Vikṛiti it refers to. The latter portion of the inscription cannot be easily made out as the last three lines are effaced. Probably it means that Kenchamma, the wife of the said Vīrapadēvaru erected this stone in his memory.

120.

On a stone lying in the midst of a thorny shrub to the west of Ālahaḍḍi in the Hobli of Holalūru.

Size 4' × 1½'

Kannada language and writing.

1. Śubhamastu . . .
2. Raūdri-samvatsarada
3. Mārgaśira . . .
4. kartarāda Keḷadi Sadāśiva-
5. rāyanāyakaru
6. grāma-dēvateyāda
7. Mallinātha-dēvarige
8. dīpārādhanege mādi-
9. da darma i-stānakartu
10. Ganāchāriyage varaha 4
11. dīpārādhanege biṭṭa
12. sarvamānya māḍidanta
13. dharma āvanu tapidaru
14. yīra-padake sallanu
15. i-dharmavaru arasige
16. binnaha mādi Parvata-
17. odaya māḍida
18.
19.

Note.

The inscription is in Kanarese and records the gift of some land yielding produce worth four varahas for the service of Mallinātha, the tutelary deity of the village (not named). It is dated, but the date is not verifiable.

Translation.

Be it well. In the month of Mārgaśiraof the year Raudri.....Sadāśiva Nayaka of Keḷadi made a gift for the service of *dīpārādhana* to Mallinātha, the tutelary deity of the village of a sarvamānya land yielding produce worth four

varahas, handing over the same to Gaṇāchāri, the temple manager. Those who take it away will have good neither in this nor in the other world. Under the order of the king (Sadāśiva) Parvata-Voḍeyar gave effect to this order.

121.

On a stone in front of Kallumāṭha at the village Kūḍli in the same Hobli.

Size 3' × 3'-2"

(The top and bottom of the stone are cut off).

Kannada language and characters.

1. berasu digvijaya-prayāṇa-bhēriyam poyisi poṇmaṭṭu śrīman-maliā-mandalika Khaṇdeyarāyaā-
2. Śivāra Svayambhunāyakāchāryyana malache .. lagam ganda-gōva mīseyara-gaṇḍa Piṅgalirāya-rakhapā-
3. laka Vira-Kampiladēva-udarggagarbba-sarbbasvāpahāraṇ goṭal andu śubhamuhūrtadolu sēnābhīmukhav ū
4. rgge nađedali || mattēbha || bharadundam Siraguppegaiydi biđal ant ā-vārtteyaiṇ Kampilaṇ nirutam kēli
5. ra [da] lli bandu bayalol sōmp āge mārkkoṇlu bhūdhara-Ballāla-nripālan ikkelauṇ nōđal Chambe-dāṇḍādhipam duradol pokkiri-
6. dokkalikki kađidam sarbbōrbbi bārpp-embinam || vachana || antu-yeleyuddavāda samgrāmārangadolu ghaṭeyole-ganda bhu
7. javīra-ghaṭavīra pandevīra-damnelege khāti-miāduva rāvutara gaṇḍa mēđinīmīseyaragaṇḍa Chembeya-dāṇṇa
8. ykara mayduna Sakkī-sāhaṇiyaru tannālādān enisuya Ballāla-bhūpālange bāseyam koṭtu va

Note.

This seems to be a memorial stone set up to commemorate the death of Chembeya-dāṇṇāyaka, Commander-in-chief, under Ballāla (III?) in a battle against Kaṇpila-dēva, chief of Siraguppe in Shimoga District. The inscription is not dated. It is in old Kanarese language and characters. As the two epithets, *bhūdhara* and *nripa* to Ballāla, mean the same thing, it is likely that *bhūdhara* was a title to him.

Translation.

When, having started with the sound of war-drums sounding the march King Bhūdhara Ballāla with a view to destroy the pride of (1) Mahāmaṇḍalika Khaṇdeṛāya, (2) Svayambhunāyakāchāryāya, (3) Pingala-rāya called mīseyara gaṇḍa, (4) and Vira Kampiladēva, the protector, came with his army with speed on Siraguppe and encamped there. Kaṇpila, hearing of the news, went against Ballāla and fought with his army so as to win the praise of the whole world. When Ballāla was on that occasion looking at the two sides of his army Chembeya-dāṇṇāyaka with his brother-in-law Sakkisāhaṇi came out and having promised.....

122.

On a stone lying in the midst of trees on the boundary of the village Holatihālu in the same Hobli.

Size 4'-3" × 3'-3"

Kannada language and characters.

1. svasti srī vijayābhyudaya Śālivāhaua śaka
2. varusha 1664 ya Śubhakruti-samivatsarada
3. mārgaśira ba 7 yu budhavāradandu śrī-
4. -mat Keļadiya Śōmaśēkara-nāyakara
5. nirūpadinda nāḍadhikāri Nirañjanayanu
6. banṭanāda Basavayanige Holati grāma-
7. -da hakkalolage gadde nālkū ko beddalu nā-
8. -lku ko mānyavāgi nađuvudendu bare-
9. si koṭṭa śilāsāsana sākshi Sūrya-Chan
10. drādigālu idakke āru tapidare Kailā
11. sake horagu ḡuvara

Note.

The inscription records the gift of some fields rent-free to a warrior named Basavayya by Sômaśekhara Nâyaka of Keļadi. It is dated and the dating supplies means for verification. But Šaka 1664 corresponding to A. D. 1742 is not Subhakrit as mentioned, but Dundubhi. If Šaka 1664 be corrected as 1644 which corresponds to Subhakrit, then the English date equivalent to the given date would be Wednesday the 19th December 1722, when Sômaśekhara II was ruling in Keļadi.

Translation.

Be it well! On Wednesday the 7th day (Tithi) of the dark fortnight of Mârgâśîra (December, 19) of Šaka 1644 (A. D. 1722) Subhakrit year, under the order of Sômaśekhara-nâyaka II of Keļadi, Nirajanaya, the officer in charge of district, made a gift of four paddy fields and four dry fields in the village called Holati free from taxes to soldier Basavayya, and set up this inscription stone. The sun and the moon are witnesses. Those who take away this will be excluded from Kailâsa.

123.

Sorab Taluk.

Copy of an inscription in the possession of Râmabhaṭṭa, priest, Ranganâtha temple at Sorab.

nâmas tunga-śiraś-chumbi-chandra-châmara-chârave l-trailôky-a-nagarârambha-mûl-astambhâya Śambhavê i svasti śrî-vijayâbhuyada nripa Śâlivâhana Šaka varusha 1635 neya Jaya-samvatsarada Chaitra ba 1 ilu śrimat Keļadi Basavappa nâyakaru Chitapâvana-jâti Padumanâbhâbhaṭṭarige barasi koṭṭa nirûpa- Sorabada Ranga-nâthadêvara garbha-grihadalli iruva Chenna Sôméśvaradêvara pûjeyannu prâg-ârabhya mâdikondu baruttêve i Venkaṭêśvarasthânika Anñebhaṭṭaru aputarâgi hîgidiare i dêvara pûjeyannu nanage appane âgabekanta hêlikondu sambandha kâṇike tegedukondu i dêvarige uttârav adâ bhûmiyallu Hirê-Śakuna grâmada yeri- budâda gadde ga 6 Hosakaṭte gadde ga 6 ubhayam ga 12 amritapadige sanyâsi- gade ga 6 nandâ-dipakke Kârtika-dânde saha ga 2½ kâluvê-mele are-dundi ga 1-2 Jigale-honda ga 2 antu ga 6-12 panchaparvakke antu ga 24-1 Yipatu nâlkâ varaha ondu haṇavina bhûmiyanu ninna vaśa mâḍi koṭṭu dêvatâ sêveya nadasi- kondu baruvante Râmnappage nirûpa barasi koṭṭa prakâra i bhûmiyannu ninna havâle mâdikondu yi dêvara angabôga nâlkâ chatrada valage banda kâṇike sahâ nine tegedukondu dêvatâsêveyannu sângavâgi mâdikondu ninna santâna-pâram- pareyâgi anubhavisikondu bahudu endu barasi koṭṭa śâsana.

Note

This is said to be the copy of an inscription; but the original itself is not forthcoming. It is dated in Śâlivâhana Šaka Varusha 1635 Jaya Samvatsara Chaitra ba. 1 But Šaka 1635 (expired) corresponds to Vijaya and the year Jaya falls in Šaka 1636. The date of the record is therefore wrong either with regard to the name of the year or the numbering of the Šaka year. If we presume that the name of the year is correctly given, as is usual, then the English equivalent of the date of the record is 23rd March 1714 A. D.

The epigraph records that one Padumanâbhâbhaṭṭa belonging to the Chitpâvan community of Brahmins applied to the Keļadi chief Basavappa nâyaka for employment as an *archaka* (priest) of the Venkaṭêśvara temple in the place of the previous *archaka* who died issueless. He stated that he was doing similar work in another temple (Chennasôméśvara shrine) at Sorab. The chief, after receiving from the applicant fee for transferring the rights (*sambandhagâṇike*), directed by a *nîrup* (letter) his officer Râmnappa to hand over the lands of the said temple yielding annually the sum of 24 varahas and 1 haṇa to the applicant, and to instal him as the *archaka* for conducting the worship in the temple with permission to receive the usual presents made by devotees and enjoy his post as *archaka* as a hereditary estate.

124.

On a stone set up near Mâri temple at the village Yelasi in the Hobli of Sorab.
Kannâda language and characters.

1. ya gaunda surâlayak êrri danu ! gadde koḍange tamuna ippatta
2. . . . rimmattanâ mèle nadada . . . lasiya Rudrapodeyam ga

3. . . . nadisuvaru dévargge 3 ya . . . nadasuvaru
4. . dharmu-mānam pālisidavaru Vāraṇāsiya mahā-kshētradali sāyira-kapi
5. leyān kōdum koṭagumiām ponniūn rannadini kaṭṭisi kotta phala l alī
pidavaru

Note.

This inscription is very fragmentary and incomplete as both the top and the bottom of the stone on which it is engraved have peeled off. A certain Gaundā is said to have ascended to heaven (in battle) and that some lands were granted as a Koḍage to him (to be enjoyed by his descendants). Rudrapodeya of the village Yelasi and some one else (not named) of Devārggere were to see that the grant was maintained. The inscription ends with the usual imprecations, etc.

125.

On a stone set up to the north of the Īśvara temple at Māgadi in the Hobli of Uluve

Size 4'-6" × 2'-9".

Kannada language and writing.

1. svasti samasta prasasti-sahitaī Šrīman-mahāmaṇḍalēśvaraī
2. Banavāsi-puravarādhīśvaraī Jayanti-Madhukēśvara-dēva-labdha-va
3. ra-prasādarū Guttiya Kirtidēvarasaru Rāya-Chaṭṭai-ankakāra
4. Kumāra maṇḍalika Bannmarasaru Banavāse-pāmīrchechāsirāmu
5. maṇḍu sūkha-saukathā-vinōḍadīnī rājyaī gevuyttam ire
6. svasti samasta-bhujabila-chakravarti Sōvidēva-varshada 6nē Nandana sam-vatsarada
7. Āsvayuja suddha 7 Mangalavāradandu Edēnāḍ eppattāra bāliya Bāge-Mā-
8. gudiya prabhu Ganga-gāvundiām Ēkalabbe gaṇḍiya suputraī Mūḍa
9. gāvundiām Guttiya bavaradālu Kirtidēva-maṇḍalikāna avasuradalu
10. Māguṇḍiā Gūḍagāvundiām chaturbbalāmīn tāgi tālt iṣidu
11. palāraī kondu sura-lōka-prāptanālāmī autātāna mālavaī Tārabbe
12. . . viranāyaka-lharmuna haḍapa sattige prabhuvu sahita-
13. māgi urām pārihāramā āge chandrārkkatāramba
14. ram salisuvāru jitēna labhyatē Lakshmīrūritēnāpi surānganā
15. kshaṇa-vidhvainsanē kāyē kā chintā maraṇē rāmē
16. Kuppeya Sōvarasara besanadīm sāsanava

Note.

This record is of the reign of the Kadamba king Kirtidēvarasa who ruled Banavasi 12,000 country with Gutti or Chandragutti, a village in Sorab Taluk of the Shimoga District, as his capital and is dated Tuesday the 7th lunar day of the bright half of Āsvayuja of the year Nandana, it being the 6th year of Sōvidēva, apparently the Kalachurya king Sōvidēva, who ruled probably as paramount sovereign from 1167 to 1176 A. D. The English equivalent of the date is Tuesday 10th September A. D. 1172. With this king is associated Kumāra-maṇḍalika Bannmarasa as ruling the province. It is not clear who this Bannmarasa was. The inscription records that on the specified date, Mūḍagāvundi whose parents were Ganga Gāvundi, lord of the village Māguṇḍi in the province Edēnāḍu Seventy and whose wife was Ekabbegaudi fought on behalf of the king Kirtideva in the battle of Gutti and was slain, and that a grant of the village was made in his memory. As mention is made of his wife in the inscription, it is probable that she committed *sati*.

126

On a stone set up to the south of same temple

Size 4'-3" × 2'-10".

Kannada language and characters.

1. svasti ūrīmat Kalachuryya-chakravarti Rāyamurāri Sō-
2. vidēvaru . . Chālukya . . neya Nandanasamivatsarada Āsvayuja su
3. . . . vāradandu svasti ūrīman mahāmaṇḍalēśvaraī Banavāsi-
4. puravarādhīśvara Jayanti Madhukēśvara-dēva-labdha-varaprasādarū Gut-
5. tiya Kī-
5. rtidēvarasaru rāya-boppan-ankakāra kumāra-maṇḍalika Bannmarasaru

6. sukha-sankathâ-vinodadîmî râjyam-geyyuttam ire
- Mâguðiya
7. turuvamî kondu hôhâga
8. lu . . kâdi palaram kondu turuvamî magulchi sura-lôka-prâ-
9. ptan âda! Naduhalliya . . Chikagâvunda . . kalla
10. Sira mangaña mahâ śrî śrî ||

Note.

This inscription is similar to the previous one and its date is calculated from the commencement of the reign of the Kalachuri king Râyamurâri Sôvidêva. Unfortunately, the number of years that elapsed from the commencement of the reign of Sôvidêva has been effaced in the grant as also the name of the week-day, only the name of the month Âsvayuja and the year Nandana being legible. It records that while Mahânañdalêśvara Kirtidevarasa and Kumâra-mayûdalika Bammarasa were ruling Banavase 12,000 in peace, somebody (name gone) of Mâguði died in an attempt to recover the cows when the village was attacked and its cattle were carried off and that Chikagâvunda of Naduhalli set up the inscription-stone in his memory.

127

On a stone lying near a Maṇṭapa on the road to the village Chandragutti in Chandragutti Hôbli.

Size 2'-9" × 2'-3".

Kannada language and characters.

1. śrî Gaṇapatyâya naīaḥ! namaś tunga-śiraś-chumbi-chandra-châmara-châravê trailôkya-nagarârambha-mûla-stambhâya Sambhavê
2. svasti śrîman-mahârâjâdhirâja paramêśvara bhuja-
3. baḷa Hoysala Ballâla nâyaka
4. . . . turuvamî parid oyvâga
5. . . . dévalôkamâīp sûregonḍa
6. mâdida tammutirvva

Note.

The inscription is not dated. A number of letters here and there are effaced and nothing can be made out of it except that while Hoysala Ballâla was ruling some one died in his fight against cow-raiders.

128

TUMKUR DISTRICT.

Chiknâyakanhalli Taluk.

Bumlapur copper plate grant of Randulla-khân of the Hijri year 1086-7 (A. D. 1676) found in the possession of Jôđidâr Venkaṭesiah, in the village Ajjigudde.

One plate, size 1' × 9"

1. Az rukhat khanâ khudavand khanâ alishan khanâ Azum Randullakhân khallada doulut lu bâjanibêkar kunanê bal
2. va istikhbal va daish mukon va kakerniyânê Simtê Hunhulli Parganê Rasoolpur
3. urfa Chiknâyakahalli bedonand-kê shuhurê Saniye arba Suban
4. alf dur wajalê unam as rahê murhamut ba ismê Nursu
5. Paṇḍit Sashu Paṇḍit Tabeeb Sakanê Parganê Muzkur woo ra our sons-dê mouzaē Bumlapur Simthê Muzkur
6. kulbob va kul khonumot dukhalê mah sul nukh dyat va baji wajuhot va Parivari va birki va va.
7. ruthna va Ezbon pati va mohimpati va Ghirê Mahsul va Pidagiri va Sitê gour va turubakopati va bhate pati
8. va gauthaduri va Înampati va lazimpati va Sairshibond va namuk va mula va hullivara va tail va zakot va Mars Zakot
9. va az ruftun dur Sawadê Aneet Ainê gins Kunjuđe Siah va roughum va khudrunpeti va churm vâ kâ-ba darukht

10. waghira wared bi gulla va annanut house va Kunti va kalvi kararmi va va nirarum va khesht va bagh ha va koe.
11. susuâb va kurki va waistundi va kul khadeem puçtah ke budu bashum va jadeed puttali ke
12. khahumi shud dokbul nftada burg va putt va bupkar dakhel va rutnador ke as diwan shudand
13. va Pishter khahem shud dakhale dais mukhe va dais knmpani kulkunî va norkundê ki kulbab va kul khannî
14. dadê shuda ast mauzê muzkur durluste amml ba wo khahen dod ba monzae muzkur bagzurod dakhiri
15. shudan nadé hand inouzé muzkur va imamdar badanud hud mahdud kerde va banala kunand onlad va Ahfaz jari
16. duranand dur her salê uznê taza klmrda khât na namayend talikh navishta girufa aste ba iuusharmid ite badahand turjimai onra
17. hindwi agursalanê mara ke ashkol bakumid wara sougendê zishtê muzhabé khudust Parganagiê huzur va silko
18. bunderus Pundit bê huzurê Shaik Farid huzurê rukht khanê injanib zabani va takhiabud Maluuldor Nonkere rukht kanê
19. i janib tarikhe bista naliuni share Molarmal horom Sina 1087.

Translation.

Be it known to all the officers—present and future—such as the Dais Mokan and Hisparan, Nargiran and Mukhaddam and others in service, at Honhalli in Rasulpur district commonly known as Chicknâyakanahâlli, that the order of Khan-e-Âzam Randulla Khan reads thus.—

That about the year 1074, the land situated at Bumlapur is given away as Inam Land, to Nursupandit Sosu Pañdit, the physician of the above named district. He has been authorised to collect the revenue, excise customs and the miscellaneous cesses such as the Azdan pathi, Mohim pathi, Tombacco pathi and so forth, besides all the old and new puttas. The Inamdar of the said place should mark the boundary by digging trenches all round. This Jahgir can be inherited by his descendants, after his demise. Let not the local officers infringe their right of the collection of revenue and cesses. Cursed and damned be the officers who violate this order.

Given away in my presence and of my Mahaldar, on this day the 29th Moharram-al-haram 1087 Hijri.

129.

Copper-plate grant of Salinâyaka Bhairappa Nayaka in the possession of Archaka Subbañchârya at Chikkanâyakanahâlli

1 plate. Size 10"×6".

Kannada language and characters.

1. śrī Râmêśvara
2. namas tunga-siraś-chumibi-chandra-châmara-chârave trilokyâ-nagarâram-
3. bha-mûlastambhâya Śambhave! Harêr lîlâ-Varâhasya damshîrâdaṇ-
4. das sa pâtu vah Hêmâdri-kalaṣâ vatra dhâtri-chhatra-śriyamî dadhau sva
5. sti śrî-vijayâbhuyudaya-Śâlivâhana-śaka-varushamgaṇu 1559 nê vartamâ-
6. navâda Pramâthi-nâma-samvatsarada Kârtika ba 30 lû śrimad-rajâ-
7. dhirâja râjaparamêśvara śrî-virapratâpa śrî-Venkâpatidêva-mahârâ-
8. yaravaru Penugondeyallu ratnasimhâsânârûdhâr âgi sâ-
9. mrâjyam-geyyuttiralu amaranâyakatanakke pratipâlisi koṭṭa Hvo-
10. sala-dêśada Yarekaṭte-śâsanâpkitarâda Gorala-gôtrada Sali-Nâya-
11. kara Bhairappa-Nâyakîru Vârdhisagôtrada Âpastauṅba-sûtrada Ya-
12. juśśâkhâdhyâyigaļ âda Anantabhaṭṭara pantrar âda Vengâṭabha-
13. ṭṭara putrar âda Lakshmînañchâryarige koṭṭa bhû-dâna-dharinaśâ-
14. sanada kraṇa vent endare Magadha-dêśada Áragada venṭheyâda Kan-
15. dikereyallu Hiriyakere-hindâna kêdige-meleṣya modala kâluve-dândeya
16. gadde kha 14 kke daļe . . . modala daļe 1 kke sîlu 3 kke kha 1 erâda-
- neya daļege

17. sīlu 3 kke kha $\frac{1}{4}$ inūrane daļe sīlu 2 kke kha $\frac{1}{4}$ nālkane daļe sīlu 2 kke kha $\frac{1}{4}$ antu
18. sīlu 10 kke daļe 4 kke kha 1 . . . û vandu khanḍuga Bhaṇḍi-Timmana hola kha $\frac{1}{4}$ u-
19. bhayam khanḍugada-aiguļa-bhūmiyannu Gorala-gotrada Sāli-Nāya-
20. kara Bhairappa-Nāyakaru Vārdhisagotrada Āpastambha-sutrada Yaju-
21. ssākhādhyāyigal āda Anantabhaṭṭara-pautrar- āda Venkatabhaṭṭara putra
22. rāda Lakshmaṇāchārrige Kārtika Sōmavārdallu sahiran̄yōduka-dā-
23. na-dhārā-pūrvakavāgi koṭṭev āda kāraṇa ā bhūmiyolag ullā nidhi-
24. nikshēpa-jala-taru-pāshāṇa-akṣiṇyāgāmi-siddha-sādhyangal-emba ashta-
- bhō-
25. ga-tējasvāmyagalū nimage sallatakkadu yillindāmunde niū mā-
26. duva dāna-ādhi-kraya-parivartanegal-emba vyavahāra- chatushṭaya-
27. kkū yōgyav āgi niū nimma putra-pautra-pāramparayadallū āchandrārka-
28. sthāyigal āgi sukhadindā anubhavisikondū baruvud endu Vā-
29. rdhisa-gotrada Āpastambha-sutrada Yajuś-sākhādhyāyigal āda Anan-
30. ta-bhaṭṭara paustrar āda Venkatabhaṭṭara putrar āda Lakshmaṇāchāryari-
31. ge Gorala-gotrada Sāli-Nāyakara Bhairappa-Nāyakaru barasi ko-
32. tta bhūdāna-sāsana grantha dānapālanayōr madhyē dānāchhrēyō-
33. nupālanaiṇ dānāt svargani avāpnōti pālanād achyutam padam sva-dattā
34. putrikā dhātrī pitridattā sahōdarī auya-dattā cha mātā cha dattāiṇ
35. bhūniṇ parityajēt ekaiva bhagini lōkē sarvēshām ēva bhūbhujām
36. na bhōjyā na kara-grāhyā vīpradattā vasundharā śrī-Rāmēśvarā

Note.

The inscription records the grant of a paddy field to Lakshmaṇāchārya, son of Venkata-bhaṭṭa by Sālināyaka Bhairappa Nāyaka in charge of Yerekaṭte in Hoysala-dēsa under the rule of Venkāṭapatirāya of Penugonda. The grant is dated; but the date is wrong, since Śaka 1559 Corresponding to A.D. 1637-38 is Iśvara but not Praṇāthi which coincided with 1639-40. Nor does the Amāvāsyā of the month Kārtika agree with the specified week-day, Monday. The grant therefore seems to be spurious.

130.

Bādikigūdalu Copper-plate grant of Śrīrangarāja, feudatory of Rāmarāya of Vijayanagar in the posseesion of Śrīrangasetti son of Puttarangasetti at Kandikere
3 Plates : Varāha seal : size 8" × 4½".

I,(b)

1. naunastunga-siraśchunibi-chandrachāmara-chāravē | trai-
2. lōkya-nagarārāmbha-mūlastambhāya Śambhavē | yasya
3. samparka-punyēna nārīratnamī abhūt sīlā | yad upāsyam
4. sumanasāmī tadvastudvandvam āśrayē | yasya Dviradavktrā
5. dyāḥ pārishadyāḥ paraśatamī vighnam nighnanti satatam Vi-
6. shvaksēnam tam āśrayē | Harēr līlā-varāhasya dām
7. shtrā-dandah sa pātu naḥ Hēmādrikalaśā yatra dhātrī
8. chichhatraśriyam dadhau | paustrasīasya Purūravā Budhasutas ta
9. syāyur asyātmajah samjajnē | Nahushō Yayātir abha-
10. vat tasāmchcha Pūrus tataḥ | tadvamśē Bharatō babbhūva nripatis ta-
11. tsantatau Śantanuh tattulyō vijayō Abhimanyur udabhūt tasmāt Pa-
12. rīkshādayaḥ | śrī-Rāmarāya-ksshitipālakasya chintāmaṇēr a-
13. rthi-kadambakasya Lakshmīr-ivāṁbhōruhalōchanasya Lakkām
14. bikāmushya mahishy athāsit | tasyādhikailī samabhavat tana-
15. yas tapōbhili Śrī Ranga Rāja-nṛipatiḥ Śaśivainśadipah |
16. āsantsamullasati dhāmani yasya chitrām netrāṇi vairi-
17. sudriśām cha nirajanānī | satīm Tirumalāmbikām
18. charitaślayā Ārundhatīm priyāmapi titikshayā vasuma-
19. tim yaśōrundhatīm | Himāṁśur iva Rōhiṇīm hṛidayāhā-
20. riṇīm sadguṇair amōdata sadharmīṇīm iyam avāpya vi-
21. rāgrāṇīḥ | rachitanayavichāram Rāmarājancha dhīram vara-
22. Tirumalarāyam Venkāṭādri-kshitīśam | ajanayata samē-
23. tān ānupūrvyāt kumārān iha Trūmaladēvyāmēva rajā
24. mahaujāḥ | sakala-bhuvana-kaṇṭakān arātīn sami

25. ti nihatya sa Rāmarājavīrah | Bharata-Manu-Bhagirathâ-
 26. dhirājam prathitayaśāḥ praśāśāsa chakram urvyāḥ | Ā

II (a).

27. trēya-gōtrajō nāmāgrayayīcha bhûbhujām | rājādhīrājabirado
 28. rājarāja samāinhatiḥ | mūrurāyaraṇḍānko vairirāśigabhrām |
 29. śishta-samrakshaṇaparo dushta-sārdūlamardanah | ityādibirudai
 30. rryukta urvīṁ sāsti mahāyaśāḥ | vasan Vijayanagarē Rāma-
 31. rāja udāradhīḥ | Sūryavamśa-pradipasya tasya Kāsyapa-gō
 32. triṇāḥ | Mādarāja-kulāmbodhī-sudhāmīśor gunasālinalāḥ |
 33. taṭkārāma-kūpādi-nirmāṇa-śubha-karīmaṇaḥ | bhūpa-
 34. tēr vasudhāpāla-marmī-varmī-vibhēdinalāḥ | Śripatīrādhī-
 35. kasya śrī Śrīrangapatībhūpatēḥ | pauṛasya vallabhēndrasya
 36. putrasya prathitaujasāḥ | mahā-tejasvinas tasya Rāgarā-
 37. jasya bhūpatēḥ | panchasaptati-chatvāri-śata-sāhasrakē
 38. Sakē | Ānanda-nāmakēbhēcha Māghe māsyaiaghē śu-
 39. bhē | pakshē vaṭakshē pūṇyāyāmī gānyāyāmī grahanā-
 40. nvite | śrī-Vēṅkaṭēśa-pādābja-sannidhau śreyasām
 41. nidhau | rainye Hvaīsaṇa-rājye cha Makaranāḍvāṇṭhā
 42. yutē | Kandikere-simni Baḍikignḍalī nāṇīnēti viśrutāḥ |
 43. aparām Śrīrangarājapurīsamīṇām samāśritam grā-
 44. inasya tu diśi prāchyām Bhasma-nāmakaparyataḥ | tadādi
 45. dikshu sarvāsu sthāpitāścha silāḥ kramāt | nānāṣākhā
 46. bhidhāgōtrā nānāsūtra-sāmanvitāḥ vṛittimantōtra
 47. likhyantē vīprā Vēḍāntapāragāḥ | Haritānvayapā-
 48. thōḍhī Yēn durabbāryanandanāḥ | Rāgha-vaiyyaślāghānī-
 49. yō vṛittimēkām ihāśnute | Bhāradvājasa gōtra-

II (b).

50. śrīs Timmāyāryasya nandanāḥ | kavi Tippa iti khyātō
 51. vṛittimēkām ihāśnute | Kamī-dinya-gōtra-Yādāti
 52. śriman Nārāvadhānijāḥ | Narasiṇhādīvaraḥ śrimā-
 53. n vṛittim ēkām ihāśnute Gārgyāgōtrabhabhāvō Dēvarāja-
 54. bhaṭṭatanūbhavaḥ | Isvarākkāṇabhaṭṭotra sārdhvāṛittim samaśnute Lōlinītā
 55. nvayajō Darbha-Tirumālārya-tanūbhavaḥ śrimād-Vēṅkaṭabhaṭṭā-
 56. khyō vṛittim ēkāmihāśnute | Bhāradvāja-sagōtra-śrī sudhīr Ma-
 57. llāryanandanāḥ | śrī-Timmaṇāpāṇḍitākhyōtra vṛittimēkā-
 58. mihāśnute | Kauṇḍinīyagōtra Yādāti śriman Nārāva-
 59. dīnijāḥ | Narasiṇhbhaṭṭa iti khyātō vṛittim ēkām ihā-
 60. śnute | Kausikānvaya-Nāndvāla Kāmabhaṭṭa-tanūbhavaḥ |
 61. sudhīr śrī-Tirumālāryōtra vṛittim ēkām ihāśnute | Gau-
 62. tamānvaya-saṇjātō Mallibhaṭṭa-tanūbhavaḥ | Gōpāla i-
 63. ti vīkhyātō vṛittim ēkām ihāśnute | Aṭrēyagōtraja-
 64. śrimān Lakshmiṇāryasya nandanāḥ vīkhyātā Mādhavabha-
 65. tṭōtra vṛittim ēkāmihāśnute Vādhūla-gōtraja-śrimā-
 66. n Timmāyāryasya nandanāḥ | Yallani-Bhaṭṭa iti khyātō
 67. vṛittim ēkām ihāśnute Śānakagōtraja śrimān Lin-
 68. ga-yajva-tanūbhavaḥ | Rāmābhaṭṭa iti khyātō vṛittim ē-
 69. kām ihāśnute | Kauṇḍinīyagōtraja-śrimān Rāmā-
 70. bhaṭṭa-tanūbhavaḥ | Brahmābhaṭṭas sudhīr atra vṛittē ardhāṇī-
 71. samaśnute | Śrivatsa-gōtraja-śrimān Abbābhaṭṭa-
 72. tanūbhavaḥ | Viśvanāṭhaḥ ślāghāṇīyō vṛittē ardhāṇī sama-
 73. śnute | Jāmadagnigōtraja śrimān Krishṇabhaṭṭa-tanūbhava-
 74. bahāḥ | Timmābhaṭṭa iti khyātō vṛittē ardhāṇī samaśnute |
 75. Śrivatsa-gōtraja śrimān Akkāmī-bhaṭṭa-tanūbhavaḥ | Lin-
 76. gābhaṭṭa iti khyātō vṛittē ardhāṇī samaśnute | Haritānv-
 77. yapāṭhōḍhi Venkaṭādri-tanūbhavaḥ | Krishṇābhaṭṭa iti
 78. khyātō vṛittē ardhāṇī samaśnute | Bhāradvājasagōtra-śrīr Ya-
 79. llāmbhaṭṭa-tanūbhavaḥ | Timmābhatta iti khyātō vṛittē ardhāṇī-
 80. samaśnute | Kausikānvaya-saṇjātō Annaṁbhaṭṭata-
 81. nūbhavaḥ | Nandibhaṭṭa iti khyātō vṛittē ardhāṇī samaśnu-
 82. tē | sarvāmāṇyaṁ chatussūmā-saṇyutam cha saṇantataḥ |
 83. nidhi-nikshēpa-pāshāṇa-siddha-sādhyā-jalānvitāṇī lākshi-
 84. nyāgāmī-saṇyuktāṇī gaṇabhbhōgyām sabhūruhām | vāpi-
 85. kūpa-taṭākaiścha kāsārāmaiścha saṇiyutam | putrapau-

86. trâdibhir bhôgyam kramâd â-chandra-târakam ! dânâ-dhamana-vikritam
 87. yogyam vinimayôchitam ! paritaḥ prayataiḥ snigdhaiḥ purôhita-pu
 88. rôgamaiḥ ! vividhair vibudhai śrôtrasukha-sampannayâ girâ !
 89. Râmarâja-mahârâjô mânâniyô manasvinâm ! sahira-
 90. nya-payôdhârâ-pûrvakam dattavân mudâ ! śri Râmarâja-
 91. kshitipasya kirtidhuryasya dharmaśâsanam idam dâna-pâ-
 92. lanayôr madhye dânâchchhrêyô-nupâlanam ! dânatsvargam avâpnôti
 93. pâlanâd achyutam padam ! svadattâ dviguṇam puṇyam paradattânu-
 94. pâlanam ! paradattâpahârêṇa sva-dattam nishphalam bhavêt !

III (b)

95. svadattâ putrikâdhâtri (bhâryâ) para-dattâ sahôdarî ! pitri-
 96. dattâ svayam mâtâ vipradattâ vasundharâ ! svadattâm
 97. paradattâm vâ yô harêta vasundharâm ! shashṭi-varsha-sahasrâṇi
 98. vishṭhâyâm jâyatê krimih ! êkaiva bhagini lôkê
 99. sarvêshâm êva bhûbhujâm ! na bhôjyâ na karagrâhyâ
 100. vipradattâ vasundharâ ! sâmânyôyaṁ dharmasêtu
 101. r nripânam kâlê kâlê pâlaniyô bhavadbhiḥ ! sarvân êtâ
 102. n bhâvinah pârthivêndrân ! bhûyô bhûyô yâchatê Râma-
 103. chandraḥ ! madvauṣajâḥ paramahipati-vamsajâvâ yê
 104. bhûmipâḥ satatam ujjvala-dharma-chittâḥ ! maddharmam êva sa-
 105. tatum paripâlayanti tatpâda-pâdma-yugâlam si
 106. rasâ namâmi! Śri Râma (in Kannada)

Note.

The grant is in Halegannaḍa characters. It records the gift of some vrittis in Baḍikigûḍalu to some Brahmans mentioned in the grant. It is dated Śaka 1475, Ānanda samvatsara, Mâgha full moon day with a lunar eclipse. The date corresponds to Thursday the 18th January 1554. There seems to have been no lunar eclipse on the date.

Translation.

I (b) Lines 1-2.—Salutation to Śambhu who looks beautiful with the fly-fan-like moon on his head and who is the supporting pillar of the City made of the three worlds.

Lines 3-4.—I seek shelter under those two things, with the touch of which a stone become a beautifull woman, and which is worthy of being worshipped by celestials and the learned.

Lines 5-6.—I seek shelter under Vishvaksêna, the members of whose assembly such as Gaṇapati and others more than a hundred in number drive out obstruction (to work).

Lines 6-7.—May you be protected by the staff-like tusk of the boar, the sportive incarnation of Vishṇu, on which tusk the earth with its pot-like gold-mountain appeared like an umbrella.

8-12.—His grand-son, and son of Budha was Purûravas; his son was Âyus; the son of Âyus was Nahusha; his son was Yayâti; his son was Puru; in his family there sprang up Bharata; in his faunily there was born Śantanu equal to Bharata; Then came Vijaya and Abhimanyu and Parikshit and others in succession.

12-14.—Lakkânbikâ was the queen of Râmarâya like Lakshmî to Vishṇu.

15-16.—In virtue of his merits, there was born of him Śîrangarâja ; while he, a light of the lunar race, was ruling, the eyes of the wives of his enemies became destitute of eye-ointment (and darkness)—it is a wonder.

16-20.—He married Tirumalâmbikâ who was Arundhati in character, earth in forgiveness, and who was like Rôhiṇî to the moon.

20-26.—He begot on Tirumalâmbikâ (1) Râmarâja (2) Tirumalarâya and (3) Venkaṭâdri.

While having uprooted all the enemies, Râmarâya ruled over the earth, as famous as Bharata and Bhagiratha,

II (a) Lines 27-47.—and being a descendant of the Âtreyagôtra, leader of all kings and possessed of the titles, Râjâdhirâja, Mûrurâyaraganda, bent on protecting the good and destroying the wicked and the like, Śîrangarâja of great valour, son of Vallabhêndra, and grandson of Śîrangarâja, a descendant of the solar race, of Kâsyapagôtra, a moon born of the ocean-like family of Mâdarâja, famous for the

charitable construction of tanks, wells, and groves and expert in the art of Government, on the fifteenth lunar day with a lunar eclipse of the month, Mâgha (January and February) in the year Ânanda Śaka 1475, made a grant of the vr̄ittis called Baḍigūḍalu near Kandikere in the beautiful Hoysala country to the east of the mountain called Bhasma (*budi*) to the Brahmins of various gotras (enumerated). Then follow the usual imprecatory verses.

Numismatics.

74. About 100 silver and copper coins in the possession of various gentlemen in Kolar and Shimoga were examined during the year. A few silver coins found in the possession of Anantappa Heggade, Hosabale, bear the name of Akbar, and some of Shah Alum. One silver coin of Nepal in the custody of Kudla Lingappa, Hosabale, is found to bear the name Śrī Rajendra Vikrama Sahadēva on the obverse and Bhavāni and Śrī Śrī Gorakanātha on the reverse. A large number were recent, belonging to Hyder Ali and Krishnarājavodier III of Mysore. One copper coin with some legend in a peculiar script on its obverse and elephant symbol on its reverse is under examination.

Manuscripts.

75. Just when the Report was being made ready for the press, the following manuscripts were received from the Library of the Sravana Belgola Māṭha for examination and verification of the verse on the date of setting up the statue of Gōmaṭha in Sravana Belgola referred to in para 58: —

- (1) Trailokyadīpaka of an unknown author,
- (2) Bāhubalicharitaśataka or a Century of Sanskrit stanzas on the greatness of Bāhubali or Gōmaṭha attributed to Nēmichandra.
- (3) Belgulada Vistāra, an enlarged Kanarese poetical version of Bāhubalicharitaśataka, written by Anantakavi in the second half of the 19th century.

76. The Trailokyadīpaka is based upon the Trailokyasāra of Nēmichandra. Regarding the date of the birth of Kalki, it says that there was the Śaka king when there had elapsed 605 years and five months from the Nirvāṇa of Mahāvīra and that every thousand years after the Nirvāṇa of Mahāvīra is marked by the birth of Kalki, a scourge to the religion of the Jainas, and that Kalki who was coeval with the first thousand years had been named Chaturmukha destined to live for 70 years. From the Bāhubalicharitaśataka it appears that while Vinayāditya of the Hoysala dynasty was ruling in Halebid, Rāchamalla of the Gangas with his minister Chāmuṇḍarāya was ruling in Madhura. Rāchamalla seems to have been a feudal sovereign of Vinayāditya Hoysala, inasmuch as Chāmuṇḍarāya is stated to have come over to Sravana Belgola all the way from Madura and have given land endowments for conducting worship of Gōmaṭhēśvara, set up by him in Sravana Belgola. The fifty-fifth stanza of the Śataka gives the date of the erection of the statue of Gōmaṭha in terms of the Kalki-era. While paraphrasing the verse in Kanarese, the Belgola-vistāra says (III 38 and IV 172-3) that the religious rites connected with the erection of the statue began on the 14th Tithi of the dark half of Phālguna of the year Prabhavī and that on Sunday the fifth Tithi of the white half of Chaitra of the year Vibhava, with the constellation Mrigaśira and Sanbhāgyayoga, the rite came to a close by the erection of the statue. The word *masta* used in the Sanskrit text is translated in the Kanarese version as Mrigaśira.

77. The Śataka records in its 69th stanza the occurrence of a strange phenomenon about three miles from the town of Halebid. It says that all of a sudden there appeared an opening on the surface of the earth and that there came out a volume of smoke and flame from the opening. As a commentary on this stanza, the Belgolavistāra says that birds flying in the sky and men and beasts moving on earth in the vicinity fell dead. It is not possible to say whether it was a mild volcanic eruption.

Office Work.

78. Of the three items of work selected for completion by Praktanavimarsa Vichakshana, Rao Bahadur, R. Narasimhachar, after his retirement, namely (1) the Sravana Belgola volume, (2) the Karṇāṭaka Śabdānuśāsana, and (3) the Halebid Monograph, the revised edition of the first was completed and published.

- (2) Translation of the Inscriptions of the Supplement to the Mysore volumes III and IV of the *Epigraphia Carnatica* has been completed and made ready for the press.
- (3) The texts of the inscription of the Supplement to the Tumkur volume have been completely printed and the transliteration and translation of the same as well as those of the Supplement to the Hassan volume are under preparation.
- (4) Fair progress has been made in the printing of the texts of the inscriptions of the Supplement to the Bangalore volume.
- (5) The printing of the General Index to the volumes of the *Epigraphia Carnatica* as well as that of the Index to the Annual Reports from 1907 to 1920 made very little progress during the year.
- (6) About 30 publications of the Department and 51 photos have been sold during the year.
- (7) A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

Concluding Remarks.

79. With a view to decide the date of the early Kadambas who had succeeded the Andhrabhrityas in ruling over Mysore and who are stated in the Tālagunda stone-inscription of the Shikāripur Taluk in Shimoga to have been in marriage alliance with the early Guptas, I took the Chronology of the early Guptas for investigation. As soon as my paper on the subject was ready, I sent typed copies of the same to distinguished scholars in England for opinion. An eminent Sanskrit Scholar and Epigraphist wrote in reply as follows:—

“Your case requires to be examined from many points of view, and only a study of many months, or indeed years, could enable one to speak upon it with confidence. I will therefore give it careful attention, and in the meantime I hope that you will print it.”

80. An equally distinguished scholar who is an acknowledged authority on Indian Numismatics has been pleased to write to me as follows:—

“As you say, your views depend on the traditional accounts preserved by Alberuni by Chinese writers, and in Jaina literature. These traditional accounts are certainly worthy of consideration and some of the passages you quote are new to me. I am therefore indebted to you for calling my attention to them.

But I think you will agree with me that tradition by itself is not always a certain source of information. This is as true of European countries as it is of India. Facts handed down by tradition are apt in the course of ages to be misunderstood. If therefore tradition can be proved to be in conflict with the more certain evidence of inscriptions or coins, we must recognise the fact that some such misunderstanding has actually taken place. It would, as I know you will admit, not be reasonable to prefer the traditional account in such a case.

A decisive instance which determines the period of Chandragupta II seems to me to be afforded by the silver coins of Surāshṭra. There can be no doubt that this reign passed from the Western Kshatrapas to the Guptas and equally little doubt, I think, that the coins of the Western Kshatrapas are dated in the Śaka era and those of their successors in the Gupta era. Now the last date on coins of the Western Kshatrapas is 310 or $310 + x = 378$ or $378 + x$ A. D. and the earliest date on a Guptacoin belonging to this region (Chandragupta II) is 90 or $90 + x$ (see B.M.Cat. *Andhras* etc. pp. Cl. ff. P. 192. B. M. Cat. *Gupta Dynasties*, p. 49). I cannot resist the conclusion from this evidence that Chandragupta II's date is after 378 A. D. I think it quite impossible that the date of a coin issued by him in Surāshṭra could be $90 + 166-7 = 256-7$ A. D.”

81. At first I took the date of the erection of the statue of Gomāṭha in Belgola to be A. D. 968 with which the cyclic year Vibhava coincided. Deducting 600 years of the Kalki era from it, I fixed Kalki's birth date at A. D. 368 and the commencement of Kalki's rule at $368 + 30 = 398$. Deducting 231 years from it the date of the commencement of the Guptas was fixed at $398 - 231 = 167$, which was the date independently arrived at by General Cunningham for the initial point of the Gupta era. It is this date referred to in the extract quoted above. But the fifth lunar day of the white half of Chaitra of the year Vibhava, A. D. 968 fell on Saturday,

but not on Sunday. According to the verse giving the date of the erection of Gômathâ's statue the fifth lunar day was on Sunday. Hence later on I abandoned A. D. 968 Vibhava and selected A. D. 1028 Vibhava for the date of the setting up of the statue, since Sunday the 3rd of March, A. D. 1028 agreed with the 5th lunar day of the white half of Chaitra of Vibhava combined with the constellation of Mrigâśira and Saubhâgya Yôga. Deducting 600 years from 1028 I fixed the initial date of the Kalki era at 428, and Kalki's accession to the throne of his father at 432 and his death at A. D. 472. A. D. 472 is equal to Śaka 394 when Kalki's rule is said to have terminated in the Trilôkasâra of Nêmichandra. Hence deducting 231 years from 432, the date of the commencement of Kalki's rule, the initial date of the age of the Guptas is fixed at A. D. 200-201. This date has been shown to be in harmony not merely with the traditional accounts preserved by Alberuni, Chinese writers, and in Jaina literature and Ceylonese records, but also with epigraphical statement made in the Allahabad stone-pillar Inscription of Samudra Gupta. It is stated herein that Samudragupta conquered the Shahan Shahis whose period of rule is determined to have terminated about A. D. 260. It is also shown to harmonise with the astronomical data supplied from the Eran pillar Inscription of Budhagupta and with Jovian cycles mentioned in the grants of the Parivrâjaka Mahârâjas.

8 . As to the numismatical data referred to in the letter quoted above, it may be pointed out that the period of the Guptas might be taken to have overlapped the closing period of the Kshatrapas instead of succeeding it. There are instances of subordinate rulers minting their own coins side by side with the coins issued by their feudal sovereigns or friends. It is possible that about A. D. 280 or 300 coins struck both by the Kshatrapas and the Guptas were simultaneously current in Surâshâtra. There may be some doubt as to whether the Kshatrapas were subordinate to the Guptas or whether the latter were so to the former. On the basis of Samudragupta's extensive conquests, it may be asserted that the Kshatrapas were subordinate or allies to the Guptas. Thus it is possible to converge numismatical evidence to the same focus to which traditional, epigraphical and astronomical data are shown to point in perfect agreement

The new items of discovery made during the year are :--

- (1) The exact date of the erection of the statue of Gômathâ in Sravana Belgola
A. D. 1028.
- (2) The dates of birth, accession, and death of Kalki A. D. 402; 432; and
A. D. 472.
- (3) The initial date of the chronology of the Guptas A. D. 200-201.
- (4) Extension of Harsha Vardhana Silâditya's rule to Mysore about A. D. 640.

MYSORE,
Dated 6th July 1923. }

R. SHAMASASTRY,
*Director of
Archæological Researches.*

APPENDIX A.

Statement showing the amounts spent during the year 1922-23 for the repair and maintenance of ancient monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Detail of expenditure	Amount sanctioned during the year	Amount spent during the year			Remarks
							7	8	9	
1	Mysore	...	Seringapatam	Melkote	... Sri Narayanaswami Temple. Repairing the Dhâra-Mantap attached to the Sri Narayanaswami temple.	1,605 0 0	262	2	0	
2	Do	Do	Seringapatam	Bindiganavale	Petty repairs	2,017 0 0	700	6	0	
3	Do	Do	Nagamangala	...	Sri Ranganathaswami Temple	949 0 0	174	0	0	
4	Do	Do	Mysore	...	Sri Kesavadevaru Temple ... Urgent petty repairs and improvements.	100 0 0	100	0	0	
5	Bangalore	Do	Bangalore	City.	Varahaswami Temple	... Sundry repairs	...	78	1	9
6	Do	Do	Do	Fort	Tippu Sultan's Palace	Annual repairs	(100	0	0	
7	Chitaldrug	Do	Molakalmuru	...	Cenotaph	Special repairs	725	0	0	Work is in progress.
8	Hassan	Do	Arsikere	...	Jatangi-Ramesvara Hill	Annual repairs	135	0	0	
9	Do	Do	Belur	...	Isvara Temple	Pay of watchman	72	0	0	
					Jain Basti	Do	108	0	77	0
						Special repairs	5,585	0	898	0
										The outlay up to end of June 1922 is 4,489. Total outlay 6,887. Work is completed.

N.B.—Information from the Executive Engineer, Mysore Division, regarding amounts spent in that district was not received.

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1922-23.

No.	Size	Description	Place	District
1	12"×10"	Vira Narayana temple General View	Belavadi	Kadur
2	"	" South-west view	"	"
3	"	" Interior view	"	"
4	"	" Ceilings in Sabha Mantapa	"	"
5	"	" Do	"	"
6	10"×8"	" Ceiling in Mukha Mantapa	"	"
7	12"×10"	" Viranarayana Image	"	"
8	10"×8"	" Venugopala Image	"	"
9	"	" Yoga Narasimha Image	"	"
10	"	" Upparige : North-East view	"	"
11	"	" Pillar in Sabha Mantapa	"	"
12	"	" Pillar in Mukha Mantapa	"	"
13	"	" Front Elevation : Right half	"	"
14	8½"×6½"	" Left half	"	"
15	"	" Upparige ; Front view	"	"
16	"	" Star-shaped Pillar	"	"
17	"	" Venugopala Tower	"	"
18	"	" Yoga Narasimha Tower	"	"
19	"	" Elephants below Jagali	"	"
20	"	Lakshmi Narayana temple: Lakshmi Narayana Image ..	Isvarahalli	"
21	10"×8"	Do do	"	"
22	8½"×6½"	Inscription Stone	"	"
23	"	Do	Kalsapura	"
24	12"×10"	Do	"	"
25	"	Do	"	"
26	10"×8"	Chaluva Narayana temple: Figure of Chaluva Narayana ..	"	"
27	8½"×6½"	Gangadharesvara temple: South view	"	"
28	5½"×3½"	Do Hoysala crest	"	"
29	8½"×6½"	Viragal	"	"
30	"	Kedaresvara temple: Figure blowing horn	Halebid	Hassan
31	"	Hoysalesvara temple : Ganapati figure	"	"
32	"	{ Do Female figures on the south wall	"	"
33	"	{ Do Figure with long coat	"	"
34	"	Channakesava Temple: Figure of Kappe Channigaraya .. Belur	"	"
35	"	Do Detail of head of do	"	"
36	10"×8"	Do Venugopala Image in the Kappe Channigaraya Shrine ..	"	"
37	"	Do Venugopal on the wall of Andal temple	"	"
38	8½"×6½"	{ Viragals	Albur	Tumkur
39	"	{ Do	"	"
40	8½"×6½"	Lakshmi Narasimha temple : Ceiling of Porch Vighnasante	"	"
41	"	Do do North view	"	"
42	12"×10"	Do do View of top Tower	"	"
43	"	Do do Garuda on the tower	"	"
44	"	Do do Pillar of Porch	"	"
45	"	Do do Front view	"	"
46	10"×8"	Tippu Sultan's Palace : Interior view Bangalore	Bangalore	Bangalore
47	"	Do Front view	"	"
48	12"×10"	Tippu Sultan's Palace : Interior view Bangalore	Bangalore	Bangalore
49	10"×8"	Do Front view	"	"
50	"	{ Copper plate inscriptions	"	"
51	8½"×6½"	{ Stone inscription of Siladitya	"	"
52	"	{	"	"
53	"	{	"	"
54	"	{	"	"

LIST OF DRAWINGS PREPARED DURING THE YEAR 1922-1923.

No.	Description	Place	District
1	Plan of Vira Narayana temple	Belavadi	Kadur
2	Front Elevation of Gateway to Temple	Kurudumale	Kolar
3	Door shutters and clerestory window to Venkatramana temple ..	Alamgiri	Kolar
4	Design for a temple at Anandur	Anandur	Mysore

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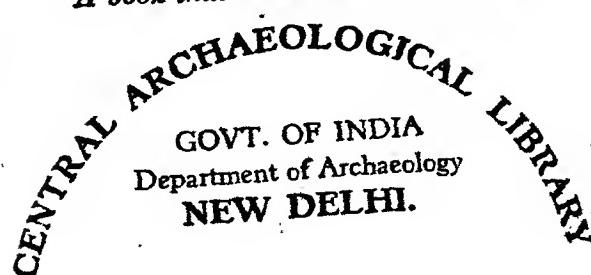
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